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THE BOOK

OF

COMMON PRAYER,

AND

ADMINISTRATION OF THE SACRAMENTS,

AND OTHER RITES AND CEREMONIES OF

THE CHURCH,

ACCORDING TO THE USE OF THE UNITED CHURCH OF ENGLAND AND IRELAND:

TOGETHER WITH

THE PSALTER OR PSALMS OF DAVID,

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES;

THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING OF BISHOPS, PRIESTS, AND DEACONS; THE THIRTY-NINE ARTICLES OF RELIGION; AND THE CONSTITUTIONS AND CANONS ECCLESIASTICAL:

WITH

NOTES,

EXPLANATORY, PRACTICAL, AND HISTORICAL, FROM APPROVED WRITERS OF THE CHURCH OF ENGLAND,

SELECTED AND ARRANGED BY THE

RIGHT REV. RICHARD MANT, D.D.

LATE LORD BISHOP OF DOWN, CONNOR, AND DROMORE,

AND DOMESTIC CHAPLAIN TO HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Sixth Edition.

LONDON:

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1850.

TO THE

MOST REVEREND FATHER IN GOD,

CHARLES,

BY DIVINE PROVIDENCE,

LORD ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND, AND METROPOLITAN.

MAY IT PLEASE YOUR GRACE,

In soliciting your Grace's protection to the present Edition of the Book of Common Prayer, I presume to think that the propriety of the request will be apparent, in consideration of the high office, which you occupy. The Archbishop of Canterbury may be deemed the natural patron of an attempt to promote the understanding and the efficacy of a work, which is not only the authorized formulary of worship and of doctrine for the Church, over which he presides; but was also composed for its edification by some of the most distinguished of his predecessors: which, with the blessing of Divine Providence, and under the sanction of our first Protestant Sovereigns, arose and was established by the piety, the learning, and the judgment of Cranmer and of Parker; which Whitgift successfully defended against the efforts of early assailants; and which Sheldon contributed to rescue from more recent attacks, and to advance to its present state of perfection.

To a consideration of the office, occupied by your Grace, might be added that of the qualities displayed in the discharge of it. But I am not insensible, my Lord, that upon this topick it would, on such an occasion as the present, not become me to enlarge. Yet thus much I may perhaps venture to observe, without indecorum or offence, that those qualities are, I am persuaded, most highly appreciated by such persons, as enjoy the best opportunities of estimating them.

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It would however be to impose an unnecessary restraint upon my feelings, if I refrained from saying, that considerations of a publick nature have not exclusively actuated me in desiring to inscribe this produce of my industry with your Grace's name. For I apprehend that no impropriety can be charged upon me, for thus openly avowing my sense of that considerate condescension, and kind but dignified affability, which I have uniformly experienced during the execution of the duties with which I have had the honour and happiness of being intrusted in your Grace's household.

Under the influence of these considerations, my Lord, and with corresponding sentiments of veneration for your office, of respect for your character, and, may I be permitted to add, of grateful and affectionate attachment to your person, this Edition of the English Liturgy is humbly submitted to your Grace's acceptance, by,

My Lord,
Your Grace's very dutiful and much obliged
Servant and Chaplain,
RICHARD MANT.

INTRODUCTION

CONCERNING

THE ORIGINAL OF "THE BOOK OF COMMON PRAYER," AND THE SEVERAL ALTERATIONS WHICH WERE AFTERWARDS MADE IN IT.

BEFORE the Reformation the Liturgy was only in Latin, being a collection of prayers, made up partly of some ancient forms used in the primitive Church, partly of some others of a later original, accommodated to the superstitions which had by various means crept by degrees into the Church of Rome, and were from thence derived to other Churches in communion with it; like what we see in the present Roman Breviary and Missal. And these being established by the laws of the land, and the canons of the Church, no other could publickly be made use of: so that those of the laity, who had not the advantage of a learned education, could not join with them, or be any otherwise edified by them. And besides, they being mixed with addresses to the saints, adoration of the host, images, &c., a great part of the worship was in itself idolatrous and profane.

But when the nation in King Henry VIII.'s time was disposed to a reformation, it was thought necessary to correct and amend these offices; and not only have the service of the Church in the English or vulgar tongue, (that men might "pray, not with the spirit only, but with the understanding also;" and "that he, who occupied the room of the unlearned, might understand that unto which he was to say Amen;" agreeably to the precept of St. Paul, 1 Cor. xiv. 15, 16,) but also to abolish and take away all that was idolatrous and superstitious, in order to restore the service of the Church to its primitive purity. For it was not the design of our Reformers (nor indeed ought it to have been) to introduce a new form of worship into the Church, but to correct and amend the old one; and to purge it from those gross corruptions which had gradually crept into it; and so to render the divine service more agreeable to the Scriptures, and to the doctrine and practice of the primitive Church in the best and purest ages of Christianity. In which reformation they proceeded gradually, according as they were able.

And first, the Convocation appointed a committee in the year of our Lord 1537, to compose a book, which was called, "The godly and pious institution of a Christen man;" containing a declaration of the Lord's Prayer, the Ave-Maria, the Creed, the Ten Commandments, and the Seven Sacraments, &c., which book was again published in the year 1540, and 1543, with corrections and alterations, under the title of "A necessary doctrine and erudition for any Christen man:" and as it is expressed in that preface, was "set furthe by the King, with the advyse of his Clergy; the Lordes bothe spirituall and temporall, with the nether house of Parliament, having both sene and lyked it very well."

Also in the year 1540, a committee of bishops and divines was appointed by King Henry VIII., at the petition of the Convocation, to reform the rituals and offices of the Church. And what was done by this committee for reforming the offices was reconsidered by the Convocation itself two or three years afterwards, namely, in February 1542-3. And in the next year the King and his Clergy ordered the prayers for

processions, and litanies, to be put into English, and to be publickly used. And finally, in the year 1545, the King's Primer came forth, wherein were contained, amongst other things, the Lord's Prayer, Creed, Ten Commandments, Venite, Te Deum, and other hymns and collects in English; and several of them in the same version in which we now use them. And this is all that appears to have been done in relation to liturgical matters in the reign of King Henry VIII.

In the year 1547, the first of King Edward VI., December the second, the Convocation declared the opinion, "nullo reclamante," that the Communion ought to be administered to all persons under "both kinds." Whereupon an Act of Parliament was made, ordering the Communion to be so administered. And then a committee of bishops, and other learned divines, was appointed to compose "an uniform order of Communion, according to the rules of Scripture, and the use of the primitive Church." In order to this, the Committee repaired to Windsor Castle, and in that retirement, within a few days, drew up that form which is printed in Bishop Sparrow's collection. And this being immediately brought into use, the next year the same persons, being impowered by a new commission, prepared themselves to enter upon a yet nobler work; and in a few months' time finished the whole Liturgy, by drawing up publick offices not only for Sundays and Holidays, but for Baptism, Confirmation, Matrimony, Burial of the Dead, and other special occasions; in which the fore-mentioned office for the holy Communion was inserted, with many alterations and amendments. And the whole book being so framed, was set forth "by the common agreement and full assent both of the Parliament and Convocations provincial;" that is, the two Convocations of the provinces of Canterbury and York.

The Committee appointed to compose this Liturgy were,

1. *Thomas Cranmer*, Archbishop of Canterbury; who was the chief promoter of our excellent Reformation; and had a principal hand, not only in compiling the Liturgy, but in all the steps made towards it. He died a martyr to the religion of the Reformation, which principally by his means had been established in the Church of England; being burnt at Oxford in the reign of Queen Mary, March 21, 1556.

2. *Thomas Goodrich*, Bishop of Ely.

3. *Henry Holbech*, alias *Randes*, Bishop of Lincoln.

4. *George Day*, Bishop of Chichester.

5. *John Skip*, Bishop of Hereford.

6. *Thomas Thirlby*, Bishop of Westminster.

7. *Nicholas Ridley*, Bishop of Rochester, and afterwards of London. He was esteemed the ablest man of all that advanced the Reformation, for piety, learning, and solidity of judgment. He died a martyr in Queen Mary's reign, being burnt at Oxford, October 16, 1555.

8. *Dr. William May*, Dean of St. Paul's, London, and afterwards also Master of Queen's College in Cambridge.

9. *Dr. John Taylor*, Dean, afterwards Bishop, of Lincoln. He was deprived in the beginning of Queen Mary's reign, and died soon after.

10. *Dr. Simon Heynes*, Dean of Exeter.

11. *Dr. John Redmayne*, Master of Trinity College in Cambridge, and Prebendary of Westminster.

12. *Dr. Richard Cox*, Dean of Christ Church in Oxford, Almoner and Privy Counsellor to King Edward VI. He was deprived of all his preferments in Queen Mary's reign, and fled to Frankfort; from whence returning in the reign of Queen Elizabeth, he was consecrated Bishop of Ely.

13. *Mr. Thomas Robertson*, Archdeacon of Leicester.

Thus was our excellent Liturgy compiled by martyrs and confessors, together with divers other learned bishops and divines; and being revised and approved by the archbishops, bishops, and clergy of both the provinces of Canterbury and York, was then confirmed by the King and the three Estates in Parliament, in the year 1548, who gave it this just encomium, namely, "which at this time BY THE AID OF THE HOLY GHOST with uniform agreement is of them concluded, set forth, &c." This Common Prayer Book is frequently called the first Book of Edward the Sixth; or the Book of the second year of Edward the Sixth.

But about the end of the year 1550, or the beginning of 1551, some exceptions were taken at some things in this book, which were thought to savour too much of superstition. To remove these objections therefore, Archbishop Cranmer proposed to review it, and to this end called in the assistance of Martin Bucer, and Peter

Martyr, two foreigners, whom he had invited over from the troubles in Germany; who, not understanding the English tongue, had Latin versions prepared for them: one Alesse, a Scotch divine, translating it on purpose for the use of Bucer; and Martyr being furnished with the version of Sir John Cheke, who had also formerly translated it into Latin. The following were the most considerable additions and alterations that were then made; some of which must be allowed to be good: namely, the addition of the Sentences, Confession, Exhortation, and Absolution, at the beginning of the morning and evening services, which in the first Common Prayer Book began with the Lord's Prayer. The other changes were the removing of some rites and ceremonies retained in the former book; such as the use of "oil in baptism;" the "unction of the sick;" "prayers for souls departed," both in the Communion office, and in that for the Burial of the Dead; the leaving out of the "invocation of the Holy Ghost" in the consecration of the eucharist, and the prayer of "oblation" that was used to follow it; the omitting of the rubrick that ordered "water" to be mixed with wine, with several other less material variations. The "habits" also, that were prescribed by the former book, were ordered by this to be laid aside; and, lastly, a rubrick was added at the end of the Communion office to explain the reason of "kneeling" at the Sacrament. The book thus revised and altered was again confirmed in Parliament in the year 1551. It is frequently called the second Book of Edward the Sixth, or the Book of the fifth year of Edward the Sixth; and is very near the same with that which we now use. But both this, and the former Act made in 1548, were repealed in the first year of Queen Mary, as not being agreeable to the Romish superstition, which she was resolved to restore.

But upon the accession of Queen Elizabeth, the Act of repeal was reversed; and, in order to the restoring of the English service, several learned divines were appointed to take another review of King Edward's Liturgies, and to frame from them both a book for the use of the Church of England. The names of those who, Mr. Cambden says, were employed, are these that follow:

Dr. Matthew Parker, afterwards Archbishop of Canterbury.

Dr. Richard Cox, afterwards Bishop of Ely.

Dr. May.

Dr. Bill.

Dr. James Pilkington, afterwards Bishop of Durham.

Sir Thomas Smith.

Mr. David Whitehead.

Mr. Edmund Grindall, afterwards Bishop of London, and then Archbishop of Canterbury.

To these, Mr. Strype says, were added *Dr. Edwin Sandys*, afterwards Bishop of Worcester, and *Mr. Edward Guest*, a very learned man, who was afterwards Archdeacon of Canterbury, Almoner to the Queen, and Bishop of Rochester, and afterwards of Salisbury. And this last person, Mr. Strype thinks, had the main care of the whole business; being, as he supposes, recommended by Parker to supply his absence. It was debated at first, which of the two books of King Edward should be received; and Secretary Cecil sent several queries to Guest, concerning the reception of some particulars in the first book; as prayers for the dead, the prayer of consecration, the delivery of the sacrament into the mouth of the communicant, &c. But however, the second book of King Edward was pitched upon as the book to be proposed to the Parliament to be established, who accordingly passed and commanded it to be used, "with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the sacrament to the communicants, and none other, or otherwise."

The alteration of the Litany here mentioned was the leaving out of a rough expression, namely, "From the tyranny of the bishop of Rome, and all his detestable enormities," which was a part of the last deprecation in both the books of King Edward; and the adding of those words to the first petition of the Queen, "strengthen in the true worshipping of thee, in righteousness and holiness of life," which were not in before. The two sentences added in the delivery of the Sacrament were these, "the body of our Lord Jesus Christ, which was given for thee;" or "the blood of our Lord Jesus Christ, which was shed for thee; preserve thy body and soul to everlasting life:" which were taken out of King Edward's first book, and were the whole forms then used: whereas in the second book

of that King, these sentences were left out, and in the room of them were used, "take, eat," or "drink" this, with what follows; but now in Queen Elizabeth's book both these forms were united.

Though, besides these here mentioned, there are some other variations in this book from the second of King Edward: namely, the first rubrick, concerning the situation of the chancel and the proper place of reading divine service, was altered; the habits enjoined by the first book of King Edward, and forbid by the second, were now restored. At the end of the Litany was added a prayer for the Queen, and another for the Clergy. And lastly, the rubrick that was added at the end of the Communion office, in the second book of King Edward VI., against the notion of our Lord's "real" and "essential" presence in the holy Sacrament, was left out of this. For it being the Queen's design to unite the nation in one faith, it was therefore recommended to the divines to see that there should be no definition made against the aforesaid notion, but that it should remain as a speculative opinion not determined, in which every one was left to the freedom of his own mind.

And in this state the Liturgy continued without any farther alteration, till the first year of King James I.; when the Puritans, who were now a numerous body, having petitioned for a reform of what they termed abuses, the King appointed a conference to be held at Hampton Court, between a select number of bishops and divines of the Established Church on the one side, and the principal leaders among the dissenters on the other, before himself as president, to hear what could be alleged for their nonconformity, and to judge whether an accommodation between the parties would be practicable. The demands of the Puritans were far too unreasonable to be granted, and very soon set aside the hope of agreement: but their objections may have contributed to produce some of the following improvements, which were soon after made in the Liturgy. In the Morning and Evening Prayers a collect, and in the Litany a particular intercession, were appointed for the royal family: the forms of thanksgiving upon several occasions were then added: the questions and answers concerning the Sacraments were subjoined to the Catechism, which before that time ended with the answer to the question immediately following the Lord's Prayer: and the administration of private baptism was by the rubrick expressly confined to a "lawful minister," to prevent midwives or laymen from presuming to baptize. These and some other small additions and improvements were made by the authority of King James I., and universally adopted, although they were not ratified by Parliament. The following is a list of the bishops and other divines of the Church, appointed on this occasion:

Dr. John Whitgift, Archbishop of Canterbury.
Dr. Richard Bancroft, Bishop of London.
Dr. Tobie Matthews, Bishop of Durham.
Dr. Thomas Bilson, Bishop of Winchester.
Dr. Gervase Babbinton, Bishop of Worcester.
Dr. Anthony Rudd, Bishop of St. David's.
Dr. Anthony Watson, Bishop of Chichester.
Dr. Henry Robinson, Bishop of Carlisle.
Dr. Thomas Dove, Bishop of Peterborough.
Dr. James Mountague, Dean of the Chapel.
Dr. Thomas Ravis, Dean of Christ Church.
Dr. John Bridges, Dean of Sarum.
Dr. Lancelot Andrewes, Dean of Westminster.
Dr. John Overall, Dean of St. Paul's.
Dr. William Barlow, Dean of Chester.
Dr. Giles Thompson, Dean of Windsor.
Dr. John King, Archdeacon of Nottingham.
Dr. Richard Field, after Dean of Gloucester.

There was little done in the English Common Prayer Book in King Charles the First's time: but it may be noticed in passing, that in the Scotch Common Prayer Book there were several improvements made, some of which were taken into the last review, and more might have been so, but that the nation was not disposed to receive them, the distempers of the late times having prejudiced many against it. Some of the most remarkable alterations in this book are: the word "priest" in the rubricks is changed into "presbyter;" the Epistles and Gospels are set down according to the New Translation, as are also the Hymns and Psalms; "Glory be to thee, O Lord," is ordered to be said before the Gospel, and "Thanks be to thee, O Lord," after it.

But to proceed with the account of the English Liturgy; which continued in the state, that has been described, to the time of King Charles the Second, who, immediately after his restoration, at the request of several of the

Presbyterian Ministers, was willing to comply to another review, and therefore issued out a commission, dated March 25, 1661, to impower twelve of the bishops, and twelve of the Presbyterian divines, to consider of the objections raised against the Liturgy, and to make such reasonable and necessary alterations as they should jointly agree upon: nine assistants on each side being added, to supply the place of any of the twelve principals who should happen to be absent. The names of them are as follow:

On the Episcoparian side.	On the Presbyterian side.
PRINCIPALS.	PRINCIPALS.
Dr. Fruen, Archb. of York.	*Dr. Reynolds*, Bp. of Nor.
Dr. Sheldon, Bp. of London.	*Dr. Tuckney.*
Dr. Cosin, Bp. of Durham.	*Dr. Conant.*
Dr. Warner, Bp. of Rochest.	*Dr. Spurstow.*
Dr. King, Bp. of Chichester.	*Dr. Wollis.*
Dr. Henchman, Bp. of Sarum.	*Dr. Manton.*
Dr. Morley, Bp. of Worc.	*Mr. Calamy.*
Dr. Sanderson, Bp. of Linc.	*Mr. Baxter.*
Dr. Laney, Bp. of Peterb.	*Mr. Jackson.*
Dr. Walton, Bp. of Chester.	*Mr. Case.*
Dr. Stern, Bp. of Carlisle.	*Mr. Clark.*
Dr. Gauden, Bp. of Exeter.	*Mr. Newcomen.*
COADJUTORS.	COADJUTORS.
Dr. Earles, Dean of Westm.	*Dr. Horton.*
Dr. Heylin.	*Dr. Jacomb.*
Dr. Hackett.	*Mr. Bates.*
Dr. Borwick.	*Mr. Rawlinson.*
Dr. Gunning.	*Mr. Cooper.*
Dr. Pearson.	*Dr. Lightfoot*
Dr. Pierce.	*Dr. Collins.*
Dr. Sparrow.	*Dr. Woodbridge.*
Mr. Thorndike.	*Mr. Drake.*

These Commissioners had several meetings at the Savoy, but all to very little purpose; the Presbyterians heaped together all the old scruples that the Puritans had for above a hundred years been raising against the Liturgy, and, as if they were not enough, swelling the number of them with many new ones of their own. To these, one and all, they demanded compliance on the Church side, and would hear of no contradiction even in the minutest circumstances. But the completest piece of assurance was the behaviour of Baxter, who (though the King's commission gave them no farther power, than "to compare the Common Prayer Book with "the most ancient Liturgies that had been used "in the Church in the most primitive and purest "times;" requiring them "to avoid, as much as "possible, all unnecessary alterations of the "Forms and Liturgy, wherewith the people "were altogether acquainted, and had so long "received in the Church of England,") would not so much as allow that our Liturgy was capable of amendment, but confidently pretended to compose a new one of his own, without any regard to any other Liturgy whatsoever, either modern or ancient; which, together with the rest of the Commissioners on the Presbyterian side, he offered to the bishops, to be received and established in the room of the Liturgy. Such usage as this, we may reasonably think, must draw the disdain and contempt of all that were concerned for the Church. So that the conference broke up, without any thing done, except that some particular alterations were proposed by the episcopal divines, which, the May following, were considered and agreed to by the whole Clergy in Convocation. The principal of them were, that several Lessons in the Calendar were changed for others more proper for the days; the "prayers for particular occasions" were disjoined from the Litany; and the two prayers to be used in the Ember-weeks, the prayer for the Parliament, and that for "all conditions of men," and the "general thanksgiving," were added: several of the Collects were altered; the Epistles and Gospels were taken out of the last translation of the Bible, being read before according to the old translation: the office for "Baptism of those of Riper Years," the two psalms prefixed to the lesson in the Burial Service, and the "Forms of Prayer to be used at Sea," for "the Martyrdom of King Charles the First," and for "the Restoration of the Royal Family," were all added. There were also several other less material additions: and through the whole service ambiguities were removed, and various improvements were made; for a more particular account of which the reader is referred to the Preface to the Common Prayer Book. In a word, the whole Liturgy was then brought to that state in which it now stands; and was unanimously subscribed by both Houses of Convocation, of both provinces, on Friday the 20th of December, 1661. And being brought to the House of Lords the March following, both Houses very readily passed an Act for its establishment; and the Earl of Clarendon, then High Chancellor of England, was ordered to return the thanks of the Lords to

the Bishops and Clergy of both provinces, for the great care and industry shewn in the review of it. *Wheatly, Dr. Nicholls, Bp. Tomline.*

Thus has been given a brief historical account of the first compiling of the Book of Common Prayer, and of the several reviews that were afterwards taken of it by our Bishops and Convocations: from which it appears, that our Liturgy was first established by the Convocations or provincial Synods of the realm, and thereby became obligatory "in foro conscientiæ;" and was then confirmed and ratified by the supreme magistrate in Parliament, and so also became obligatory "in foro civili." It has therefore all authority, both ecclesiastical and civil. As it is established by ecclesiastical authority, those, who separate themselves and set up another form of worship, are schismaticks; and consequently are guilty of a grievous sin, which no toleration granted by the civil magistrate can authorize or justify. But, as it is settled by Act of Parliament, the separating from it is only an offence against the state; and as such may be pardoned by the state. The "Act of Toleration" therefore, as it is called, has freed the dissenters from being offenders against the state, notwithstanding their separation from the worship prescribed by the Liturgy: but it by no means excuses, or can excuse, them from the schism they have made in the Church: they are guilty of that sin, and will continue to be guilty of it, as long as they separate, notwithstanding any temporal authority to indemnify them. *Wheatly.*

To the foregoing historical account of the original and alterations of our Liturgy, are subjoined two excellent and just characters of it, the former by Bishop Jeremy Taylor, in the preface to his "Apology for authorized and set forms of Liturgy;" the latter from Dean Comber's preface to his "Companion to the Temple:" a work to which the present Editor is principally indebted for his annotations; as indeed it is that which has for the most part supplied materials to other commentaries on the Common Prayer.

The Liturgy of the Church of England, saith Bishop Jeremy Taylor, hath advantages so many and so considerable, as not only to raise itself above the devotions of other Churches, but to endear the affections of good people to be in love with Liturgies in general. To the Churches of the Roman Communion we can say, that ours is Reformed: to the Reformed Churches we can say, that it is orderly and decent. For we were freed from the impositions and lasting errors of a tyrannical spirit, and yet from the extravagancies of a popular spirit too. Our Reformation was done without tumult, and yet we saw it necessary to reform: we were zealous to cast away the old errors; but our zeal was balanced with consideration, and the results of authority. We are not like women and children, when they are affrighted with fire in their clothes: we shook off the coal indeed, but not our garments; lest we should have exposed our Church to that nakedness, which the excellent men of our sister Churches complained to be among themselves. And indeed it is no small advantage to our Liturgy, that it was the offspring of all that authority, which was to prescribe in matters of religion. The king and the priest, which are the antistites religionis, and the preservers of both the Tables, joined in this work: and the people, as represented in Parliament, were advised withal, in authorizing the form, after much deliberation. So that it was not only reasonable and sacred; but free both from the indiscretion, and, which is very considerable, even from the scandal, of popularity. That only, in which the Church of Rome had prevaricated against the word of God, or innovated against apostolick tradition, was pared away. Great part of it consisted of the very words of Scripture, as the Psalms, Lessons, Hymns, Epistles, and Gospels: and the rest was in every particular made agreeable to it, and drawn from the Liturgies of the ancient Church. The Rubricks of it were written in the blood of some of the compilers, men famous in their generations; whose reputation and glory of martyrdom hath made it immodest for the best of men now to compare themselves with them. And its composure is so admirable, that the most industrious wits of its enemies can scarce find out an objection, of value enough to make a doubt, or scarce a scruple, in a serious spirit. There is no part of religion but is in the offices of the Church of England. For, if the soul desires to be humbled, she hath forms provided of confession to God before his Church: if she will rejoice and give God thanks for particular blessings, there are forms of thanksgiving for all the solemn occasions, which could be foreseen, and for which provision could by publick

order be made: if she will commend to God the publick and private necessities of the Church and single persons, the whole body of collects and devotions supplies them abundantly: and if her devotions be high and pregnant, and prepared to fervency and importunity of congress with God, the Litany is an admirable pattern of devotion, full of circumstances proportionable to a quick and earnest spirit. There are also in the offices forms of solemn absolution and benediction: and, if they be not highly considerable, there is nothing sacred in the evangelical ministry, but the altars themselves are made of unhallowed turf. When the revolution of the anniversary calls on us, to perform our duty of special meditation on, and thankfulness to God for, the glorious benefits of Christ's incarnation, nativity, passion, resurrection, and ascension, &c., then we have the offices of Christmas, the Annunciation, Good-Friday, Easter, and Ascension, &c.; and the offices are so ordered, that, if they be summed up, they will make an excellent creed, and the very design of the day teaches the meaning of an Article. The life and death of the saints, which are very precious in the eyes of God, are so remembered, that, by giving thanks and praise, God may be honoured; the Church instructed by the proposition of their examples; and we give testimony of the honour and love we pay to religion, by our pious veneration and esteem of those holy and beatified persons. To which if we add the advantages of the whole Psalter, which is an intire body of devotion by itself, and hath in it forms to exercise all graces, by way of internal act and spiritual intention; there is not any ghostly advantage, which the most religious can either need or fancy, but what the English Liturgy, in its intire constitution, will furnish us withal. *Bp. Jeremy Taylor.*

Though all Churches in the world have, and ever had, forms of prayer; yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours: which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted which is fit to be asked in publick; and so particular, that it compriseth most things which we would ask in private; and yet so short, as not to tire any that hath true devotion: its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them: its method is exact and natural; its language significant and perspicuous; most of the words and phrases being taken out of the holy Scriptures, and the rest are the expressions of the first and purest ages; so that whoever takes exception at these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence: and in the opinion of the most impartial and excellent Grotius, (who was no member of, nor had any obligation to, this Church,) the English Liturgy comes so near to the primitive pattern, that none of the reformed Churches can compare with it.

And if any thing external be needful to recommend that which is so glorious within; we may add that the Compilers were [most of them] men of great piety and learning; [and several of them] either martyrs or confessors upon the restitution of Popery; which as it declares their piety, so doth the judicious digesting of these prayers evidence their learning. For therein a scholar may discern close logick, pleasing rhetorick, pure divinity, and the very marrow of the ancient doctrine and discipline; and yet all made so familiar, that the unlearned may safely say Amen. 1 Cor. xiv. 16.

Lastly, all these excellencies have obtained that universal reputation which these prayers enjoy in all the world: so that they are most deservedly admired by the eastern Churches, and had in great esteem by the most eminent Protestants beyond sea, who are the most impartial judges that can be desired. In short, this Liturgy is honoured by all but the Romanist, whose interest it opposeth, and the Dissenters, whose prejudices will not let them see its lustre. Whence it is that they call that, which the Papists hate because it is Protestant, superstitious and popish. But when we consider that the best things in a bad world have the most enemies, as it doth not lessen its worth, so it must not abate our esteem, because it hath malicious and misguided adversaries.

How endless it is to dispute with these, the little success of the best arguments, managed by the wisest men, do too sadly testify; wherefore we shall endeavour to convince the enemies, by assisting the friends of our Church devotions: and by drawing the veil which the ignorance and indevotion of some, and the passion and prejudice

of others, have cast over them, represent the Liturgy in its true and native lustre: which is so lovely and ravishing, that, like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractions, and wins the affections of all but those who do not see it clearly. This will be sufficient to shew, that whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord. Amen. *Dean Comber.*

ALPHABETICAL LIST OF AUTHORS

WHOSE WORKS ARE CITED IN THIS EDITION OF THE COMMON PRAYER BOOK.

AUTHORS.	WORKS CITED.
ANDREWES, Lancelot, D.D. Bishop of Winchester .	Notes subjoined to Dr. Nicholls's Comment.
Barrow, Isaac, D.D. Master of Trinity College, Cambridge	Sermons of Obedience to our Spiritual Guides and Governours.
Bennet, Thomas, D.D. Rector of St. James's, Colchester	Paraphrase with Annotations on the Common Prayer; and Directions for studying the Thirty-nine Articles.
Beveridge, William, D.D. Bishop of St. Asaph . . .	Sermons on the Institution of Ministers, and on their manner of Institution with us.
Bisse, Thomas, D.D. Canon of Hereford	The Beauty of Holiness in the Common Prayer; and Decency and Order in Publick Worship.
Brewster, John, M.A. Rector of Egglescliffe, Durham .	Lectures on the Acts of the Apostles; and Practical Reflections on the Ordination Services.
Burkitt, William, M.A. Vicar of Dedham, Essex. . .	Practical Exposition of the New Testament.
Burn, Richard, D.LL. Chancellor of the Diocese of Carlisle	Ecclesiastical Law.
Burnet, Gilbert, D.D. Bishop of Salisbury	Exposition of the Thirty-nine Articles.
Cleaver, William, D.D. Bishop of St. Asaph	Sermon on the Origin of Creeds.
Clutterbuck, J. Gent.	Vindication and Explanation of the Liturgy.
Collis, Thomas, M.A. Rector of Beaconsfield	Rubrick of the Church of England examined.
Comber, Thomas, D.D. Dean of Durham	Companion to the Temple, 2 vols. fol.; and Short Discourses on the Common Prayer, 1 vol. 8vo.
Cosin, J., D.D. Bishop of Durham	Notes subjoined to Dr. Nicholls's Comment.
Dodwell, W. D.D. Archdeacon of Berks	Athanasian Creed vindicated and explained.
Gibson, Edmund, D.D. Bishop of London	On the excellent use of Psalmody; and the Sacrament of the Lord's Supper explained.
Hall, Joseph, D.D. Bishop of Norwich	Contemplations on Holy Scripture, and Paraphrase on Hard Texts in the Psalms.
Hammond, Henry, D.D. Canon of Christ Church . .	Commentary on the Psalms.
Hole, Matthew, D.D. Rector of Exeter College, Oxford.	Practical Discourses on the Liturgy.
Hooker, Richard, M.A. Master of the Temple . . .	Ecclesiastical Polity, Book the Fifth.
Horne, George, D.D. Bishop of Norwich	Sermons; and Commentary on the Psalms.
Horsley, Samuel, D.D. Bishop of St. Asaph	Translation of the Psalms, with Notes.
Kennet, Basil, D.D. Fellow of C. C. C., Oxford . . .	Exposition of the Apostles' Creed.
King, William, D.D. Archbishop of Dublin	Inventions of Men in the Worship of God.
King, Peter, Lord Chancellor of England	History of the Apostles' Creed, with Observations.
L'Estrange, Hamon, Esq.	Alliance of Divine Offices.
Lowth, Robert, D.D. Bishop of London	English Grammar.
Nelson, Robert, Esq.	Companion for the Festivals and Fasts of the Church of England.
Nicholls, William, D.D.	Comment on the Book of Common Prayer, &c.; and Supplement to the Commentary.
Ostervald, John Frederick, a Protestant Divine of Neufchatel in Switzerland	Arguments and Reflexions on all the Books in the Bible.
Overall, John, D.D. Bishop of Norwich	Notes subjoined to Dr. Nicholls's Comment.
Patrick, Simon, D.D. Bishop of Ely	Paraphrase on the Psalms; and the Christian Sacrifice.
Pearson, John, D.D. Bishop of Chester	Exposition of the Creed.
Poole, Matthew, M.A.	Annotations on the Psalms.
Porteus, Beilby, D.D. Bishop of London	Lectures on St. Matthew's Gospel.
Pott, Joseph Holden, M.A. Archdeacon of London . .	Sermons for the Sundays throughout the Year.
Rogers, Thomas, M.A. Master of the Grammar School, &c. Wakefield	Lectures on the Morning Service.
Sandford, Daniel, D.D. Bishop of Edinburgh . . .	Lectures on the Epistles in Passion Week.
Secker, Thomas, D.LL. Archbishop of Canterbury . .	Sermons, vol. the Sixth; Lectures on the Church Catechism; and Instructions for Candidates for Orders, appended to his Charges, in the 10th volume of his Works.
Sharp, Thomas, D.D. Archdeacon of Northumberland .	Charges on the Rubrick and Canons.
Shepherd, John, M.A. Vicar of Pattiswick	Elucidation of the Service of the Church of England.
Sparrow, Anthony, D.D. Bishop of Norwich	Rationale on the Book of Common Prayer.
Stack, Richard, D.D. Fellow of Trinity College, Dublin,	Lectures on the Acts of the Apostles.

AUTHORS.	WORKS CITED.
Stanhope, George, D.D. Dean of Canterbury	Paraphrase and Comment on the Epistles and Gospels.
Taylor, Jeremy, D.D. Bishop of Down and Connor	The Great Exemplar.
Tomline, George, D.D. Bishop of Lincoln	Elements of Christian Theology, vol. 2, on the Thirty-nine Articles.
Travell, F. T., M.A. Rector of Upper Slaughter, Gloucestershire	Paraphrase and Notes on the Psalms.
Veneer, John, Rector of St. Andrew's, Chichester	Exposition of the Book of Common Prayer; and Exposition of the Thirty-nine Articles.
Vincent, William, D.D. Dean of Westminster	Sermons on the Creeds.
Wake, William, D.D. Archbishop of Canterbury	Exposition of the Church Catechism.
Waldo, Peter, Esq.	Commentary on the Liturgy.
Waterland, Daniel, D.D. Archdeacon of Middlesex	History of the Athanasian Creed.
Welchman, Edward, M.A. Archdeacon of Cardigan	Notes on the Thirty-nine Articles.
Wheatly, Charles, M.A. Vicar of Brent and Furneux Pelham, Hertfordshire	Rational Illustration of the Book of Common Prayer.
Wilson, Thomas, D.D. Bishop of Sodor and Man	Introduction to the Lord's Supper.
Yardley, Edward, B.D. Archdeacon of Cardigan	Exposition of the Offices of Baptism and Confirmation; and Communion Service.

An Alphabetical Index of Ecclesiastical Writers, prefixed to Wheatly's Illustration of the Common Prayer Book, with the times when they flourished.

Ecclesiastical Writers.	Flourished in the Year of our Lord
Alcuin	780
Ambrose	374
Arnobius	303
Athanasius	326
Athenagoras	177
Augustin	396
Basil the Great	370
Bernard	1115
Canons called Apostolical, most of them composed before	300
Cedrenus	1056
Chrysostom	398
Clemens of Alexandria	192
Clemens of Rome	65
Codex Theodosianus	438
Constitutions called Apostolical, about	450
Cyprian	248
Cyril of Jerusalem	350
Dionysius of Alexandria	254
Dionysius, falsely called the Arcopagite	362
Durandus Mimatensis	1286
Durantus	
Epiphanius	368
Euagrius Scholasticus	594
Eusebius	315
Gennadius Massiliensis	495
Gratian	1131
Gregory the Great	590
Gregory Nazianzen	370
Gregory Nyssen	370
Hierom, or Jerom	378
Ignatius	101
Irenæus	167
Isidore Hispalensis	595
Isidore Peleusiota	412
Justin Martyr	140
Lactantius	303
Mierologus	1080
Minucius Felix	220
Nicephorus Calistus	1333
Optatus Milevitanus	368
Origen	230
Paulinus	420
Paulus Diaconus	757
Polycarp	108
Pontius Diaconus	251
Proclus	434
Ruffinus	390
Socrates	439
Sozomen	440
Synesius	410
Tatian	172
Tertullian	192
Theodoret	423
Theodosius Junior. See Codex Theodosianus.	
Theophilus Antiochen	168
Theophylact	1077

THE

CONTENTS OF THIS BOOK.

PAGE

1. THE Acts for the Uniformity of Common Prayer, &c. xvi
2. The Preface xxvii
3. Concerning the Service of the Church xxix
4. Concerning Ceremonies, why some be abolished, and some retained xxxi
5. The Order how the Psalter is appointed to be read xxxii
6. The Order how the rest of the holy Scripture is appointed to be read . . . . . ib.
7. A Table of Proper Lessons and Psalms xxxvi
8. The Calendar, with the Table of Lessons xxxviii
9. Tables and Rules for the Feasts and Fasts through the whole Year lxii
10. The Order for Morning Prayer 1
11. The Order for Evening Prayer 43
12. The Creed of St. Athanasius 51
13. The Litany 60
14. Prayers and Thanksgivings upon several occasions 71
15. The Collects, Epistles, and Gospels, to be used at the Ministration of the holy Communion throughout the Year 80
16. The Order of the Ministration of the holy Communion 277
17. The Order of Baptism both Publick and Private 329, 353
18. The Order of Baptism for those of Riper Years 360
19. The Catechism 365
20. The Order of Confirmation 386
21. The Form of Solemnization of Matrimony 395
22. The Order for the Visitation of the Sick, and the Communion of the Sick 409, 421
23. The Order for the Burial of the Dead 422
24. The Thanksgiving of Women after Child-birth 435
25. A Commination, or denouncing of God's anger and judgments against sinners 439
26. The Psalter 450
27. Forms of Prayer to be used at Sea 662
28. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons . 669
29. A Form of Prayer for the Fifth Day of November 718
30. A Form of Prayer for the Thirtieth Day of January 723
31. A Form of Prayer for the Twenty-ninth Day of May 730
32. A Form of Prayer for the Twentieth Day of June 736
33. Articles of Religion 749

* Appendix, containing the Irish Form of Prayer for the Visitation of Prisoners 743

* Constitution and Canons Ecclesiastical 803

An Act for the Uniformity of Common Prayer[a], *and Service in the Church, and Administration of the Sacraments*

PRIMO ELIZABETHÆ.

WHERE at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies of the Church of *England*, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments;* The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christ's Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies, contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of St. *John Baptist* next coming: and that the said Book with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the Alterations, and Additions therein added and appointed by this Statute, shall stand, and be from and after the said Feast of the Nativity of St. *John Baptist*, in full force and effect, according to the tenor and effect of the Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queen's Highness, with the assent of the Lords and Commons[b] in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers in any Cathedral or Parish-Church, or other Place within this Realm of *England*, *Wales*, and the Marches of the same or other the Queen's Dominions, shall from and after the Feast of the Nativity of St. *John Baptist* next coming, be bounden to say and use the Mattins, Even-song, Celebration of the Lord's Supper, and Administration of each of the Sacraments, and all their common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth Years of the Reign of King *Edward* the Sixth: with one alteration, or addition of certain Lessons to be used on every Sunday in the Year, and the Form of the Litany altered[c] and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of St. *John Boptist* next coming, refuse to use the said Common Prayer, or to minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book; or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of Celebrating of the Lord's Supper, openly or privily, or Mattins, Evensong, Administration of the Sacraments, or other open Prayers, than is mentioned and set forth in the said Book, [*open Prayer in and throughout this Act, is meant that Prayer which is for others to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church,*] or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact, shall lose and forfeit to the Queen's Highness, her Heirs and Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising in one whole Year next after his Conviction: And also that the Person so convicted, shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any such Person, once convict of any Offence concerning the Premisses, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole Year, and also shall

[a] *An Act for the Uniformity of Common Prayer*, &c.] By the fourteenth of Charles II. this and all other laws for uniformity of Common Prayer, &c. are applicable to the Book of Common Prayer, authorized by that Act. *Dr. Nicholls.*

[b] — *with the assent of the Lords and Commons*] It was not said "Lords spiritual," because all the bishops present dissented. *Dr. Burn.* It was not in reason to be expected, that the popish clergy should be forward in promoting a protestant reformation. *Bp. Cosin.*

[c] — *the Form of the Litany altered* &c.] The alterations and additions, here alluded to, are specified in the Introduction. See page vii. It must not be imagined that either the Queen or the Parliament made these alterations: for the review of the Liturgy was committed by the Queen to certain commissioners: these adding and altering as they thought meet, presented it to the Parliament, who only established what they had concluded upon. *L'Estrange.*

therefore be deprived, *ipso facto*, of all his Spiritual Promotions, and, that it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them to present or collate to the same, as though the Person or Persons so offending were dead. And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premisses the third time, and shall be thereof in form aforesaid lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived, *ipso facto*, of all his Spiritual Promotions, and also shall suffer imprisonment during his life. And if the Person that shall offend, and be convicted in form aforesaid, concerning any of the Premisses, shall not be beneficed nor have any Spiritual Promotion, that then the same Person so offending and convict, shall for the first offence suffer imprisonment during one whole Year next after his said Conviction, without Bail or Mainprise. And if any such Person, not having any Spiritual Promotion, after his first Conviction shall eftsoons offend in any thing concerning the Premisses, and shall in form aforesaid be thereof lawfully convicted, that then the same Person shall for his second Offence suffer imprisonment during his life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare[d] or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof: or shall by open fact, deed, or by open threatenings, compel or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral or Parish-Church, or in Chapel, or in any other place, to sing or say any common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister, in any Cathedral or Parish-Church, Chapel, or any other Place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; that then every such Person, being thereof lawfully convicted, in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors, for the first Offence, an hundred Marks. And if any Person or Persons, being once convict of any such Offence, eftsoons offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convict; that the same Person so offending, and convict, shall for the second Offence forfeit to the Queen our Sovereign Lady, her Heirs and Successors, four hundred Marks. And if any Person, after he in form aforesaid shall have been twice convict of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form abovesaid lawfully convict, that then every Person so offending and convict, shall for his third Offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer Imprisonment during his Life. And if any Person or Persons, that for his first Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid, within six Weeks next after his Conviction; That then every Person so convict, and so not paying the same, shall for the same first Offence, instead of the said Sum, suffer Imprisonment by the space of six Months, without Bail or Mainprise. And if any Person or Persons, that for his second Offence concerning the Premisses, shall be convict in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction and this Estatute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not paying the same, shall for the same second Offence, instead of the said Sum, suffer Imprisonment during twelve Months, without Bail or Mainprise. And that from and after the said Feast of the Nativity of St. *John Baptist* next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queen's Majesty's dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves, to resort to their Parish-Church or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God, shall be used in such time of let, upon every Sunday, and other days ordained or used to be kept as Holy-days, and then and there to abide orderly and soberly, during the time of Common Prayer, Preaching, or other Service of God there to be used, and ministered; upon pain of punishment by the Censures of the Church, and also upon pain that every Person so offending, shall forfeit for every such Offence, twelve Pence, to be levied by the Churchwardens of the Parish where such Offence shall be done, to the use of the poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of Distress.

And for the due execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome law. And for their Authority in this behalf, be it further Enacted by the Authority aforesaid, That all and singular the said Archbishops, Bishops, and other

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d — *shall in any Enterludes, Plays, Songs, Rhimes, or by other open Words, declare* &c.] It was adjudged, that if words do amount to treason, a fortiori they do so when they are written. Therefore, by a parity of reason, the writing of virulent libels against the Common Prayer, or any part thereof, is depraving it. Besides, words published in writing are, in the strictest sense, "open words." *Dr. Nicholls.*

their officers exercising ecclesiastical Jurisdiction, as well in place exempt as not exempt, within their Dioceses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of St. *John Baptist* next coming, against this Act and Statute; any other Law, Statute, Privilege, Liberty or Provision heretofore made, had or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justice of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of Offences, that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being indicted before them of Trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop, shall or may at all time and times, at his liberty and pleasure, join and associate himself by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions to be holden in any place within his Diocese, for and to the enquiry, hearing, and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the Costs and Charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of St. *John Baptist* next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. *John Baptist*, shall within three Weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested of, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending, be thereof indicted at the next general Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done contrary to the tenor of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, that the Mayor of *London*, and all other Mayors, Bailiffs, and all other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear, and determine the Offences abovesaid, and every of them, yearly within fifteen Days after the Feast of *Easter* and St. *Michael* the Archangel, in like manner and form as Justices of Assize and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops[e] and Bishops[f] and every of their Chancellors[g], Commissaries[h], Archdeacons[i], and other Ordinaries[k], having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority, by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, and to punish the same by Admonition, Excommunication, Sequestration or Deprivation, and other Censures and Process, in like form, as heretofore hath been used in like Cases by the Queen's Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premisses, shall for their Offences, first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinary's Seal, shall not for the same Offence eftsoons be convicted before the Justices: And likewise receiving for the said Offence, Punishment first by the Justices, shall not for the same

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[e] — *Archbishops*] See page 709, note *t*.

[f] — *Bishops*] See pp. 679, notes *b*, *c*.

[g] — *Chancellors*,] The word "chancellor" is not mentioned in the commission, and but rarely in our ancient records: but seemeth to have grown into use in imitation of the like title in the state; inasmuch as the proper office of a chancellor, as such, was to be keeper of the seals of the Archbishop or Bishop, as appears from divers entries in the registry of the Archbishops of Canterbury.

This office, as it is now understood, includeth in it two other offices, which are distinguished in the commission by the titles of "official principal," and "vicar-general." The proper work of an official is, to hear causes between party and party, concerning wills, legacies, marriages, and the like, which are matters of temporal cognizance, but have been granted to the ecclesiastical courts by the concessions of princes. The proper work of a "vicar-general" is the exercise and administration of jurisdiction purely spiritual, by the authority and under the direction of the Bishop; as visitation, correction of manners, granting institutions and the like, with a general inspection of men and things, in order to the preserving of discipline and good government in the Church. *Dr. Burn.*

[h] — *Commissaries*,] Commissary is he that is limited by the Bishop, to some certain place of the diocese to assist him: and in most cases hath the authority of official principal and vicar-general within his limits. The Chancellor is not confined to any place of the diocese, nor limited to some certain causes only of jurisdiction: but every where, throughout the whole diocese, he supplieth the Bishop's absence in all matters and causes ecclesiastical within his diocese. But the authority of commissaries, as it is restrained to some certain place of the diocese, so is it also restrained to some certain cause of jurisdiction, limited unto them by the Bishop. *Dr. Burn.*

[i] — *Archdeacons*,] See page 677, note *q*.

[k] — *and other Ordinaries*,] See page 61, note *h*.

Offence eftsoons receive Punishment of the Ordinary: any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be used, as was in this Church of *England*, by Authority of Parliament, in the second Year of the Reign of King *Edward* the Sixth, until other Order shall be therein taken by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized under the Great Seal of *England* for Causes Ecclesiastical, or of the Metropolitan of this Realm. And also, that if there shall happen any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the Orders appointed in this Book, the Queen's Majesty may, by the like Advice of the said Commissioners or Metropolitan ordain and publish such further Ceremonies or Rites as may be most for the advancement of God's Glory, the edifying of his Church, and the due reverence of Christ's holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer, is limited, established, or set forth to be used within this Realm, or any other the Queen's Dominions or Countries, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administering the Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, in the Church of England.

XIV. CAROLI II.

WHEREAS in the first Year of the late Queen *Elizabeth*, there was one uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies of the Church of *England*, (agreeable to the Word of God, and usage of the Primitive Church,) compiled by the Reverend Bishops and Clergy, set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoined to be used by Act of Parliament, holden in the said first Year of the said late Queen, intituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain and refuse to come to their Parish-Churches, and other publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays, and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order of Liturgy so set forth and enjoined, as aforesaid, great mischiefs and inconveniences, during the time of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of *England*, and to the hazard of many Souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The King's Majesty (according to his Declaration of the five and twentieth of *October*, One thousand six hundred and sixty) granted his Commission under the Great Seal[1] of *England*, to several Bishops, and other Divines, to review the Book of Common Prayer, and to prepare such Alteration and Additions as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled, (and now sitting,) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests and Deacons: And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; and should exhibit and present the same to His Majesty in writing, for his further Allowance or Confirmation: Since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some

[1] —*granted his Commission under the Great Seal*] Which bore date March 25, 1661, and was directed to twelve bishops, and twelve presbyterian divines: with nine assistants on each side, to supply the places of the principals, when they should be occasionally absent. In virtue of which commission, the commissioners met frequently at the Savoy, and disputations were held, but nothing concluded. *Dr. Burn.* See page ix

additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England; *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons:* All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Books of Common Prayer, and the Form of Ordination and Consecration of Bishops, Priests and Deacons with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eton* and *Winchester*, and in all Parish-Churches and Chapels, within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the Public Worship of Almighty God; and to the intent that every Person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom, Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the King's Most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate or Parish-Church or Chapel, or other place of Publick Worship within this realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book annexed and joined to this present Act, and intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England: *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons:* And that the Morning and Evening Prayers therein contained, shall upon every Lord's Day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate, in every Church, Chapel, or other place of Publick Worship [m] within this Realm of *England*, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected; Be it further Enacted by the Authority aforesaid, That every Parson[n], Vicar[o], or other Minister[p] whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chapel or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lord's Day before the Feast of St. *Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two, openly, publickly and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the Use of all things in the said Book contained and prescribed, in these words and no other;

'I *A. B.* Do hereby declare my unfeigned assent and 'consent to all and every thing contained and pre-'scribed in and by the Book intituled, *The Book of Com-'mon Prayer, and Administration of the Sacraments, and 'other Rites and Ceremonies of the Church, according to 'the Use of the Church of* England: *together with the 'Psalter or Psalms of* David, *pointed as they are to be 'sung or said in Churches; and the Form and Manner of*

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m — *or other place of Publick Worship*] By the 22nd George II. chap. 33, All commanders, captains, and officers at sea, shall cause the publick worship of Almighty God, according to the Liturgy of the Church of England, to be performed in their respective ships: and prayers and preachings by the chaplains shall be performed diligently. And by the rubrick, before the service at sea, The Morning and Evening service, to be used daily at sea, shall be the same which is appointed in the Book of Common Prayer. *Dr. Burn.*

n — *every Parson,*] "Parson," persona, properly signifies the Rector of a parish church; because, during the time of his incumbency, he represents the Church, and in the eye of the law sustains the "person" thereof, as well in suing, as in being sued, in any action touching the same. *Dr. Burn.* The word was peculiarly applied in England to denote the Rector of a parish, who had the principal charge of the souls, in contradistinction to the Vicar or Curate, who was under him. *Dr. Nicholls.*

o — *Vicar,*] A Vicar is a person in holy Orders, who, under the Rector, or in his absence, or in case the great tithes of a church are impropriate, has the care of the souls of a parish committed to him. *Dr. Nicholls.*

p — *or other Minister*] The signification of the word "minister," both in our statutes, canons, and rubricks in the Book of Common Prayer, is equivocal. Oftentimes it is made to express the person officiating in general, whether priest or deacon: at other times it denoteth the priest alone, as contradistinguished from the deacon, as particularly in the statute of the 13th of Elizabeth, chap. 12, which ordains that "none shall be made minister, being under the age of four and twenty years;" and in the 31st Canon, which limits the times in which "deacons or ministers may be made or ordained." And in such cases the determination thereof can be ascertained only from the connection and circumstances. *Dr. Burn.*

'*Making, Ordaining, and Consecrating of Bishops, Priests,* '*and Deacons.*'

And that all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one Month after such Impediment removed, shall, *ipso facto*, be deprived of all his Spiritual Promotions: and that from thenceforth it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons so offending or neglecting were dead.

And be it further Enacted by the Authority aforesaid, That every person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion, within this Realm of *England*, and places aforesaid, shall in the Church, Chapel or place of Publick Worship, belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lord's Day, openly, publickly and solemnly, read the Morning and Evening Prayers, appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: And that all and every such person, who shall (without some lawful Impediment to be allowed and approved by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, (or in case of such Impediment, within one Month after such Impediment removed) shall, *ipso facto*, be deprived of all his said Ecclesiastical Benefices and Promotions: And that from thenceforth it shall and may be lawful to, and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them, according to their respective Rights and Titles, to present or collate to the same, as though the person or persons, so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Patronage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment to be allowed by the Ordinary of the place) shall once (at the least) in every Month, openly and publickly read the Common Prayers and Service, in and by the said Book prescribed; and (if there be occasion) administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chapel of or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner, and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the Poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the Offence shall be committed, (which Oath the said Justices are hereby impowered to administer,) and in default of payment within ten days, to be levied by distress and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendering the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean[q], Canon, and Prebendary[r] of every Cathedral, or Collegiate-Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall, House of Learning, or Hospital, and every publick Professor and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer[s], and every other person in holy Orders, and every School-master keeping any

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q — *every Dean*] Tho word "Dean" comes from the Latin "Decanus," which signifies the governor or inspector over ten persons; or rather the chief of the ten, who was to keep the rest in good order. The word was first used among the soldiers, ten of whom made a party, that lodged together in one tent, or were quartered together in one place. After the institution of monks the name was adopted among them, to signify a chief monk in a fraternity, who was to superintend nine or ten of his bretbren, and keep them in good order. The secular clergy made use of the same sort of government: for the Archi-presbyter, who had the inspection over about ten parish-priests, was called the "Decanus ruralis," or the "rural dean." And so the collegiate churches, or colleges of secular priests, generally instituted their governor by the name of Dean, because the body did, for the most part, consist of about ten or twelve. *Dr. Nicholls.*

r — *Canon, and Prebendary*] The name "canon" probably comes from the Latin word "canon," which signifies a dole, an allowance, or stated quantity of provisions, either to be received or delivered out. And thus it is used by Cicero and others. Afterwards, when Christianity prevailed, the word was adapted to an ecclesiastical use; and those clergymen, who had the "canon," taken from the common bank of the church offerings, delivered out to them for their maintenance, came to be called "Canonici." A "Prebendary" is so called from the "præbenda" or income he has, as being member of a cathedral church. For in the ages of the barbarous Latinity "præbenda" was used, to signify the revenue of such a preferment. In process of time, when the cathedral churches were well endowed, they left off receiving the income of their lands into one common bank; and, in lieu thereof, parcelled out their lands into several shares, appropriating them for the maintenance of each single clergyman, who resided about the cathedral church, calling it "præbenda," or "corpus præbendæ," the "corps of the præbend." Hence arose the difference between a Prebend and a Canonry; that a Canonry was a right, which a person had in a church, to be deemed a brother, or member thereof, to have the right of a stall therein, and of giving a vote in the chapter: but a Prebend was a right to receive certain revenues appropriated to the place. *Dr. Nicholls.*

The books generally confound the two words "prebend" and "prebendary:" whereas the former signifieth the office, or the emolument annexed to the office; and the latter signifieth the officer, or person who executeth the office and enjoyeth the emolument. A "canonry" also is a name of office; and a canon is the officer. *Dr. Burn.*

s — *Lecturer*,] In the popish times there were divinity lectures read publickly in the universities: but these were chiefly formed from the Schoolmen, and consisted for the most part in comments upon the sentences. The first that deserved the name of lectures in divinity, as being expositions of the holy Scriptures, were begun in Cambridge about the year 1524 by one Stafford, who was university preacher; that is, one of the

publick or private School, and every person instructing or teaching any Youth in any House or private Family, as a Tutor or School-master, who upon the first Day of *May*, which shall be in the Year of our Lord God One thousand six hundred sixty-two, or at any time thereafter, shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, or Reader's place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate's place, Lecture or School; or shall instruct or teach any youth, as Tutor or School-master, shall before the Feast-day of Saint *Bartholomew*, which shall be in the Year of our Lord One thousand six hundred sixty-two, or at or before his, or their respective admission, to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgement following, *scilicet:*

'I *A. B.* Do declare, That it is not lawful upon any 'pretence whatsoever to take arms against the 'King; and that I do abhor that traiterous Position of 'taking Arms by his Authority against his Person, or 'against those that are commissioned by him; and that 'I will conform to the Liturgy of the Church of *England*, 'as it is now by Law established. And I do declare, 'That I do hold there lies no obligation upon me, or on 'any other person, from the Oath, commonly called '*The Solemn League and Covenant*, to endeavour any 'change, or alteration of Government either in Church 'or State; and that the same was in itself an unlawful 'Oath, and imposed upon the Subjects of this Realm 'against the known Laws and Liberties of this Kingdom.'

Which said Declaration and Acknowledgement shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any College, Hall or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice Chancellor of the respective Universities for the time being, or his Deputy: And the said Declaration or Acknowledgement shall be subscribed before the Respective Archbishop, Bishop, or Ordinary of the Diocese by every other person hereby enjoined to subscribe the same; upon pain, that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, and shall be utterly disabled, and *ipso facto* deprived of the same: And that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professor's place, Reader's place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curate's place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any School-master, or other person, instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm (for which he shall pay twelve-pence only) and before such Subscription and Acknowledgement made, as aforesaid; Then every such School-master, and other, instructing and teaching, as aforesaid, shall for the first offence suffer three Months Imprisonment without Bail or Mainprise; and for every second and other such offence, shall suffer three Months Imprisonment without Bail or Mainprise, and also forfeit to his Majesty the Sum of five pounds.

And after such Subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the hand and seal of the respective Archbishop, Bishop or Ordinary of the Diocese (who are hereby enjoined and required upon demand to make and deliver the same) and shall publickly and openly read the same, together with the Declaration or Acknowledgement aforesaid, upon some Lord's Day within three Months then next following, in his Parish Church, where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; and that the said Parsonage, Vicarage or Benefice, Curate's place, or Lecturer's place, shall be void, as if he was naturally dead.

Provided always, That from and after the twenty-fifth Day of *March*, which shall be in the Year of our Lord God One thousand six hundred eighty-two, there shall be omitted in the said Declaration, or Acknowledgement so to be subscribed and read, these words following, *scilicet:*

'AND I do declare, That I do hold there lies no 'Obligation upon me, or on any other person, from 'the Oath commonly called, *The Solemn League and*

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twelve whom the university had the power of licensing by a grant from the Pope. And as these lectures were profitable for the students there, so we find a like method of instruction was introduced into the convents, where persons were licensed by the Bishop to read divinity. And the theological lectures in cathedral churches were of the same sort; that is, intended for the use of parsons, vicars, and chantry priests, who are injoined to attend the said lectures. And thus far they are sufficiently distinguished from sermons or popular discourses.

But when they came to be introduced into parish churches, in the great and populous towns, either upon the settlement of a stipend to support the Lecturer, or upon the voluntary contributions of the inhabitants under the licence of the Bishop, it was natural to expect they would by degrees be converted into such practical discourses as the preachers generally made. And so it hath proved in the event. For, though the name of "lectures" is still retained, yet they are become in effect one and the same thing with preaching; this difference only remaining, that a lecture is a sermon extra ordinem, performed by a stipendiary preacher, as being no part of the duty incumbent on the minister of the parish; and on such days, or at such hours, as that they do not interfere with his offices and ministrations. What indeed comes nearest to the old design of lectures, are those that are appointed to be read yearly on particular subjects; as Mr. Boyle's and Lady Moyer's Lectures, and likewise such catechetical lectures as are kept up by the Clergy in some large and populous towns. *Archdeacon Sharp.*

'*Covenant*, to endeavour any change or alteration of 'Government either in Church or State; and that the 'same was in itself an unlawful Oath, and imposed upon 'the Subjects of this Realm against the known Laws 'and Liberties of this Kingdom.'

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgement.

Provided always, and be it Enacted, That from and after the Feast of St. *Bartholomew*, which shall be in the Year of our Lord One thousand six hundred sixty and two, no person, who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of St. *Bartholomew* be ordained Priest or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of *England*, or the Dominion of *Wales*, or Town of *Berwick* upon *Tweed*; but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

And be it further Enacted by the Authority aforesaid, That no Person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest, according to the Form and Manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every Offence the sum of one hundred pounds; one moiety thereof to the King's Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the Offence shall be committed, and such Person or Persons as shall sue for the same by Action of Debt, Bill, Plaint or Information, in any of his Majesty's Courts of Record, wherein no Essoign, Protection or Wager of Law shall be allowed, and to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole Year then next following.

Provided, That the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the King's Majesty, his Heirs and Successors in *England*.

Provided always, That no Title to confer, or present by Lapse, shall accrue by any avoidance or deprivation *ipso facto* by virtue of this Statute, but after six Months notice of such avoidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chapel, or other public Place of or in any College or Hall in either of the Universities, the Colleges of *Westminster*, *Winchester*, or *Eton*; or any of them, other than what is prescribed, and appointed to be used in and by the said Book; and that the present Governor, or Head of every College and Hall in the said Universities, and of the said Colleges of *Westminster*, *Winchester*, and *Eton*, within one Month after the Feast of St. *Bartholomew*, which shall be in the Year of our Lord One thousand six hundred sixty and two; and every Governor or Head of any of the said Colleges or Halls hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth Year of the reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned Assent and Consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colleges or Halls, or any of them, as are, or shall be in holy Orders, shall once (at least in every quarter of the year, not having a lawful Impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other publick place of the same College or Hall; upon pain to lose, and be suspended of and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six Months, by the Visitor or Visitors of the same College or Hall; and if any Governor or Head of any College or Hall, suspended for not subscribing unto the said Articles and Book, and for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the end of six Months next after such Suspension, subscribe unto the said Articles and Book, and declare his Consent thereunto, as aforesaid, or read the Morning Prayer and Service, as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other publick places of the respective Colleges and Halls in both the Universities, in the Colleges of *Westminster*, *Winchester*, and *Eton*, and in the Convocations of the Clergies of either Province, in Latin; any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to preach, or read any Sermon or Lecture in any Church, Chapel, or other place of publick Worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, unless he be first approved and thereunto licensed by the Archbishop of

the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities, under his Seal; and shall in the presence of the same Archbishop, or Bishop, or Guardian, read the Nine and thirty Articles of Religion mentioned in the statute of the Thirteenth year of the late Queen *Elizabeth*, with Declaration of his unfeigned Assent to the same; and that every person and persons, who now is, or hereafter shall be licensed, assigned, appointed, or received as a Lecturer, to preach upon any Day of the Week, in any Church, Chapel, or place of publick Worship within this Realm of *England*, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his Assent unto, and Approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the Use of all the Prayers, Rites, and Ceremonies, Forms and Orders, therein contained and prescribed, according to the Form aforesaid; and that all and every such person or persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel, or place of publick Worship, until such time as he and they shall openly, publickly, and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Cathedral or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer, openly at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person, who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture; that then for every such offence, the person and persons so offending shall suffer three Months imprisonment in the common Gaol without Bail or Mainprise; and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending, to the Gaol of the same County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly and solemnly read by some Priest or Deacon, in the Church, Chapel or place of publick Worship where the said Sermon or Lecture is to be preached; and the Lecturer then to preach shall be present at the reading thereof.

Provided nevertheless, That this Act shall not extend to the University Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is preached or read in the same Churches, or any of them, for, or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be preached or read in such sort and manner as the same have been heretofore preached or read; this Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of *England*, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England: *together with the Psalter or Psalms of* David, *pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, herein before mentioned to be joined and annexed to this Act; and shall be applied, practised, and put in use for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority[t].

[t] — *according to the direction of lawful Authority.*] Authority of Parliament is not what is here intended, it being in the power of the Parliament to make such alterations as to them should seem meet: but what is intended is, that it should be in the power of the Crown to alter the names: from which it appears, that no alteration, nor addition can be made in the service, not even of names, by authority either of the Crown or of the Ordinary, unless expressly provided for in the Act or Rubricks. *Dr. Nicholls.*

Provided also, and be it Enacted by the Authority aforesaid, That a true printed Copy of the said Book, intituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of* England: *together with the Psalter or Psalms of* David *pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons,* shall at the Costs and Charges of the Parishioners of every Parish Church and Chapelry, Cathedral Church, College and Hall, be attained and gotten before the Feast-day of St. *Bartholomew*, in the Year of our Lord One thousand six hundred sixty and two, upon pain of forfeiture of three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chapelry, Cathedral Church, College and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, Saint *David's*, *Asaph*, *Bangor*, and *Llandaff*, and their Successors, shall take such Order among themselves, for the souls' health of the Flocks committed to their charge within *Wales*, that the Book hereunto annexed be truly and exactly translated into the *British* or *Welsh* Tongue; and that the same so translated, and being by them, or any three of them at the least, viewed, perused and allowed, be imprinted to such number at least, so that one of the said Books so translated and imprinted, may be had for every Cathedral, Collegiate and Parish Church, and Chapel of Ease in the said respective Dioceses and Places in *Wales*, where the *Welsh* is commonly spoken or used, before the first Day of *May*, One thousand six hundred sixty-five: and that from and after the imprinting and publishing of the said Book so translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales* within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book so translated and imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-Money in their hands for the use of the respective Churches, and be allowed the same on their Account; and that the said Bishops and their Successors, or any three of them at the least, shall set and appoint the price for which the said Book shall be sold: And one other Book of Common Prayer in the *English* Tongue, shall be bought and had in every Church throughout *Wales*, in which the Book of Common Prayer in *Welsh* is to be had by force of this Act, before the first Day of *May*, One thousand six hundred sixty and four; and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said language, may, by conferring both Tongues together, the sooner attain to the Knowledge of the *English* Tongue; any thing in this Act to the contrary notwithstanding: And until printed Copies of the said Book, so to be translated, may be had and provided, the Form of Common Prayer established by Parliament, before the making of this Act, shall be used as formerly in such parts of *Wales* where the *English* Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of all Disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church within *England* and *Wales*, shall at their proper Costs and Charges, before the twenty-fifth Day of *December*, One thousand six hundred sixty-two, obtain under the Great Seal of *England*, a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; and also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London*, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require: which said Books, so to be exemplified under the Great Seal of *England*, shall be examined by such persons as the King's Majesty shall appoint, under the Great Seal of *England*, for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in Writing any error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in Writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged and expounded to be good and available in the Law, to all intents and purposes whatsoever, and shall be accounted as good Records as this Book itself hereunto annexed; any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the King's Professor of Law within the University of *Oxford*, for or concerning the Prebend of *Shipton* within the Cathedral Church of *Sarum*, united and annexed unto the Place of the same King's Professor for the Time being, by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at *London*, in the Year of our Lord One thousand five hundred sixty-two, for the avoiding of Diversities of Opinions, and for establishing of Consent touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of itself is superstitious and ungodly: and therefore whosoever are Consecrated or Ordered according to the Rites of that Book since the second Year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed, and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; any thing in the said Article or in any Statute, Act or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church of *England*, together with the Form and Manner of Ordaining and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth Years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of Saint *Bartholomew*, which shall be in the Year of our Lord God One thousand six hundred sixty and two.

THE PREFACE[u].

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable[x], and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published[y] against the Book of *Common Prayer*, the old objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty[z], that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly

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[u] *The Preface.*] This Preface was written after the review of the Common Prayer in 1661; concerning which see above, page ix. It is said to have been drawn up by Dr. Sanderson, then Bishop of Lincoln; and it should seem by the style to be his. However no mention of his being the author of it is made in the Acts of the Upper House of Convocation. It is there only said, that, "on Monday the 2nd of December, The Preface or Introduction to the Common Prayer Book was brought in and read." It was referred to a committee of the Upper House the same day to consider of it: who were Dr. Matthew Wrenn, bishop of Ely; Dr. Robert Skinner, bishop of Oxon; Dr. Humphrey Henchman, bishop of Sarum; and Dr. George Griffith, bishop of St. Asaph. On the 13th of that month the Acts say, some amendments were made to the Preface. *Dr. Nicholls.*

[x] — *being things in their own nature indifferent, and alterable,*] It is inconceivable what difficulties the bishops at that time had to contend with, about making the alterations. They were not only to conquer their own former resentments and the quick remembrance of their sufferings, together with the unreasonable demands of the Presbyterian party; but they had the Court to deal with likewise, who pushed on to all acts of severity, but were willing to let the odium thereof remain with the clergy. And by the management of some great persons, then in power, the minds of the episcopal clergy and zealous conformists were so wrought up, upon the talk of these alterations, that the bishops, who were concerned in them, found it a difficult matter to manage the temper of their own friends. This was the occasion of this apologetical expression in the Preface, for the alterations they had made. And the assertion, that "ceremonies in their own nature are indifferent and alterable," is grounded on the doctrine of the 34th Article of our Church. *Dr. Nicholls.*

[y] — *divers Pamphlets were published*] The pamphlets, here pointed at, seem to be, "The Exceptions against the Common Prayer," London, 1661; and the "Reply to the Bishops' Answer to the Exceptions." *Dr. Nicholls.*

[z] — *great importunities were used to His Sacred Majesty.*] What these were, is to be seen in the two "Papers of Proposals, concerning the discipline and ceremonies of the Church of England, humbly presented to his Majesty, by the reverend ministers of the Presbyterian persuasion;" London, printed in the year 1661. *Dr. Nicholls.*

striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several Variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service: which is chiefly done in the Calendars and Rubricks[a]: or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of riper years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men: although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves[b]: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

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[a] — *Rubricks:*] Rubricks are the rules or orders, directing how, when, and where all things in divine service are to be performed: which for distinction were formerly printed in a red character, as now in an Italick, and therefore called "Rubricks," from Rubrica, which in Latin signifies a red colouring, vermilion, &c. *Dr. Bisse.* The Rubricks of the Missal and other Romish offices are still printed in red characters. In our older Books of Common Prayer the Rubricks are distinguished from the text by appearing in a smaller type. In the books of the 17th century the Rubricks are generally printed in Roman letters, while the Liturgy itself remains in the old English or the black letter. In this manner are printed the Sealed Books, and the larger editions of 1662, &c.; but in all modern legitimate editions, the whole of the offices, except the responses, is, I believe, universally printed in the Roman character, and the Rubricks in the Italick. *Shepherd.*

Concerning the duty of the clergy, to be regulated in their ministrations by the Rubricks, the reader is requested to refer to page 699, note *c*; and to page 794, note *x*.

[b] — *should be satisfied with any thing that can be done in this kind by any other than themselves:*] This stricture seems to be levelled against the new prayers drawn up by Mr. Baxter, by appointment of the Presbyterian commissioners, in the "Reformation of the Liturgy;" published together with the "Petition for Peace," London, 1661. *Dr. Nicholls.*

CONCERNING THE SERVICE OF THE CHURCH [c].

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof [d] if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years past, this godly and decent order of the ancient Fathers hath been so altered [e], broken, and neglected, by planting in uncertain Stories, and Legends [f], with multitude of Responds [g], Verses [h], vain Repetitions, Commemorations [i], and Synodals [k], that commonly when any book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn* [l]: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie* [m], and the manifold changings of the Service, was

[c] *Concerning the Service of the Church.*] This preface was composed by the original compilers of the Common Prayer; only the two last paragraphs are not in the 1st Book of Edward VI. *Dr. Nicholls.*

[d] — *The first original and ground whereof* &c.] These words are to shew, that the Latin service, which had been of late years defiled by the mixture of a great many foul and popish errors, did however retain in it many ancient forms, received in the Church in the best times; and that some parts thereof are still to be found in the writings of the ancient Fathers, who mention many of these offices in their books. *Dr. Nicholls.*

[e] — *this godly and decent order of the ancient Fathers hath been so altered,* &c.] The Scriptures are ordered to be read in the Roman service in so confused a method, that, if they were not read in an unknown tongue, the people could not receive any benefit therefrom. For there are not more than three or four verses to be read at one time; and then follows a response or short anthem to be sung; and then three or four verses of the same chapter again; and then another response: after this rate breaking the chapter into ten or twelve lessons; sometimes mixing parts of another chapter; at other times some of Saint Austin's or Saint Ambrose's Homilies, or passages out of worse books. *Dr. Nicholls.*

[f] — *planting in uncertain Stories, and Legends,*] These legendary stories are chiefly read upon the saints' days; but every day in the year being dedicated to some odd saint or other, there is hardly a day free from having some of these idle tales mixed in the service thereof. And indeed there is such an incongruous mixture of Scripture and monkish fiction together, as is calculated to make all wise and conscientious Christians to nauseate and abominate their service. This is remarkable, not only in the lessons upon their modern saints' days, concerning whom one would expect nothing else but such stories; but even upon the festivals of the Apostles themselves. *Dr. Nicholls.*

[g] — *Responds,*] A respond is a short anthem, brought into the middle of a chapter, which is interrupted by it: and, when the respond is done, the chapter proceeds. This is called the short response. The long responses are used at the close of a lesson. *Dr. Nicholls.*

[h] — *Verses,*] Either the verses, which follow after the respond in the Roman Breviary: or else those hymns which are proper to every Sunday and holiday; which are many of them a despicable parcel of monkish Latin verses, composed in the most illiterate ages of Christianity: only some few of them being taken from parts of a better character, are pretty tolerable. *Dr. Nicholls.*

[i] — *Commemorations,*] These were the recital of the names of famous martyrs and confessors, patriarchs, bishops, kings, great orthodox writers, munificent benefactors, which recitation at the altar took up much time; and these names were anciently wont to be read out of Diptychs, or folded tables; and tedious quarrels have been anciently, about dispunging some names out of the Diptychs, which have run into schisms. *Bp. Sparrow.*

[k] — *Synodals,*] These were synodical constitutions, or the canons made by provincial synods, which were wont to be read in the parish churches on Sundays, to the great waste of time. *Bp. Sparrow, Dr. Nicholls.*

[l] — *Nocturn:*] So called from the ancient Christians rising in the night to perform them. *Dr. Burn.*

[m] — *the Rules called the Pie,*] "The Pie" is a table or rule in the old Roman offices, shewing in a technical way how to find out the service which is to be read upon each day: which, consisting of numerous particulars, by the intermixing of the several offices, which sometimes fall in together to be read, makes it difficult to be understood. As to the meaning of the name; what was called "The Pie" by the Clergy before the Reformation, was called by the Greeks Πινάξ, (Pinax,) or the index: for, that word signifying metaphorically a painted table or picture; and the indexes, or tables of books, being formed into square figures resembling pictures, or painted tables, hung up in a frame; these likewise were called Πίνακες, (Pinakes;) or, being marked only with the first letter of the word, Πί'ς, or "Pies." This was probably the origin of the term. But these tables being generally made with initial letters of red, and likewise some other remarkable letters or words thereof being of the same colour, it was thought that the table was called "Pie" from the party-coloured letters whereof it did consist. And upon this account, when they put it into Latin, they called it Pica. Thus in former times some of the friars, from their party-coloured habits, were called "Pies." Afterwards, when printing came into use, those letters, which were of a moderate size, not so big as the large text hand in the manuscripts, but were of the bigness only of those in the comments and tables, were called Pica letters. *Dr. Nicholls.*

the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories[n], and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious: and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same[o]; and that in such a language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use[p], some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book[q]. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified[r]; yet it is not meant, but that when men say

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[n] — *Invitatories,*] Some text of Scripture, adapted and chosen for the occasion of the day, and used before the "Venite," which also itself is called the invitatory Psalm. *Dr. Burn.* See page 17, note *b*.

[o] — *the very pure Word of God,—or that which is agreeable to the same;*] By the latter words are understood the Apocrypha; which books our Church elsewhere declares that she doth use, "for example of life, and instruction of manners, but yet doth not apply them to establish any doctrine," Art. vi. And this practice of the Church of England is agreeable to that of the ancient Church. *Dr. Nicholls.* See the notes on the latter part of the 6th Article: also page 21, note *l*.

[p] — *some following Salisbury Use,* &c.] No wonder the use of Sarum, York, Lincoln, Hereford, Bangor, is mentioned. For the Missals and Breviaries of the Roman Church were of diverse models, in several countries and several dioceses. The Tridentine Council first endeavoured to bring them all into one shape: yet that order was not obeyed till the year 1568, under Pope Pius the Fifth; yea, is not observed to this day; the Spaniards in some places keeping the Mozarabick form, the Præmonstratenses another, and sundry besides. Nay, that Church hath altered the Breviaries of Pius V.: and new corrections have come forth under Clement VIII. in the year 1598: and what hath been done since, I know not. But why the use of those five churches? Perhaps that was accidental, that the diversities of them were more signal than others. Some historians mention Osmundus, the Bishop of Salisbury, and Chancellor, for the compiler of the use of Sarum, about 1070, or after; yet since we read of no use of Canterbury, Winton, Ely, perhaps those places observed the true Roman Breviaries, and the other five mentioned were discrepant dialects from the original Breviary. However, they are called uses and customs, not appointments from provincial Synods. *Bp. Sparrow.*

Lindwood, speaking of "the use of Sarum," says, that almost the whole province of Canterbury followeth this use: and adds, as one reason of it, that the Bishop of Sarum is precentor in the college of Bishops; and at those times, when the Archbishop of Canterbury solemnly performeth divine service in the presence of the college of Bishops, he ought to govern the quire by usage and ancient custom.

In the northern parts was generally observed "the use of" the Archiepiscopal church of "York;" in South Wales, "the use of Hereford;" in North Wales, "the use of Bangor;" and in other places, the use of other of the principal sees, as particularly that "of Lincoln."

The rule, laid down for church musick in England almost 1000 years ago, was, that they should observe a plain and devout melody, according to the custom of the Church. And the rule prescribed by Queen Elizabeth in her injunctions was, that there should be a modest and distinct song, so used in all parts of the common prayer of the Church, that the same may be as plainly understood, as if it were read without singing. Of the want of which grave, serious, and intelligible way, the reformatio legum had complained before. And whether some regulations may not now be necessary, to render church musick truly useful to the ends of devotion, and to guard against indecent levities, seemeth, as Bishop Gibson says, to require some consideration. *Dr. Burn.*

[q] — *so that the same order be not contrary to any thing contained in this Book.*] It appears from this, that in all points, where the rubricks are plain and express, the ordinary has no authority to release any minister from that obedience which he owes the Church in what she commands in her rubricks. For, though the ordinary is allowed to interpret and determine the sense of the rubrick for us in all doubtful cases; yet it is with this proviso, that he shall not order or determine any thing "that is contrary to what is contained in the service book;" that is, in points that are clearly expressed the ordinary is as much prohibited from making innovations, as the meanest parochial minister. *Archdeacon Sharp.*

[r] — *in the English Tongue, to the end that the congregation may be thereby edified;*] See the 24th Article, and the notes there. The pretence of the Papists to lock up the Scriptures, and to have the Common Prayer of the Church in an unknown

Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly [s], not being let by sickness, or some other urgent cause.

And the Curate that ministereth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

¶ OF CEREMONIES [t], WHY SOME BE ABOLISHED, AND SOME RETAINED.

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected; other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church, (for the which they were first devised,) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you,* saith Saint Paul, *in a seemly and due order:* The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, nor presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law (as much of *Moses'* Law was) but it is a religion to serve God, not in bondage of

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tongue, are two of the most impudent crimes, of all those many which that religion abounds with. Therefore, that a stop may be put to this unreasonable tyranny of the Church of Rome over men's souls, Archbishop Cranmer so dealt with Henry VIII., that first the Lord's Prayer, Creed, and Decalogue, should be published in English, in the year of our Lord 1536; after this a translation of the Bible came out in 1540: the order of the Communion, in the beginning of King Edward the Sixth's reign, March 8, 1548: and the first Common Prayer Book, 1549. *Dr. Nicholls.*

The Latin services, as they had been used in England before, continued in all King Henry the Eighth's reign without any alteration; save some razures of collects for the Pope, and for the office of Thomas Becket and of some other saints, whose days were by the King's Injunctions no more to be observed: but those raznres or deletions were so few, that the old mass books, breviaries, and other rituals, did still serve without new impressions. *Dr. Burn.*

[s] —*say daily the Morning and Evening Prayer, either privately or openly,*] By the rules of the Roman Church, even before the Reformation and the Council of Trent, the clergy were obliged to recite the "canonical hours," or the offices of the several hours of day and night, which are in the breviary, either publickly in a church or chapel, or privately by themselves. Wherefore our reformers chose that the ministers of the Church should be as diligent in using the English Liturgy, as the papists were the Latin: and though they thought it right that the mumbling over of the prayers in private should be laid aside, they would not exonerate the clergy from the constant repetition of the publick devotions; and therefore they changed the private recital of the Morning and Evening Service, which was before performed by each clergyman alone by himself, into family prayer, when a congregation could not be procured at church. *Dr. Nicholls.*

[t] *Of Ceremonies,*] This preface, as far as it regards the defence of ceremonies, is more applicable to the service book, for which it was first written, namely, the first book of King Edward the Sixth, than to our present Common Prayer Book; which has nothing to do with several ceremonies which were injoined in King Edward's first book, but are not now retained. *Dr. Nicholls.*

the figure or shadow, but in the freedom of the Spirit; being content only with those Ceremonies which do serve to a decent Order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden men's consciences without any cause; so the other that remain, are retained for a discipline and order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only: For we think it convenient that every Country should use such Ceremonies as they shall think[u] best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries.

¶ THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty-eighth, or twenty-ninth day of the month.

And, whereas *January, March, May, July, August, October,* and *December* have One-and-thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next Month ensuing.

And, whereas the 119th Psalm is divided into twenty-two portions, and is over-long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the 119th Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Note, that the Psalter followeth the Division of the Hebrews[x], and the Translation of the great English Bible, set forth and used in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Calendar is appointed.

[u] — *every Country should use such Ceremonies as they shall think best* &c.] This expression of our Church is consonant to the avowed opinion of all Protestant Churches, as appears from their several confessions: as well as to declarations of pious persons many ages before in the ancient Church. *Dr. Nicholls.* See the 34th Article, and the notes there.

[x] — *the Psalter followeth the Division of the Hebrews,*] "Which varieth in number from the common Latin translation," as expressed in a table of rules prefixed to the first book of Edward VI: "And the translation of the great English Bible:" so called because it was printed in a very bulky volume; which was published by authority in King Henry the Eighth's time, having been translated by Tyndal and Coverdale, and revised by Archbishop Cranmer. (Concerning the merits of this translation of the Psalter, see page 447.) In the title-page of the Common Prayer Book, the Psalms are said to be "pointed as they are to be sung or said in churches:" the points which are here spoken of, are (:); which are always set down towards the middle of the verse, to denote a stop or pause in the musick there. *Dr. Nicholls.*

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Calendar following[y], and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer[z]; except only the Moveable Feasts, which are not in the Calendar, and the Immoveable, where there is a blank left in the Column of Lessons, the Proper Lessons for all which days are to be found in the Table of Proper Lessons[a].

And note, that whensoever Proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel, appointed for the Sunday[b] shall serve all the week after[c], where it is not in this Book otherwise ordered.

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[y] — *in the Calendar following,*] The word Calendar is derived from the Calendæ, the first day of the Roman month. *Dr. Nicholls.* Our Calendar consists of several columns. The first shews the days of the month in their numerical order: the second contains the letters of the alphabet, affixed to the several days of every week: the third, as printed in the larger Common Prayer Books, has the Calends, Nones, and Ides, which was the method of computation used by the old Romans and primitive Christians, and is still useful to those, who read either ecclesiastical or profane history. The four last columns contain the course of Lessons for Morning and Evening Prayer for ordinary days throughout the year. The intermediate column, namely, the fourth, contains, together with the holydays observed by the Church of England, such popish holydays as it was thought best to retain. The reasons, why the names of these saints' days and holydays were resumed into the Calendar, are various. Some of them being retained upon account of our Courts of Justice, which usually make their returns on these days, or else upon the days before or after them, which are called in the writs, *Vigil. Fest.* or *Crast.* as in *Vigil. Martin; Fest. Martin; Crast. Martin;* and the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar saints: as the Welchmen do of St. David, the shoemakers of St. Crispin, &c. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have Wakes or Fairs kept upon those days: so that the people would probably be displeased, if, either in this, or the former case, their favourite saint's name should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holyday, or about such a time, without mentioning the month; relating one thing to be done at Lammas-tide, and another about Martinmas, &c.; so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened. For this and the foregoing reasons our second reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI. excepting St. George's day, Lammas day, St. Laurence and St. Clement, which two last were in his second book) thought convenient to restore the names of them to the Calendar, though not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well upon the account of the great inconveniency brought into the Church in the times of popery, by the observation of such a number of holydays, to the great prejudice of labouring and trading men: as by reason that many of those saints they then commemorated were oftentimes men of none of the best characters. Besides, the history of these saints, and the accounts they gave of the other holydays, were frequently found to be feigned and fabulous. In the short account of each of these holydays, given in the notes on the Calendar, the reader will not suppose that all the stories are intended to be imposed upon him as truths; although nothing will be set down but what some or other of the Romanists superstitiously believe. *Wheatly.*

[z] — *at Morning and Evening Prayer:*] So we now generally call the two offices, sometimes called "Mattins and Evensong." *Wheatly.*

[a] — *in the Table of Proper Lessons.*] It is well known to what uncertainties the clergy are left in the use of this "Table of Proper Lessons," and in the appointment of Epistles and Gospels, when Sundays and holydays coincide. The consequence is, that they differ in their practice, and use the service appropriate to that festival, to which in their private opinion they give the preference. Some there are who choose to intermix them, using the collects appointed to each, and preferring the first Lesson that is taken out of a canonical book, if the other first Lesson happens to be appointed in the Apocrypha.

Other rubricks might be specified, where the directions are defective, or not sufficiently clear and express. Upon all which it may be observed in general, that where the rubricks are defective, or capable of two senses, or of doubtful interpretation, there is no stating a minister's obligation to observe them; nor is uniformity in practice to be expected; because every minister must be allowed a liberty of judgment, and consequently of practice, in cases not sufficiently clear or capable of various constructions, so as he make no breach upon those rubricks that are plain and express. In this, and several of the other points alluded to above, the clergy take different ways: and they may safely and honestly do so, for there is no room to say that any of them do wrong, since there is not evidence enough, which of those ways are right. Something may perhaps be pleaded for all. But then, whatsoever is pleaded, as it is only upon the foot of private sentiments, we remain still at liberty to follow our own judgment and discretion in those points, till they, who have authority, do settle a rule for us concerning them. And if, in the mean time, any of us have real scruples upon those points, our proper recourse is to the Ordinary of the diocese for satisfaction: because his determination in all doubtful cases, as stated in the Preface, "concerning the service of the Church," is authoritative, safe, and legal; and is granted as a supply for all the deficiencies we meet with in the letter of the rubrick. *Archdeacon Sharp.*

[b] — *appointed for the Sunday*] One day in seven seems from the very beginning to have been sanctified by God, Gen. ii. 3, and commanded to be set apart for the exercise of religious duties. All the mysteries of it perhaps are beyond our comprehension: but to be sure one design of it was, that men, by thus sanctifying the seventh day, after they had spent six in labour, might shew themselves to be worshippers of that God only, who rested the seventh day, after He had finished the heavens and the earth in six.

The reasons why the Jews were commanded to observe the seventh day, or the Saturday, in particular for their sabbath, were peculiar and proper to themselves: it was on this day God had delivered them from their Egyptian bondage, and overwhelmed Pharaoh and his host in the Red sea: so that no day could be more properly set apart to celebrate the mercies and goodness of God, than that, on which He Himself chose to confer upon them the greatest blessing they enjoyed.

But the deliverance of Israel out of Egypt by the ministry of Moses was only intended for a type and pledge of a spiritual deliverance which was to come by Christ: their Canaan also was no more than a type of that heavenly Canaan, which the redeemed by Christ do look for. Since therefore the shadow is made void by the coming of the substance, the relation is changed; and God is no more to be worshipped and believed in, as a God foreshewing and assuring by types, but as a God who hath performed the substance of what He promised. The Christians indeed, as well as the Jews, are to observe the moral equity of the fourth Commandment, and, after six days spent in their own works, are to sanctify the seventh: but in the designation of the particular day, they may and ought to differ. For if the Jews were to sanctify the seventh day, only because they had on that day a temporal deliverance as a pledge of a spiritual one; the Christians surely have much greater reasons to sanctify the

first, since on that very day God redeemed us from this spiritual thraldom, by raising Jesus Christ our Lord from the dead, and begetting us, instead "of an earthly Canaan, to an inheritance incorruptible in the heavens." And accordingly we have the concurrent testimonies both of Scripture and antiquity, that the first day of the week, or Sunday, hath ever been the stated and solemn time of the Christians meeting for their publick worship and service. Acts ii. 1; xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

In the East indeed, where the Gospel chiefly prevailed among the Jews, who retained a great reverence for the Mosaick rites, the Church thought fit to indulge the humour of the Judaizing Christians so far, as to observe the Saturday as a festival day of devotions, and thereon to meet for the exercise of religious duties; as is plain from several passages of the ancients. But however, to prevent giving any offence to others, they openly declared, that they observed it in a Christian way, and not as a Jewish sabbath. And this custom was so far from being universal, that at the same time all over the West, except at Milan in Italy, Saturday was kept as a fast, (as being the day on which our Lord lay dead in the grave,) and is still, for the same reason, appointed for one of the fast days in the Ember-weeks by the Church of England; which, in imitation both of the Eastern and Western churches, always reserves to the Sunday the more solemn acts of publick worship and devotion.

But besides the weekly return of Sunday, (whereon we celebrate God's goodness and mercies set forth in our creation and redemption in general,) the Church hath set apart some days yearly for the more particular remembrance of some special acts and passages of our Lord in the redemption of mankind; such as are his "Incarnation" and "Nativity, Circumcision, Manifestation to the Gentiles, Presentation in the Temple;" his "Fasting, Passion, Resurrection," and "Ascension;" the "sending of the Holy Ghost," and the "Manifestation of the sacred Trinity." That the observation of such days is requisite, is evident from the practice both of Jews and Gentiles: nature taught the one, and God the other, that the celebration of solemn festivals was a part of the public exercise of religion. Besides the feast of the Passover, of Weeks, and of Tabernacles, which were all of divine appointment, the Jews celebrated some of their own institution, namely, the feast of "Purim," Esther ix., and the "Dedication of the Temple," 1 Mac. iv. 59, the latter of which even our blessed Saviour Himself honoured with his presence, John x. 22.

But these festivals being instituted in remembrance of some signal mercies granted in particular to the Jews; the Christians, who were chiefly converted from the heathen world, were no more obliged to observe them, than they were concerned in the mercies thereon commemorated. And this is the reason that when the Judaizing Christians would have imposed upon the Galatians the observation of the Jewish festivals, as necessary to salvation, St. Paul looked upon it as a thing so criminal, that he was afraid the labour he had bestowed upon them to set them at liberty in the freedom of the Gospel had been "in vain," Gal. iv. 10, 11: not that he thought the observation of festivals was a thing in itself unlawful, but because they thought themselves still obliged by the Law to observe those days and times, which being only shadows of things to come, were made void by the coming of the substance.

As to the celebration of Christian festivals, they thought themselves as much obliged to observe them as the Jews were to observe theirs. They had received greater benefits, and therefore it would have been the highest degree of ingratitude to have been less zealous in commemoratiog them. And accordingly we find that in the very infancy of Christianity some certain days were yearly set apart, to commemorate the "Resurrection" and "Ascension" of Christ, the "coming of the Holy Ghost," &c., and to glorify God, by an humble and grateful acknowledgement of these mercies granted to them at those times. Which laudable and religious custom so soon prevailed over the universal Church, that in five hundred years after our Saviour, we meet with them distinguished by the same names we now call them by; such as, "Epiphany, Ascension-day, Whit-Sunday," &c., and appointed to be observed on those days, on which the Church of England now observes them.

But besides the more solemn festivals, whereon they were wont to celebrate the mysteries of their redemption, the primitive Christians had their "Memoriæ Martyrum," or certain days set apart yearly in commemoration of the great heroes of the Christian religion, the blessed Apostles and Martyrs, who had attested the truth of these mysteries with their blood: at whose graves they constantly met once a year, to celebrate their virtues, and to bless God for their exemplary lives and glorious deaths; as well to the intent that others might be encouraged to the same patience and fortitude, as also that virtue, even in this world, might not wholly lose its reward: a practice doubtless very ancient, and probably founded upon that exhortation to the Hebrews, "to remember those who had had the rule over them, and who had spoken unto them the word of God," and had sealed it with their blood, Heb. xiii. 7. In which place the author of that Epistle is thought chiefly to hint at the martyrdom of St. James the first Bishop of Jerusalem, who, not long before had laid down his life for the testimony of Jesus. And we find that those who were eye-witnesses of the sufferings of St. Ignatius, published the day of his martyrdom, that the church of Antioch might meet together at that time to celebrate the memory of such a valiant combatant and martyr of Christ. After this we read of the church of Smyrna's giving an account of St. Polycarp's martyrdom, (which was in the year of our Lord 147,) and of the place where they had entombed his bones, and withal professing that they would assemble in that place, and celebrate the "birth-day of his martyrdom" with joy and gladness. (Where we may observe, by the way, that the days of the martyrs' deaths were called their birth-days; because they looked upon those as the days of their nativity, whereon they were freed from the pains and sorrows of a troublesome world, and born again to the joys and happiness of an endless life.) These solemnities, as we learn from Tertullian, were yearly celebrated, and were afterwards observed with so much care and strictness, that it was thought profaneness to be absent from the Christian assemblies upon those occasions.

The following ages were as forward as those we have already spoken of, in celebrating the festivals of the martyrs and holy men of their time. Insomuch that at the last the observation of holydays became both superstitious and troublesome; a number of dead men's names, not over eminent in their lives either for sense or morals, crowding the Calendar, and jostling out the festivals of the first saints and martyrs. But at the Reformation of the Church, all these modern martyrs were thrown aside, and no festivals retained in the Calendar as days of obligation, but such as were dedicated to the honour of Christ, &c., or to the memory of those that were famous in the Gospels. Such as were, in the first place, the twelve apostles, who being constant attendants on our Lord, and advanced by Him to that high order, have each of them a day assigned to their memory. St. John the Baptist and St. Stephen have the same honour done to them; the first because he was Christ's forerunner; the other upon account of his being the first martyr. St. Paul and St. Barnabas are commemorated upon account of their extraordinary call; St. Mark and St. Luke for the service they did Christianity by their Gospels; the Holy Innocents, because they are the first that suffered upon our Saviour's account, as also for the greater solemnity of Christmas: the birth of Christ being the occasion of their deaths. The memory of all other pious persons is celebrated together upon the festival of All Saints: and that the people may know what benefits Christians receive by the ministry of angels, the feast of St. Michael and all Angels is for that reason solemnly observed in the Church.

These days were constantly observed in the Church of England, from the time of the Reformation to the great Rebellion, when it could not be expected that any thing that carried an air of religion or antiquity could bear up against such irresistible inundation of impiety and confusion. But at the Restoration our holydays were again revived, together with our ancient Liturgy, which appoints proper Collects, Epistles, and Gospels, for each of them; and orders the "curate to declare unto the people, on the Sunday before, what holydays or fasting-days are in the week following to be observed." *Rubrick after the Nicene Creed.* And the preface to the Act of Uniformity intimates it to be schismatical to refuse to come to church on those days. And by the first of Elizabeth, which is declared by the Uniformity Act to be in full force, "all persons, having no lawful or reasonable excuse to be absent, are obliged to resort to their parish-church on holydays, as well as Sundays, and there to abide orderly and soberly during the time of divine service, upon pain of punishment by the censures of the Church, and also upon pain of twelve pence for every offence, to be levied by distress."

In relation to the concurrence of two holydays together, we have no directions either in the rubrick or elsewhere, which must give place, or which of the two services must be used. According to what I can gather from the rubricks in the Roman Breviary and Missal, (which are very intricate and difficult,) it is the custom of that church, when two holydays come together, that the office for one only be read, and that the office for the other be transferred to the next day; excepting that some commemoration of the transferred holyday be made upon the first day, by reading the hymns, verses, &c. which belong to the holyday that is transferred. But our Liturgy has made no such provision. For this reason some ministers, when a holyday happens upon a Sunday, take no notice of the holyday, (except that sometimes they are forced to use the second Lesson for such holyday, there being a gap in the column of second Lessons in the Calendar,) but use the service appointed for the Sunday; alleging that the holyday, which is of human institution, should give way to the Sunday, which is allowed to be of divine. But this is an argument which I think not satisfactory: for though the observation of Sunday be of divine institution, yet the service we use on it is of human appointment. Nor is there any thing in the services appointed to be used on the ordinary Sundays, that is more peculiar to, or tends to the greater solemnity of the Sunday, than any of the services appointed for the holydays. What slight therefore do we shew to our Lord's institution, if when we meet on the day that He has set apart for the worship of Himself, we particularly praise Him for the eminent virtues that shined forth in some saint, whose memory that day happens to bring to our mind? Such praises are so agreeable to the duty of the day, that I cannot but esteem the general practice to be preferable, which is to make the lesser holyday give way to the greater: as an ordinary Sunday, for instance, to a saint's day; a saint's day to one of our Lord's festivals; and a lesser festival of our Lord to a greater: except that some, if the first Lesson for the holyday be out of the Apocrypha, will join the first Lesson of the Sunday to the holyday service: as observing that the Church, by always appointing canonical Scripture upon Sundays, seems to countenance their use of a canonical lesson even upon a holyday, that has a proper one appointed out of the Apocrypha, if that holyday should happen upon a Sunday. But what if the Annunciation should happen in Passion-week; or either that or St. Mark upon Easter Monday or Tuesday? or what if St. Barnabas should fall upon Whit-Monday or Tuesday? or what if St. Andrew and Advent Sunday both come together? In any of these concurrences I do not doubt but the service would be differently performed in different churches. And therefore I take this to be a case, in which the bishops ought to be consulted, they having a power vested in them "to appease all diversity, (if any arise,) and to resolve all doubt concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer." See the Preface concerning the Service of the Church. *Wheatly.*

[c] — *shall serve all the week after,*] This is so appointed, for that the Epistle and Gospel are to be read every day of the week, as every day there should be a communion. If people be married on a week-day, at that time by this book they are injoined to receive: and so when women after child-birth are churched; or when men in cathedral churches, where they are injoined it every Sunday at least, shall desire to have the Communion on the week-day; that then the Collect, Epistle, and Gospel shall be used, which was appointed for the Sunday. *Bp. Overall.*

¶ PROPER LESSONS

To be read at Morning and Evening Prayer, on the Sundays, and other Holy-days throughout the Year.

¶ LESSONS PROPER FOR SUNDAYS.

	Mattins.		*Evensong.*	
Sundays of Advent.				
1	Isaiah	1	Isaiah	2
2	——	5	——	24
3	——	25	——	26
4	——	30	——	32
Sundays after Christmas.				
1	——	37	——	38
2	——	41	——	43
Sundays after the Epiphany.				
1	——	44	——	46
2	——	51	——	53
3	——	55	——	56
4	——	57	——	58
5	——	59	——	64
6	——	65	——	66
Septuagesima.	Genesis	1	Genesis	2
Sexagesima.	——	3	——	6
Quinquagesima.	—— 9. *to v.* 20		——	12
Lent.				
Sunday 1	—— 19. *to v.* 30		——	22
2	——	27	——	34
3	——	39	——	42
4	——	43	——	45
5	Exodus	3	Exodus	5
6				
1 Lesson.	——	9	——	10
2 Lesson.	Matth.	26	Heb. 5. *to v.* 11	
Easter-Day.				
1 Lesson.	Exodus	12	Exodus	14
2 Lesson.	Romans	6	Acts 2. *v.* 22	
Sundays after Easter.				
1	Numb.	16	Numb.	22
2	—— 23, 24		——	25
3	Deut.	4	Deut.	5

	Mattins.		*Evensong.*	
Sundays after Easter.				
4	Deut.	6	Deut.	7
5	——	8	——	9
Sunday after Ascension-Day.	——	12	——	13
Whit-Sunday.				
1 Lesson.	—— 16. *to v.* 18		Isaiah	11
2 Lesson.	Acts 10. *v.* 34		Acts 19. *to v.* 21	
Trinity Sunday.				
1 Lesson.	Genesis	1	Genesis	18
2 Lesson.	Matth.	3	1 John	5
Sundays after Trinity.				
1	Joshua	10	Joshua	23
2	Judges	4	Judges	5
3	1 Sam.	2	1 Sam.	3
4	——	12	——	13
5	——	15	——	17
6	2 Sam.	12	2 Sam.	19
7	——	21	——	24
8	1 Kings	13	1 Kings	17
9	——	18	——	19
10	——	21	——	22
11	2 Kings	5	2 Kings	9
12	——	10	——	18
13	——	19	——	23
14	Jerem.	5	Jerem.	22
15	——	35	——	36
16	Ezekiel	2	Ezekiel	13
17	——	14	——	18
18	——	20	——	24
19	Daniel	3	Daniel	6
20	Joel	2	Micah	6
21	Habakkuk	2	Proverbs	1
22	Proverbs	2	——	3
23	——	11	——	12
24	——	13	——	14
25	——	15	——	16
26	——	17	——	19

¶ LESSONS PROPER FOR HOLY-DAYS.

	Mattins.		*Evensong.*	
S. Andrew.	Proverbs	20	Proverbs	21
S. Thomas the Apostle.	——	23	——	24
Nativity of Christ.				
1 Lesson.	Isaiah 9. *to v.* 8		Isaiah 7. *v.* 10 *to v.* 17	
2 Lesson.	Luke 2. *to v.* 15		Tit. 3. *v.* 4 *to v.* 9	

	Mattins.		*Evensong.*	
S. Stephen.				
1 Lesson.	Proverbs	28	Eccles.	4
2 Lesson.	Acts 6. *v.* 8 & ch. 7. *to v.* 30		Acts 7. *v.* 30 *to v.* 55	
S. John.				
1 Lesson.	Eccles.	5	Eccles.	6
2 Lesson.	Revelation	1	Revelation	22

¶ LESSONS PROPER FOR HOLY-DAYS.

	Mattins.	*Evensong.*
Innocents' Day.	Jer. 31. *to v.* 18	Wisdom 1
Circumcision.		
1 Lesson.	Genesis 17	Deut. 10. *v.* 12
2 Lesson.	Romans 2	Colossians 2
Epiphany.		
1 Lesson.	Isaiah 60	Isaiah 49
2 Lesson.	Luke 3. *to v.* 23	John 2. *to v.* 12
Conversion of S. Paul.		
1 Lesson.	Wisdom 5	Wisdom 6
2 Lesson.	Acts 22. *to v.* 22	Acts 26
Purification of the Viryin Mary.	Wisdom 9	Wisdom 12
S. Matthias.	——— 19	Ecclus. 1
Annunciation of our Lady.	Ecclus. 2	——— 3
Wednesday before Easter.		
1 Lesson.	Hosea 13	Hosea 14
2 Lesson.	John 11. *v.* 45	
Thursday before Easter.		
1 Lesson.	Daniel 9	Jeremiah 31
2 Lesson.	John 13	
Good Friday.		
1 Lesson.	Gen. 22. *to v.* 20	Isaiah 53
2 Lesson.	John 18	1 Pet. 2
Easter-Even.		
1 Lesson.	Zechariah 9	Exodus 13
2 Lesson.	Luke 23. *v.* 50	Hebrews 4
Monday in Easter-week.		
1 Lesson.	Exodus 16	Exodus 17
2 Lesson.	Matthew 28	Acts 3
Tuesday in Easter-week.		
1 Lesson.	Exodus 20	Exodus 32
2 Lesson.	Luke 24. *to v.* 13	1 Cor. 15

	Mattins.	*Evensong.*
S. Mark.	Ecclus. 4	Ecclus. 5
S. Philip & S. James.		
1 Lesson.	——— 7	——— 9
2 Lesson.	John 1. *v.* 43	
Ascension-Day.		
1 Lesson.	Deut. 10	2 Kings 2
2 Lesson.	Luke 24. *v.* 44	Eph. 4. *to v.* 17
Monday in Whitsun-week.		
1 Lesson.	Gen. 11. *to v.* 10	Num. 11. *v.* 16 *to v.* 30
2 Lesson.	1 Cor. 12	1 Cor. 14. *to v.* 26
Tuesday in Whitsun-week.		
1 Lesson.	1 Sam. 19 *v.* 18	Deut. 30
2 Lesson.	1 Thess. 5. *v.* 12 *to v.* 24	1 John 4. *to v.* 14
S. Barnabas.		
1 Lesson.	Ecclus. 10	Ecclus. 12
2 Lesson.	Acts 14	Acts 15. *to v.* 36
S. John Baptist.		
1 Lesson.	Malachi 3	Malachi 4
2 Lesson.	Matthew 3	Matt. 14. *to v.* 13
S. Peter.		
1 Lesson.	Ecclus. 15	Ecclus. 19
2 Lesson.	Acts 3	Acts 4
S. James.	Ecclus. 21	Ecclus. 22
S. Bartholomew.	——— 24	——— 29
S. Matthew.	——— 35	——— 38
S. Michael.		
1 Lesson.	Genesis 32	Dan. 10. *v.* 5
2 Lesson.	Acts 12. *to v.* 20	Jude *v.* 6 *to v.* 16
S. Luke.	Ecclus. 51	Job 1
S. Simon & S. Jude.	Job 24, 25	——— 42
All Saints.		
1 Lesson.	Wisd. 3. *to v.* 10	Wisd. 5. *to v.* 17
2 Lesson.	Heb. 11. *v.* 33 *& ch.* 12. *to v.* 7	Rev. 19. *to v.* 17

¶ PROPER PSALMS ON CERTAIN DAYS.

	Mattins.	*Evensong.*		*Mattins.*	*Evensong.*
Christmas-Day.	19. 45. 85.	89. 110. 132.	*Easter-Day.*	2. 57. 111.	113, 114. 118.
Ash-Wednesday.	6. 32. 38.	102. 130. 143.	*Ascension-Day.*	8. 15. 21.	24. 47. 108.
Good Friday.	22. 40. 54.	69. 88.	*Whit-Sunday.*	48. 68.	104. 145.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

JANUARY hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Calendæ	Circumcision of our Lord.				
2	b	4 Non.		Gen. 1	Matth. 1	Gen. 2	Rom. 1
3	c	3 Non.		3	2	4	2
4	d	Prid. Non.		5	3	6	3
5	e	Nonæ		7	4	8	4
6	f	8 Id.	Epiphany of our Lord.				
7	g	7 Id.		9	5	12	5
8	A	6 Id.	Lucian, Priest and Martyr.	13	6	14	6
9	b	5 Id.		15	7	16	7
10	c	4 Id.		17	8	18	8
11	d	3 Id.		19	9	20	9
12	e	Prid. Id.		21	10	22	10
13	f	Idus	Hilary, Bishop and Confessor.	23	11	24	11
14	g	19 Cl. Feb.		25	12	26	12
15	A	18 Cal.		27	13	28	13
16	b	17 Cal.		29	14	30	14
17	c	16 Cal.		31	15	32	15
18	d	15 Cal.	Prisca, Roman Virgin and Martyr.	33	16	34	16
19	e	14 Cal.		35	17	37	1 Cor. 1
20	f	13 Cal.	Fabian, Bishop of Rome and Martyr.	38	18	39	2
21	g	12 Cal.	Agnes, Roman Virgin and Martyr.	40	19	41	3
22	A	11 Cal.	Vincent, Spanish Deacon and Martyr.	42	20	43	4
23	b	10 Cal.		44	21	45	5
24	c	9 Cal.		46	22	47	6
25	d	8 Cal.	Conversion of St. Paul.				
26	e	7 Cal.		48	23	49	7
27	f	6 Cal.		50	24	Exod. 1	8
28	g	5 Cal.		Exod. 2	25	3	9
29	A	4 Cal.		4	26	5	10
30	b	3 Cal.	King Charles, Martyr.	(a) 6	27	7	11
31	c	Prid. Cal.		8	28	9	12

Note, That (a) Exodus 6. is to be read only to ver. 14.

JANUARY.

The account of the Romish saints in this and the following months is taken from Wheatly. With respect to its authenticity the reader is requested to refer to page xxxiii, *note* y.

8. *Lucian, Priest and Martyr.*] Lucian, to whose memory the eighth day of this month was dedicated, is said by some to have been a disciple of St. Peter, and to have been sent by him with St. Dennys into France, where, for preaching the Gospel, he suffered martyrdom. Though others relate that he was a learned presbyter of Antioch, well versed in the Hebrew tongue, taking a great deal of pains in comparing and amending the copies of the Bible. Being long exercised in the sacred discipline, he was brought to the city of the Nicomedians, when the Emperor Galerius Maximianus was there; and having recited an apology for the Christian Religion, which he had composed, before the governor of the city, he was cast into prison; and having endured incredible tortures, was put to death.

13. *Hilary, Bishop and Confessor.*] Hilary, Bishop of Poictiers in France, (commemorated on the thirteenth of this month,) was a great champion of the Catholick doctrine against the Arians; for which he was persecuted by their party, and banished into Phrygia, about the year 356, where, after much pains taken in the controversy, and many troubles underwent, he died about the year 367.

18. *Prisca, Roman Virgin and Martyr.*] Prisca, a Roman lady, commemorated on the eighteenth, was early converted to Christianity: but refusing to abjure her religion, and to offer sacrifice when she was commanded, was horribly tortured, and afterwards beheaded under the Emperor Claudius, in the year of our Lord 47.

20. *Fabian, Bishop and Martyr.*] Fabian was Bishop of Rome about fourteen years, namely, from the year of our Lord 239 to 253, and suffered martyrdom under the Emperor Decius.

21. *Agnes, Roman Virgin and Martyr.*] Agnes, a young Roman lady of a noble family, suffered martyrdom in the tenth general persecution under the Emperor Dioclesian, in the year of our Lord 306. She was by the wicked cruelty of the judge condemned to be debauched in a public stew before her execution; but was miraculously preserved by lightning and thunder from heaven. She underwent her persecution with wonderful readiness, and though the executioner hacked and hewed her body most unmercifully with the sword, yet she bore it with incredible constancy, singing hymns all the time, though she was then no more than thirteen or fourteen years old.

About eight days after her execution, her parents going to lament and pray at her tomb, where they continued watching all night, it is reported that there appeared unto them a vision of angels, arrayed with glittering and glorious garments; among whom they saw their own daughter apparelled after the same manner, and a lamb standing by her as white as snow (which is the reason why the painters picture her with a lamb by her side). Ever after which time the Roman ladies went every year (as they still do) to offer and present her on this day the two best and purest white lambs they could procure. These they offered at St. Agnes's altar, (as they call it,) and from thence the pope gives orders to have them put into the choicest pasture about the city, till the time of sheep-shearing come; at which season they are clipt, and the wool is hallowed, whereof a fine white cloth is spun and woven, and consecrated every year by the pope himself, for the palls which he used to send to every archbishop; and which till they have purchased at a most extravagant price, they cannot exercise any metropolitical jurisdiction.

22. *Vincent, a Dean of Spain and Martyr.*] Vincent, a deacon of the Church in Spain, was born at Oscard, now Huezza, a town in Arragon. He was instructed in divinity by Valerius, Bishop of Saragosa; but by reason of an impediment in his speech, never took upon him the office of preaching. He suffered martyrdom in the Dioclesian persecution, about the year 303, being laid all along upon burning coals, and, after his body was broiled there, thrown upon heaps of broken tiles.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

FEBRUARY hath xxviii. Days.

And in every Leap-Year xxix. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ	Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e	4 Non.	Purification of Virgin Mary.		2		14
3	f	3 Non.	Blasius, Bishop and Martyr.	12	3	13	15
4	g	Prid. Non.		14	4	15	16
5	A	Nonæ	Agatha, a Sicilian Virgin and Martyr.	16	5	17	2 Cor. 1
6	b	8 Id.		18	6	19	2
7	c	7 Id.		20	7	21	3
8	d	6 Id.		22	8	23	4
9	e	5 Id.		24	9	32	5
10	f	4 Id.		33	10	34	6
11	g	3 Id.		Lev. 18	11	Lev. 19	7
12	A	Prid. Id.		20	12	26	8
13	b	Idus		Num. 11	13	Num. 12	9
14	c	16 Cl. Mar.	Valentine, Bishop and Martyr.	13	14	14	10
15	d	15 Cal.		16	15	17	11
16	e	14 Cal.		20	16	21	12
17	f	13 Cal.		22	Lu 1 *to* 39	23	13
18	g	12 Cal.		24	1 *v.* 39	25	Galat. 1
19	A	11 Cal.		27	2	30	2
20	b	10 Cal.		31	3	32	3
21	c	9 Cal.		35	4	36	4
22	d	8 Cal.		Deut. 1	5	Deut. 2	5
23	e	7 Cal.	Fast.	3	6	4	6
24	f	6 Cal.	St. Matthias, Apost. and Mart.		7		Ephes. 1
25	g	5 Cal.		5	8	6	2
26	A	4 Cal.		7	9	8	3
27	b	3 Cal.		9	10	10	4
28	c	Prid. Cal.		11	11	12	5
29				13	Matth. 7	14	Rom. 12

FEBRUARY.

3. *Blasius, Bishop and Martyr.*] Blasius was Bishop of Sebaste in Armenia, reported to have been a man of great miracles and power, put to death in the same city by Agricolaus the president, under Dioclesian the Emperor, in the year 289. His name is not put down in some editions of the Common Prayer Book, but it occurs in the most authentick.

5. *Agatha, a Sicilian Virgin and Martyr.*] Agatha, a virgin honourably born in Sicily, suffered martyrdom under Decius the Emperor at Catanea. Being very beautiful, Quintianus, the prætor or governor of the province, was enamoured with her: but not being able to work his ill design upon her, ordered her to be scourged, and then imprisoned, for not worshipping the heathen gods. After which, she, still persisting constant in the faith, was put upon the rack, burnt with hot irons, and had her breast cut off. And then being remanded back to prison, she had several divine comforts afforded her: but the prætor sending for her again, being half dead, she prayed to God to receive her soul; with which petition she immediately expired; it being the fifth of February, in the year of our Lord 253.

14. *Valentine, Bishop and Martyr.*] Valentine was an ancient presbyter of the Church; he suffered martyrdom under Claudius at Rome. Being delivered into the custody of one Asterius, he wrought a miracle upon his daughter; whom, being blind, he restored to sight; by which means he converted the whole family to Christianity, who all of them afterwards suffered for their religion. Valentine, after a year's imprisonment at Rome, was beheaded in the Flaminian-way about the year 271, and was enrolled among the martyrs of the Church; his day being established before the times of Gregory the Great. He was a man of most admirable parts, and so famous for his love and charity, that the custom of "choosing Valentines" upon his festival (which is still practised) took its rise from thence.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

MARCH hath xxxi. Days.

					MORNING PRAYER.		EVENING PRAYER.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Calendæ	David, Archbishop of Menev.	Deut. 15	Luke 12	Deut. 16	Ephes. 6
	2	e	6 Non.	Cedde, or Chad, Bp. of Litchfield.	17	13	18	Phil. 1
	3	f	5 Non.		19	14	20	2
	4	g	4 Non.		21	15	22	3
	5	A	3 Non.		24	16	25	4
	6	b	Prid. Non.		26	17	27	Coloss. 1
	7	c	Nonæ	Perpetua Maurit. Martyr.	28	18	29	2
	8	d	8 Id.		30	19	31	3
	9	e	7 Id.		32	20	33	4
	10	f	6 Id.		34	21	Josh. 1	1 Thes. 1
	11	g	5 Id.		Josh. 2	22	3	2
	12	A	4 Id.	Gregory, M. B. of Rome and C.	4	23	5	3
	13	b	3 Id.		6	24	7	4
	14	c	Prid. Id.		8	John 1	9	5
	15	d	Idus		10	2	23	2 Thes. 1
	16	e	17 Cl. Apr.		24	3	Judges 1	2
	17	f	16 Cal.		Judges 2	4	3	3
	18	g	15 Cal.	Edward, King of West-Saxons.	4	5	5	1 Tim. 1
	19	A	14 Cal.		6	6	7	2, 3
	20	b	13 Cal.		8	7	9	4
14	21	c	12 Cal.	Benedict, Abbot.	10	8	11	5
3	22	d	11 Cal.		12	9	13	6
	23	e	10 Cal.		14	10	15	2 Tim. 1
11	24	f	9 Cal.	Fast.	16	11	17	2
	25	g	8 Cal.	Annunciation of Virgin Mary.		12		3
19	26	A	7 Cal.		18	13	19	4
8	27	b	6 Cal.		20	14	21	Titus 1
	28	c	5 Cal.		Ruth 1	15	Ruth 2	2, 3
16	29	d	4 Cal.		3	16	4	Philem.
5	30	e	3 Cal.		1 Sam. 1	17	1 Sam. 2	Heb. 1
	31	f	Prid. Cal.		3	18	4	2

The Numbers here prefixed to the several Days, between the Twenty-first Day of *March* and the Eighteenth Day of *April*, both inclusive, denote the Days upon which those full Moons do fall, which happen upon or next after the Twenty-first Day of *March*, in those Years, of which they are respectively the Golden Numbers; and

MARCH.

1. *David, Archbishop of Menevia.*] David, to whose memory the first of this month was formerly dedicated, was descended from the royal family of the Britons, being uncle to the great King Arthur, and son of Xanthus Prince of Wales, by one Melearia, a Nun. He was a man very learned and eloquent, and of incredible austerity in his life and conversation. By his diligence Pelagianism was quite rooted out, and many earnest professors of the same converted unto the truth. He was made Bishop of Caerleon in Wales, which see he afterwards removed to Menevia; from him ever since called St. David's. He sat long, namely, sixty-five years, and (having built twelve monasteries in the country thereabouts) died in the year 642: being, as Bale writes out of the British histories, a hundred and forty-six years old. He was buried in his own cathedral church, and canonized by Pope Calixtus II. about five hundred years afterwards. Many things are reported of him incredible; as that his birth was foretold thirty years beforehand; and that he was always attended by angels, who kept him company; that he bestowed upon the waters at Bath that extraordinary heat they have; and that whilst he was once preaching to a great multitude of people at Brony, the ground swelled under his feet into a little hill; with several other such stories not worth rehearsing.

2. *Cedde, or Chad, Bishop of Litchfield.*] Cedde was, in the absence of Wilfride Archbishop of York, who was gone to Paris for consecration, and gave no hopes of a speedy return, enforced by Egfrid King of Northumberland to accept of that see. But Wilfride being returned, Cedde was persuaded by Theodorus Archbishop of Canterbury to resign the see to him: after which for some time he lived a monastical life at Lestingeag; till, by the means of the same Theodorus, he was made Bishop of Litchfield, under Wolfhere, King of Mercia, whom he is said to have converted. He died March 2, in the year of our Lord 672.

7. *Perpetua, a Mauritanian Martyr.*] Perpetua was a lady of quality, who suffered martyrdom in Mauritania, under the Emperor Severus, about the year 205. She is often very honourably mentioned by Tertullian and St. Austin; the last of whom lets us know that the day of her martyrdom was settled into a holy-day in his time; and remarks of her, that she gave suck to a young child at the time of her sufferings.

12. *Gregory the Great, Bishop of Rome and Confessor.*] Gregory the Great, who stands next in the Calendar, was descended from noble parents. He very early addicted himself to study and piety, giving all his estate to the building and maintaining of religious houses. He was consecrated Pope about the year 590, but vigorously opposed the title of "universal bishop" (which the bishops of Constantinople did then, and the bishops of Rome do now, assume) as blasphemous, antichristian, and diabolical. Among other his glorious and Christian deeds, his memory was annually celebrated here in England, for his devout charity to our nation, in sending Austin the monk, with forty other missionaries, to convert the Saxons, (who had testified their desire to embrace Christianity,) which in a short time they happily achieved. Having held the popedom fourteen years, he died about the year 604, leaving many learned books behind him, which are still extant.

18. *Edward, King of the West Saxons.*] Edward was descended from the West Saxon kings, and the son of King Edgar, who first reduced the Heptarchy into one kingdom: after whose death, in the year 975, this Edward succeeded to the crown at twelve years of age, but did not enjoy it above two or three years. For paying a visit to Elfrida his mother-in-law at Corfe-castle, in Dorsetshire, he was by her order stabbed in the back, (whilst he was drinking a cup of wine,) to make way for her son Etheldred, his half-brother. His favour to the monks made his barbarous murder to be esteemed a martyrdom; the day of which was appointed to be kept festival by Pope Innocent IV. in the year of our Lord 1245.

21. *Benedict, Abbot.*] Benedict was born in Norcia, a town in Italy, of an honourable family. Being much given to devotion, he set up an order of monks, which bears his name, about the year 529. He was very remarkable for his mortification; and the monks of his own order relate, that he would often roll himself in a heap of briars, to check any carnal desires that he found to arise in himself. St. Gregory tells us of a very famous miracle wrought upon his account, namely, that the Goths, when they invaded Italy, came to burn his cell; and being set on fire, it burnt round him in a circle, not doing him the least hurt: at which the Goths being enraged, threw him into a hot oven, stopping it up close: but coming the next day, they found him safe, neither his flesh scorched, nor his clothes singed. He died on the twenty-first of March, in the year of our Lord 542.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

APRIL hath xxx. Days.

					MORNING PRAYER.		EVENING PRAYER.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
13	1	g	Calendæ		1 Sam. 5	John 19	1 Sam. 6	Heb. 3
2	2	A	4 Non.		7	20	8	4
	3	b	3 Non.	Richard, Bishop of Chichester.	9	21	10	5
10	4	c	Prid. Non.	St. Ambrose, Bishop of Milan.	11	Acts 1	12	6
	5	d	Nonæ		13	2	14	7
18	6	e	8 Id.		15	3	16	8
7	7	f	7 Id.		17	4	18	9
	8	g	6 Id.		19	5	20	10
15	9	A	5 Id.		21	6	22	11
4	10	b	4 Id.		23	7	24	12
	11	c	3 Id.		25	8	26	13
12	12	d	Prid. Id.		27	9	28	James 1
1	13	e	Idus		29	10	30	2
	14	f	18 Cl. Mar.		31	11	2 Sam. 1	3
9	15	g	17 Cal.		2 Sam. 2	12	3	4
	16	A	16 Cal.		4	13	5	5
17	17	b	15 Cal.		6	14	7	1 Peter 1
6	18	c	14 Cal.		8	15	9	2
	19	d	13 Cal.	Alphege, Archbishop of Canterbury.	10	16	11	3
	20	e	12 Cal.		12	17	13	4
	21	f	11 Cal.		14	18	15	5
	22	g	10 Cal.		16	19	17	2 Peter 1
	23	A	9 Cal.	St. George, Martyr.	18	20	19	2
	24	b	8 Cal.		20	21	21	3
	25	c	7 Cal.	St. Mark, Evang. and Mart.		22		1 John 1
	26	d	6 Cal.		22	23	23	2
	27	e	5 Cal.		24	24	1 Kings 1	3
	28	f	4 Cal.		1 Kings 2	25	3	4
	29	g	3 Cal.		4	26	5	5
	30	A	Prid. Cal.		6	27	7	2, 3 John

the Sunday-Letter next following any such Full Moon points out *Easter-Day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Place of these Golden Numbers will be to be changed, as is hereafter expressed.

APRIL.

3. *Richard, Bishop of Chichester.*] Richard, surnamed de Wiche, from a place so called in Worcestershire, where he was born, was brought up at the Universities of Oxford and Paris. Being come to man's estate, he travelled to Bononia; where, having studied the canon law seven years, he became publick reader of the same. Being returned home, he was, in the vacancy of the see of Chichester, chosen bishop by that chapter: which the king opposing, (he having nominated another,) Richard appealed to Rome, and had his election confirmed by the Pope, who consecrated him also at Lyons, in the year 1245. He was very much reverenced for his great learning and diligent preaching, but especially for his integrity of life and conversation. Strange miracles are told of him: as that, by his blessing, he increased a single loaf of bread to satisfy the hunger of three thousand poor people; and that in his extreme old age, whilst he was celebrating the Eucharist, he fell down with the chalice in his hand, but the wine was miraculously preserved from falling to the ground. About seven or eight years after his death, he was canonized for a saint by Pope Urban IV. in the year of our Lord 1261.

4. *Ambrose, Bishop of Milan.*] St. Ambrose was born about the year 340. His father was Prætorian Prefect of Gaul, in whose palace St. Ambrose was educated. It is reported, that in his infancy a swarm of bees settled upon his cradle; which was a prognostication, as was supposed, of his future eloquence. After his father's death, he went with his mother to Rome, where he studied the laws, practised as an advocate, and was made governor of Milan and the neighbouring cities. Upon the death of Auxentius, Bishop of Milan, there being a great contest in the election of a new bishop, this good father, in an excellent speech, exhorted them to peace and unanimity; which so moved the affections of the people, that they immediately forgot the competitors whom they were so zealous for before, and unanimously declared that they would have their governor for their bishop; who, after several endeavours by flight and other artifices to avoid that burden, was at last compelled to yield to the importunities of the people, and to be consecrated bishop. From which time he gave all his money to pious uses, and settled the reversion of his estate upon the church. He governed that see with great piety and vigilance for more than twenty years, and died in the year 396, being about fifty-seven years old: having first converted St. Augustin to the faith; at whose baptism he is said miraculously to have composed that divine hymn, so well known in the Church by the name of "Te Deum."

19. *Alphege, Archbishop of Canterbury.*] Alphege was an Englishman, of a most holy and austere life, which was the more admirable in him, because he was born of great parentage, and began that course of life in his younger years. He was first Abbot of Bath, then Bishop of Winchester in the year 984, and twelve years afterwards Archbishop of Canterbury. But in the year 1012, the Danes being disappointed of a certain tribute which they claimed as due to them, they fell upon Canterbury, and spoiled and burnt both the city and church: nine parts in ten of the people they put to the sword, and after seven months' miserable imprisonment, stoned the good Archbishop to death at Greenwich; who was thereupon canonized for a saint and martyr, and had the nineteenth of April allowed him as his festival.

23. *St. George, Martyr.*] St. George, the famous patron of the English nation, was born in Cappadocia, and suffered for the sake of his religion, in the year of our Lord 290, under the Emperor Diocletian, (in whose army he had before been a colonel,) being supposed to have been the person that pulled down the edict against the Christians, which Diocletian had caused to be affixed upon the church doors. The legends relate several strange stories of him, which are so common they need not here be related: I shall only give a short account how he came to be so much esteemed of in England.

When Robert Duke of Normandy, son to William the Conqueror, was prosecuting his victories against the Turks, and laying siege to the famous city of Antioch, which was like to be relieved by a mighty army of the Saracens; St. George appeared with an innumerable army coming down from the hills all in white, with a red cross in his banner, to reinforce the Christians; which occasioned the infidel army to fly, and the Christians to possess themselves of the town. This story made St. George extraordinarily famous in those times, and to be esteemed a patron, not only of the English, but of Christianity itself. Not but that St. George was a considerable saint before this, having had a church dedicated to him by Justinian the Emperor.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

MAY hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	b	Calendæ	St. Philip and St. James.				Jude
2	c	6 Non.		1Kings 8	Acts 28	1Kings 9	Rom. 1
3	d	5 Non.	Invention of the Cross.	10	Matth. 1	11	2
4	e	4 Non.		12	2	13	3
5	f	3 Non.		14	3	15	4
6	g	Prid. Non.	St. John Evang. ante Port. Lat.	16	4	17	5
7	A	Nonæ		18	5	19	6
8	b	8 Id.		20	6	21	7
9	c	7 Id.		22	7	2Kings 1	8
10	d	6 Id.		2Kings 2	8	3	9
11	e	5 Id.		4	9	5	10
12	f	4 Id.		6	10	7	11
13	g	3 Id.		8	11	9	12
14	A	Prid. Id.		10	12	11	13
15	b	Idus		12	13	13	14
16	c	17 Cl. Jun.		14	14	15	15
17	d	16 Cal.		16	15	17	16
18	e	15 Cal.		18	16	19	1 Cor. 1
19	f	14 Cal.	Dunstan, Archbishop of Cant.	20	17	21	2
20	g	13 Cal.		22	18	23	3
21	A	12 Cal.		24	19	25	4
22	b	11 Cal.		Ezra 1	20	Ezra 3	5
23	c	10 Cal.		4	21	5	6
24	d	9 Cal.		6	22	7	7
25	e	8 Cal.		9	23	Neh. 1	8
26	f	7 Cal.	Augustin, first Archbishop of Cant.	Neh. 2	24	4	9
27	g	6 Cal.	Ven. Bede, Presb.	5	25	6	10
28	A	5 Cal.		8	26	9	11
29	b	4 Cal.	King Charles II. Nat. & R.	10	27	13	12
30	c	3 Cal.		Esther 1	28	Esther 2	13
31	d	Prid. Cal.		3	Mark 1	4	14

MAY.

3. *Invention of the Cross.*] The third of this month is celebrated as a festival by the church of Rome, in memory of the "Invention of the Cross," which is said to be owing to this occasion. Helena, the mother of Constantine the Great, being admonished in a dream to search for the cross of Christ at Jerusalem, took a journey thither with that intent: and having employed labourers to dig at Golgotha, after opening the ground very deep, (for vast heaps of rubbish had purposely been thrown there by the spiteful Jews or heathens,) she found three crosses, which she presently concluded were the crosses of our Saviour and the two thieves who were crucified with Him. But being at a loss to know which was the cross of Christ, she ordered them all three to be applied to a dead person. Two of them, the story says, had no effect; but the third raised the carcase to life, which was an evident sign to Helena, that that was the cross she looked for. As soon as this was known, every one was for getting a piece of the cross; insomuch that in Paulinus's time (who, being a scholar of St. Ambrose, and Bishop of Nola, flourished about the year 420) there was much more of the reliques of the cross, than there was of the original wood. Whereupon that father says, "it was miraculously increased; it very kindly afforded wood to men's importunate desires, without any loss of its substance."

6. *St. John Evang. ante Port. Lat.*] The sixth of this month was anciently dedicated to the memory of St. John the Evangelist's miraculous deliverance from the persecution of Domitian: to whom, being accused as an eminent assertor of atheism and impiety, and a public subverter of the religion of the empire, he was sent for to Rome, where he was treated with all the cruelty that could be expected from so bloody and barbarous a prince; for he was immediately put into a cauldron of boiling oil, or rather oil set on fire, before the gate called "Porta Latina," in the presence of the senate. But his Master and Lord, who favoured him when on earth above all the Apostles, so succoured him here, that he felt no harm from the most violent rage; but, as if he had been only anointed, like the athletæ of old, he came out more vigorous and active than before: the same divine Providence, that secured the three children in the fiery furnace, bringing the holy man safe out of this, one would think, inevitable destruction; and so vouchsafing him the honour of martyrdom, without his enduring the torments of it.

19. *Dunstan, Archbishop of Canterbury.*] Dunstan, of whom we are next to speak, was well extracted, being related to King Athelstan. He was very well skilled in most of the liberal arts, and among the rest in refining metals and forging them: which being qualifications much above the genius of the age he lived in, first gained him the name of a conjuror, and then of a saint. He was certainly a very honest man, and never feared to reprove vice in any of the kings of the West Saxons, of whom he was confessor to four successively. But the monks (to whom he was a very great friend, applying all his endeavours to enrich them and their monasteries) have filled his life with several nonsensical stories: such as are, his making himself a cell at Glastenburg all of iron at his own forge; his harp's playing of itself, without a hand; his taking a she-devil, who tempted him to lewdness under the shape of a fine lady, by the nose with a pair of red-hot tongs; and several other such ridiculous relations, not worth repeating. He was promoted by King Edgar, first to the bishoprick of Worcester, soon after to London, and two years after that to Canterbury; where, having sat twenty-seven years, he died May 19, in the year of our Lord 988.

26. *Augustin, first Archbishop of Canterbury.*] Augustin was the person we have already mentioned, as sent by Pope Gregory the Great to convert the Saxons, from whence he got the name of "the Apostle of the English." Whilst he was over here, he was made Archbishop of Canterbury, in the year of our Lord 596. He had a contest with the monks of Bangor, about submission to the see of Rome, who refused any subjection but to God, and the bishop of Caerleon. Soon after this difference, Ethelfride, a pagan king of Northumberland, invaded Wales, and slaughtered a hundred and fifty of these monks, who came in a quiet manner to mediate a peace: which massacre is by some writers (but without just grounds) imputed to the instigation of Austin, in revenge for their opposition to him. After he had sat some time in the see of Canterbury, he deceased the twenty-sixth of May, about the year 610.

27. *Venerable Bede.*] Bede was born at Yarrow, in Northumberland, in the year of our Lord 673, and afterwards well educated in Greek and Latin studies, in which he made a proficiency beyond most of his age. He is author of several learned philosophical and mathematical tracts, as also of comments upon the Scripture: but his most valuable piece is his Ecclesiastical History of the Saxons. Being a monk, he studied in his cell: where spending more hours, and to better purpose, than the monks were wont to do, a report was raised that he never went out of it. However, he would not leave it for preferment at Rome, which the Pope had often invited him to.

His learning and piety gained him the surname of "Venerable." Though the common story which goes about that title's being given him, is this: his scholars having a mind to fix a rhyming title upon his tombstone, as was the custom in those times, the poet wrote,

HAC SUNT IN FOSSA,
BEDÆ OSSA.

Placing the word OSSA at the latter end of the verse for the rhyme, but not able to think of any proper epithet that would stand before it. The monk, being tired in this perplexity to no purpose, fell asleep; but when he awaked, he found his verse filled up by an angelick hand, standing thus in fair letters upon the tomb:

HAC SUNT IN FOSSA,
BEDÆ VENERABILIS OSSA.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

JUNE hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Calendæ	Nicomede, Rom. P. and Martyr.	Esther 5	Mark 2	Esther 6	1 Cor. 15
2	f	4 Non.		7	3	8	16
3	g	3 Non.		9	4	Job 1	2 Cor. 1
4	A	Prid. Non.		Job 2	5	3	2
5	b	Nonæ	Boniface, Bp. of Mentz, and Martyr.	4	6	5	3
6	c	8 Id.		6	7	7	4
7	d	7 Id.		8	8	9	5
8	e	6 Id.		10	9	11	6
9	f	5 Id.		12	10	13	7
10	g	4 Id.		14	11	15	8
11	A	3 Id.	St. Barnabas, Ap. and Mart.				
12	b	Prid. Id.		16	12	17, 18	9
13	c	Idus		19	13	20	10
14	d	18 Cl. Julii.		21	14	22	11
15	e	17 Cal.		23	15	24, 25	12
16	f	16 Cal.		26, 27	16	28	13
17	g	15 Cal.	St. Alban, Martyr.	29	Luke 1	30	Galat. 1
18	A	14 Cal.		31	2	32	2
19	b	13 Cal.		33	3	34	3
20	c	12 Cal.	Tr. of Edward, K. of West-Saxons.	35	4	36	4
21	d	11 Cal.		37	5	38	5
22	e	10 Cal.		39	6	40	6
23	f	9 Cal.	Fast.	41	7	42	Ephes. 1
24	g	8 Cal.	Nat. of St. John Baptist.				
25	A	7 Cal.		Prov. 1	8	Prov. 2	2
26	b	6 Cal.		3	9	4	3
27	c	5 Cal.		5	10	6	4
28	d	4 Cal.	Fast.	7	11	8	5
29	e	3 Cal.	St. Peter, Ap. and Mart.				
30	f	Prid. Cal.		9	12	10	6

JUNE.

1. *Nicomede, a Roman Priest and Martyr.*] Nicomede was scholar to St. Peter, and was discovered to be a Christian by his honourably burying one Felicula, a martyr. He was beat to death with leaden plummets for the sake of his religion, in the reign of Domitian.

5. *Boniface, Bishop of Mentz, and Martyr.*] Boniface was a Saxon Presbyter, born in England, and at first called Winfrid. He was sent a missionary by Pope Gregory II. into Germany, where he converted several countries, and from thence got the name of "the Apostle of Germany." He was made Bishop of Mentz in the year 745. He was one of the most considerable men of his time, (most ecclesiastical matters going through his hands, as appears by his letters,) and was also a great friend and admirer of Bede. Carrying on his conversions in Frisia, he was killed by the barbarous people near Utrecht, in the year of our Lord 755.

17. *St. Alban, Martyr.*] St. Alban was the first Christian martyr in this island, about the middle of the third century. He was converted to Christianity by one Amphialus, a priest of Caerleon in Wales, who, flying from persecution into England, was hospitably entertained by St. Alban at Verulam in Hertfordshire, now called from him St. Albans. When, by reason of a strict search made for Amphialus, St. Alban could entertain him safe no longer, he dressed him in his own clothes, and by that means gained him an opportunity of escaping. But this, being soon found out, exposed St. Alban to the fury of the Pagans; who summoning him to do sacrifice to their gods, and he refusing, they first miserably tormented him, and then put him to death. The monks have fathered several miracles upon him, which it is not worth while here to relate.

20. *Translation of Edward, King of the West Saxons.*] Edward King of the West Saxons being barbarously murdered by his mother-in-law, was first buried at Warham without any solemnity; but after three years was carried by Duke Alferus to the minster of Shaftesbury, and there interred with great pomp. To the memory of which the twentieth of June has been since dedicated.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

JULY hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	g	Calendæ		Prov. 11	Luke 13	Prov. 12	Philip. 1
2	A	6 Non.	Visit of the Bl. Virgin Mary.	13	14	14	2
3	b	5 Non.		15	15	16	3
4	c	4 Non.	Transl. of St. Martin, B. and C.	17	16	18	4
5	d	3 Non.		19	17	20	Coloss. 1
6	e	Prid. Non.		21	18	22	2
7	f	Nonæ		23	19	24	3
8	g	8 Id.		25	20	26	4
9	A	7 Id.		27	21	28	1 Thes. 1
10	b	6 Id.		29	22	31	2
11	c	5 Id.		Eccles. 1	23	Eccles. 2	3
12	d	4 Id.		3	24	4	4
13	e	3 Id.		5	John 1	6	5
14	f	Prid. Id.		7	2	8	2 Thes. 1
15	g	Idus	Swithun, Bishop Winch. Tran.	9	3	10	2
16	A	17 Cl. Aug.		11	4	12	3
17	b	16 Cal.		Jerem. 1	5	Jerem. 2	1 Tim. 1
18	c	15 Cal.		3	6	4	2, 3
19	d	14 Cal.		5	7	6	4
20	e	13 Cal.	Margaret, V. and M. at Antioch.	7	8	8	5
21	f	12 Cal.		9	9	10	6
22	g	11 Cal.	St. Mary Magdalene.	11	10	12	2 Tim. 1
23	A	10 Cal.		13	11	14	2
24	b	9 Cal.	Fast.	15	12	16	3
25	c	8 Cal.	St. James, Ap. and Mart.		13		4
26	d	7 Cal.	St. Anne, Mother to the B. V. M.	17	14	18	Titus 1
27	e	6 Cal.		19	15	20	2, 3
28	f	5 Cal.		21	16	22	Philem.
29	g	4 Cal.		23	17	24	Heb. 1
30	A	3 Cal.		25	18	26	2
31	b	Prid. Cal.		27	19	28	3

JULY.

2. *Visitation of the Blessed Virgin Mary.*] About the year 1338, there was a terrible schism in the church of Rome between two anti-popes, Urban VI. and Clement VII., the first chosen by the Italian, the other by the French faction among the Cardinals. Upon this several disorders happened. To avert which for the future, Pope Urban instituted a feast to the memory of that famous journey, which the mother of our Lord took into the mountains of Judea, to visit the mother of John the Baptist; that by this means the intercession of the blessed Virgin might be obtained for the removal of those evils. The same festival was confirmed by the decree of Boniface IX., though it was not universally observed until the Council of Basil: by decree of which council in their forty-third session, upon July 1, 1441, it was ordered that this holy-day, called the "Visita-" tion of the blessed Virgin Mary," should be celebrated in all Christian churches, that "she, being " honoured with this solemnity, might reconcile her " Son by her intercession, who is now angry for the " sins of men; and that she might grant peace and " unity among the faithful."

4. *Translation of St. Martin, Bishop and Confessor.*] St. Martin was born in Pannonia, and for some time lived the life of a soldier, but at last took orders, and was made Bishop of Tours in France. He was very diligent in breaking down the heathen images and altars, which were standing in his time. He died in the year 400, after he had sat bishop twenty-six years. The French had formerly such an esteem for his memory, that they carried his helmet with them into their wars, either as an ensign to encourage them to bravery, or else as a sort of charm to procure them victory. His feast-day is celebrated on the eleventh of November. The fourth of this month is dedicated only to the memory of the translating or removing of his body from the place where it was buried, to a more noble and magnificent tomb; which was performed by Perpetuus, one of his successors in the see of Tours.

15. *Swithun, Bishop of Winchester, translated.*] Swithun was first a monk, and afterwards a prior, of the convent of Winchester. Upon the death of Helinstan, bishop of that see, by the favour of King Ethelwolph, he was promoted to succeed him in that bishoprick, in the year of our Lord 852, and continued in it eleven years, to his death. He would not be buried within the church, as the bishops then generally were, but in the cemetery, or church-yard. Many miracles being reported to be done at his grave, there was a chapel built over it: and a solemn translation made in honour of him, which in the popish times was celebrated on the fifteenth of July.

20. *Margaret, Virgin and Martyr at Antioch.*] Margaret was born at Antioch, being the daughter of an heathen priest. Olybius, President of the East under the Romans, had an inclination to marry her; but finding she was a Christian, deferred it till he could persuade her to renounce her religion. But not being able to accomplish his design, he first put her to unmerciful torments, and then beheaded her. She has the same office among the papists, as Lucina has among the heathens; namely, to assist women in labour Her holy-day is very ancient, not only in the Roman, but also in the Greek church, who celebrate her memory under the name of Marina. She suffered in the year 278.

22. *St. Mary Magdalene.*] By the first Common Prayer Book of King Edward VI., the twenty-second of July was dedicated to the memory of St. Mary Magdalene. In the service for the day, Prov. xxxi. 10, to the end, was appointed for the Epistle; and the Gospel was taken out of St. Luke vii. 36, to the end. But upon a stricter enquiry, it appearing dubious to our Reformers, as it doth still to many learned men, whether the woman mentioned in the Scripture, that was appointed for the Gospel, were Mary Magdalene or not; they thought it more proper to discontinue the festival. However, as I have mentioned the other parts of the service, I will also give the reader the Collect that was appointed, which he will observe was very apt and suitable to the Gospel.

"Merciful Father, give us grace that we never " presume to sin through the example of any crea-" ture: but if it shall chance us at any time to offend " thy divine Majesty, that then we may truly repent " and lament the same, after the example of Mary " Magdalene, and by a lively faith obtain remission " of all our sins, through the only merits of thy Son " our Saviour Christ. Amen."

26. *St. Anne, mother to the blessed Virgin Mary.*] St. Anne was the mother of the blessed Virgin Mary and the wife of Joachim her father. An ancient piece of the sacred genealogy, set down formerly by Hippolitus the martyr, is preserved in Nicephorus. "There were three sisters of Bethlehem, daughters " of Matthan the priest, and Mary his wife, under the " reign of Cleopatra and Casopares King of Persia, " before the reign of Herod, the son of Antipater: " the eldest was Mary, the second was Sobe, the " youngest's name was Anne. The eldest, being " married in Bethlehem, had for daughter Salome " the midwife: Sobe the second likewise married in " Bethlehem, and was the mother of Elizabeth; last " of all the third married in Galilee, and brought " forth Mary the mother of Christ."

THE CALENDAR,

WITH THE TABLE OF LESSONS.

AUGUST hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	e	Calendæ	Lammas Day.	Jer. 29	John 20	Jer. 30	Heb. 4
2	d	4 Non.		31	21	32	5
3	e	3 Non.		33	Acts 1	34	6
4	f	Prid. Non.		35	2	36	7
5	g	Nonæ		37	3	38	8
6	A	8 Id.	Transfiguration of our Lord.	39	4	40	9
7	b	7 Id.	Name of Jesus.	41	5	42	10
8	c	6 Id.		43	6	44	11
9	d	5 Id.		45, 46	7	47	12
10	e	4 Id.	St. Laurence, A. D. of Rome, and Mart.	48	8	49	13
11	f	3 Id.		50	9	51	James 1
12	g	Prid. Id.		52	10	Lam. 1	2
13	A	Idus		Lam. 2	11	3	3
14	b	19 Cl. Sept.		4	12	5	4
15	c	18 Cal.		Ezek. 2	13	Ezek. 3	5
16	d	17 Cal.		6	14	7	1 Pet. 1
17	e	16 Cal.		13	15	14	2
18	f	15 Cal.		18	16	33	3
19	g	14 Cal.		34	17	Daniel 1	4
20	A	13 Cal.		Daniel 2	18	3	5
21	b	12 Cal.		4	19	5	2 Pet. 1
22	c	11 Cal.		6	20	7	2
23	d	10 Cal.	Fast.	8	21	9	3
24	e	9 Cal.	St. Bartholomew, Ap. and Mart.		22		1 John 1
25	f	8 Cal.		10	23	11	2
26	g	7 Cal.		12	24	Hosea 1	3
27	A	6 Cal.		Hos. 2, 3	25	4	4
28	b	5 Cal.	St. Augustin, B. of Hippo, C. D.	5, 6	26	7	5
29	c	4 Cal.	Beheading of St. John Baptist.	8	27	9	2, 3 John
30	d	3 Cal.		10	28	11	Jude
31	e	Prid. Cal.		12	Matth. 1	13	Rom. 1

AUGUST.

1. *Lammas-day.*] The first day of this month is commonly called "Lammas-day," though in the Roman church it is generally known by the name of the feast of "St. Peter in the fetters," being the day of the commemoration of St. Peter's imprisonment. For Eudoxia, the wife of Theodosius the Emperor, having made a journey to Jerusalem, was there presented with the fetters which St. Peter was loaded with in prison; which she presented to the pope, who afterwards laid them up in a church built by Theodosius in honour of St. Peter. Eudoxia, in the mean time, having observed that the first of August was celebrated in memory of Augustus Cæsar, (who had on that day been saluted Augustus, and had upon that account given occasion to the changing of the name of the month from Sextilis to August,) she thought it not reasonable that a holyday should be kept in memory of a heathen prince, which would better become that of a godly martyr; and therefore obtained a decree of the Emperor, that this day for the future should be kept holy in remembrance of St. Peter's bonds.

The reason of its being called Lammas-day, some think was a fond conceit the popish people had, that St. Peter was patron of the lambs, from our Saviour's words to him, "Feed my lambs." Upon which account they thought the mass of this day very beneficial to make their lambs thrive. Though Somner's account of it is more rational and easy, namely, that it is derived from the old Saxon Dlaf mæſſe, that is, Loaf-mass, it having been the custom of the Saxons to offer on that day an oblation of loaves made of new wheat, as the first fruits of their new corn.

6. *Transfiguration of our Lord.*] The festival of our Lord's "Transfiguration" in the mount is very ancient. In the church of Rome indeed it is but of late standing, being instituted by Pope Calixtus in the year 1455; but in the Greek church it was observed long before.

7. *Name of Jesus.*] The seventh of August was formely dedicated to the memory of Afra, a courtezan of Crete; who, being converted to Christianity by Narcissus bishop of Jerusalem, suffered martyrdom, and was commemorated on this day: how it came afterwards to be dedicated to the "Name of Jesus," I do not find.

10. *St. Laurence, Archdeacon of Rome and Martyr.*] St. Laurence was by birth a Spaniard, and treasurer of the church of Rome, being deacon to Sixtus the pope about the year 259. When his bishop was haled to death by the soldiers of Valerian the Emperor, St. Laurence would not leave him, but followed him to the place of execution, expostulating with him all the way, "O father, where do you go "without your son? You never were wont to offer "sacrifice without me." Soon after which, occasion being taken against him by the greedy Pagans, for not delivering up the church-treasury, which they thought was in his custody, he was laid upon a gridiron, and broiled over a fire; at which time he behaved himself with so much courage and resolution, as to cry out to his tormentors, that "he was rather "comforted than tormented;" bidding them withal "turn him on the other side, for that was broiled "enough." His martyrdom was so much esteemed in after-times, that Pulcheria the empress built a temple to his honour, which was either rebuilt or enlarged by Justinian. Here was the gridiron on which he suffered laid up, where (if we may believe St. Gregory the Great, who was too credulous in such kind of matters) it became famous for many miracles.

28. *St. Augustin, Bishop of Hippo.*] St. Augustin, or Austin, was born at Togaste, a town in Numidia in Africa, in the year 354. He applied himself at first only to human learning, such as poetry and plays, rhetorick and philosophy; being professor at Rome first, and afterwards at Milan. At the last of these places St. Ambrose became acquainted with him, who instructed him in divinity, and set him right as to some wrong notions which he had imbibed. He returned into Africa about the year 388, and three years afterwards was chosen bishop of Hippo. He was a great divine, and the most voluminous writer of all the fathers. He died in the year 430, at seventy-seven years of age.

29. *Beheading of Saint John Baptist.*] The twenty-ninth of this month, as Durandus says, was formerly called "Festum collectionis S. Johan. Baptistæ," or the feast of gathering up "St. John the Baptist's "relicks;" and afterwards by corruption, "Festum "decollationis," the feast of his beheading. For the occasion of the honours done to this Saint are said to be some miraculous cures performed by his relicks in the fourth century; for which Julian the Apostate ordered them to be burnt, but some of them were privately reserved. His head was found after this, in the Emperor Valens's time, and reposited as a precious relick in a church at Constantinople.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

SEPTEMBER hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ	Giles, Abbot and Confessor.	Hos. 14	Matth. 2	Joel 1	Rom. 2
2	g	4 Non.		Joel 2	3	3	3
3	A	3 Non.		Amos 1	4	Amos 2	4
4	b	Prid. Non.		3	5	4	5
5	c	Nonæ		5	6	6	6
6	d	8 Id.		7	7	8	7
7	e	7 Id.	Enurchus, Bishop of Orleans.	9	8	Obadiah	8
8	f	6 Id.	Nativity of the Blessed Virgin Mary.	Jonah 1	9	Jona 2,3	9
9	g	5 Id.		4	10	Micah 1	10
10	A	4 Id.		Micah 2	11	3	11
11	b	3 Id.		4	12	5	12
12	c	Prid. Id.		6	13	7	13
13	d	Idus		Nah. 1	14	Nah. 2	14
14	e	18 Cl. Oct.	Holy-Cross Day.	3	15	Habak. 1	15
15	f	17 Cal.		Habak. 2	16	3	16
16	g	16 Cal.		Zeph. 1	17	Zeph. 2	1 Cor. 1
17	A	15 Cal.	Lambert, Bishop and Martyr.	3	18	Hag. 1	2
18	b	14 Cal.		Hag. 2	19	Zech. 1	3
19	c	13 Cal.		Zec. 2, 3	20	4, 5	4
20	d	12 Cal.	Fast.	6	21	7	5
21	e	11 Cal.	St. Matthew, Ap. and Evang.		22		6
22	f	10 Cal.		8	23	9	7
23	g	9 Cal.		10	24	11	8
24	A	8 Cal.		12	25	13	9
25	b	7 Cal.		14	26	Malac. 1	10
26	c	6 Cal.	St. Cyprian, A. B. of Carth. and Mart.	Malac. 2	27	3	11
27	d	5 Cal.		4	28	Tobit 1	12
28	e	4 Cal.		Tobit 2	Mark 1	3	13
29	f	3 Cal.	St. Michael and all Angels.		2		14
30	g	Prid. Cal.	St. Jerom, Priest, Confessor, and Dr.	4	3	6	15

SEPTEMBER.

1. *Giles, Abbot and Confessor.*] Giles, or Ægidius, was one who was born at Athens, and came into France, in the year of our Lord 715, having first disposed of his patrimony to charitable uses. He lived two years with Cæsarius Bishop of Arles, and afterwards took an hermetical life, till he was made Abbot of an abbey at Nismes, which the king, who had found him in his cell by chance as he was hunting, and was pleased with his sanctity, built for his sake. He died in the year 795.

7. *Enurchus, Bishop of Orleans.*] Enurchus, otherwise called Evortius, was Bishop of Orleans, in France, being present at the Council of Valentia, in the year of our Lord 375. The circumstances of his election to this see were very strange. Being sent by the church of Rome into France, about redeeming some captives, at the time when the people of Orleans were in the heat of an election of a bishop; a dove lighted upon his head, which he could not, without great difficulty, drive away. The people, observing this, took it for a sign of his great sanctity, and immediately thought of choosing him bishop: but not being willing to proceed to election, till they were assured that the lighting of the dove was by the immediate direction of Providence, they prayed to God, that, if He in his goodness designed him for their bishop, the same dove might light upon him again, which immediately happening after their prayers, he was chosen bishop by the unanimous suffrages of the whole city. Besides this, several other miracles are attributed to him; as the quenching a fire in the city by his prayers; his directing the digging of the foundation of a church, in such a place, where the workmen found a pot of gold, almost sufficient to defray the charges of the building; his converting seven thousand infidels to Christianity within the space of three days; and lastly, his foretelling his own death, and in a sort of prophetical manner naming Arianus for his successor.

8. *Nativity of the blessed Virgin Mary.*] The eighth of this month is dedicated to the memory of the "blessed Virgin's Nativity," a concert of angels having been heard in the air to solemnize that day as her birth-day. Upon which account the day itself was not only kept holy in after-ages, but it was also honoured by Pope Innocent IV. with an octave, in the year of our Lord 1244, and by Gregory XI. with a vigil in the year 1370.

14. *Holy-cross day.*] The fourteenth of this month is called "Holy-cross day," a festival deriving its beginning about the year 615, on this occasion: Cosroes King of Persia having plundered Jerusalem, (after having made great ravages in other parts of the Christian world,) took away from thence a great piece of the cross, which Helena had left there: and, at the times of his mirth, made sport with that and the holy Trinity. Heraclius the emperor giving him battle, defeated the enemy, and recovered the cross: but bringing it back with triumph to Jerusalem, he found the gates shut against him, and heard a voice from heaven, which told him, that the King of kings did not enter into that city in so stately a manner, but "meek and lowly, and riding upon an ass." With that the emperor dismounted from his horse, and went into the city not only afoot, but barefooted, and carrying the wood of the cross himself. Which honour done to the cross gave rise to this festival.

17. *Lambert, Bishop and Martyr.*] Lambert was Bishop of Utrecht in the time of King Pepin I. But reproving the king's grandson for his lewd amours, he was, by the contrivance of one of his concubines, barbarously murdered. Being canonized, he at first only obtained a commemoration in the Calendar; till Robert Bishop of Leeds in a general chapter of the Cistercian order procured a solemn feast to his honour, in the year of our Lord 1240.

26. *St. Cyprian, Archbishop of Carthage, and Martyr.*] St. Cyprian was by birth an African, of a good family and education. Before his conversion he taught rhetorick; but by the persuasion of one Cæcilius, a priest, (from whom he had his surname,) he became a Christian. And giving all his substance to the poor, he was elected Bishop of Carthage in the year 248. He behaved himself with great prudence in the Decian persecution, persuading the people to constancy and perseverance; which so enraged the heathen, that they made proclamation for his discovery in the open theatre. He suffered martyrdom September 14, in the year of our Lord 258, under Valerianus and Gallienus, having foretold that storm long before, and disposed his flock to bear it accordingly.

But the Cyprian in the Roman Calendar celebrated on this day, as appears by the Roman Breviary, is not the same with St. Cyprian of Carthage, but another Cyprian of Antioch, who of a conjuror was made a Christian, and afterwards a deacon and a martyr. He happened to be in love with one Justina, a beautiful young Christian; whom trying, without success, to debauch, he consulted the devil upon the matter, who frankly declared he had no power over good Christians. Cyprian, not pleased with this answer of the devil, quitted his service, and turned Christian. But as soon as it was known, both he and Justina were accused before the heathen governor, who condemned them to be fried in a frying-pan with pitch and fat, in order to force them to renounce their religion, which they notwithstanding with constancy persisted in. After their tortures they were beheaded, and their bodies thrown away unburied, till a kind mariner took them up, and conveyed them to Rome, where they were deposited in the church of Constantine. They were martyred in the year 272.

30. *St. Jerom, Priest, Confessor, and Doctor.*] St. Jerom was the son of one Eusebius, born in a town called Stridon, in the confines of Pannonia and Dalmatia. Being a lad of pregnant parts, he was sent to Rome to learn rhetorick under Donatus and Victorinus, two famous Latin criticks. There he got to be secretary to Pope Damasus, and was afterwards baptized. He studied divinity with the principal divines of that age, namely, Gregory Nazianzen, Epiphanius, and Didymus. And to perfect his qualifications this way, he learned the Hebrew tongue from one Barraban a Jew. He spent most of his time in a monastery at Bethlehem, in great retirement and hard study; where he translated the Bible. He died in the year 422, being fourscore years old.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

OCTOBER hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Calendæ	Remigius, Bishop of Rhemes.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
2	b	6 Non.		9	5	10	2 Cor. 1
3	c	5 Non.		11	6	12	2
4	d	4 Non.		13	7	14	3
5	e	3 Non.		Judith 1	8	Judith 2	4
6	f	Prid. Non.	Faith, Virgin and Martyr.	3	9	4	5
7	g	Nonæ		5	10	6	6
8	A	8 Id.		7	11	8	7
9	b	7 Id.	St. Denys, Areop. Bishop and Mart.	9	12	10	8
10	c	6 Id.		11	13	12	9
11	d	5 Id.		13	14	14	10
12	e	4 Id.		15	15	16	11
13	f	3 Id.	Transl. of K. Edward the Confessor.	Wisd. 1	16	Wisd. 2	12
14	g	Prid. Id.		3	Lu. 1 *to* 39	4	13
15	A	Idus		5	1 *v.* 39	6	Galat. 1
16	b	17 Cl. Nov.		7	2	8	2
17	c	16 Cal.	Etheldreda, V. Q. and Ab. of Ely.	9	3	10	3
18	d	15 Cal.	St. Luke, Evangelist.		4		4
19	e	14 Cal.		11	5	12	5
20	f	13 Cal.		13	6	14	6
21	g	12 Cal.		15	7	16	Ephes. 1
22	A	11 Cal.		17	8	18	2
23	b	10 Cal.		19	9	Eccles. 1	3
24	c	9 Cal.		Eccles. 2	10	3	4
25	d	8 Cal.	Crispin, Martyr.	4	11	5	5
26	e	7 Cal.		6	12	7	6
27	f	6 Cal.	Fast.	8	13	9	Philip. 1
28	g	5 Cal.	St. Simon and St. Jude.		14		2
29	A	4 Cal.		10	15	11	3
30	b	3 Cal.		12	16	13	4
31	c	Prid. Cal.	Fast.	14	17	15	Coloss. 1

OCTOBER.

1. *Remigius, Bishop of Rhemes.*] Remigius was born at Landen, where he kept himself so close to his studies, that he was supposed to have led a monastick life. After the death of Bennadius, he was chosen Bishop of Rhemes, for his extraordinary learning and piety. He converted to Christianity King Clodoveus, and good part of his kingdom; for which reason he is by some esteemed the apostle of France. After he had held his bishoprick seventy-four years, he died at ninety-six years of age, in the year of our Lord 535. The cruse which he made use of is preserved in France to this day, their kings being usually anointed out of it at their coronation.

6. *Faith, Virgin and Martyr.*] Faith, a young woman so called, was born at Pais de Gavre in France. She suffered martyrdom and very cruel torments under the presidentship of Dacianus, about the year 290.

9. *St. Denys, Areop. Bishop and Martyr.*] St. Denys, or Dionysius the Areopagite, was converted to Christianity by St. Paul, as is recorded in the seventeenth of the Acts. He was at first one of the judges of the famous court of the Areopagus, but was afterwards made bishop of Athens, where he suffered martyrdom for the sake of the Gospel. There are several books which bear his name; but they seem all of them to have been the product of the sixth century. He is claimed by the French as their tutelar saint, by reason that, as they say, he was the first that preached the Gospel to them. But it is plain that Christianity was not preached in that nation till long after St. Dionysius's death. Among several foolish and incoherent stories, which they relate of him, this is one: that, after several grievous torments undergone, he was beheaded by Fescennius the Roman governor at Paris; at which time he took up his head, after it was severed from his body, and walked two miles with it in his hands, to a place called the Martyrs-hill, and there laid down to rest.

13. *Translation of King Edward the Confessor.*] The thirteenth of this month is dedicated to the memory of King Edward the Confessor's Translation. He was the youngest son of King Etheldred; but, all his elder brothers being dead, or fled away, he came to the crown of England in the year 1042. His principal excellency was his gathering together a body of all the most useful laws which had been made by the Saxon and Danish kings. The name of Confessor is supposed to have been given him by the Pope, for settling what was then called Rome-Scot; but is now better known by the name of Peter-Pence. The monks have attributed so many miracles to him, that even his vestments are by them reputed holy. His crown, chair, staff, spurs, &c. are still made use of in the coronation of our English kings.

17. *Etheldreda, Virgin.*] Etheldreda, or Etheldred, was daughter of Anna, a king of the East-Angles, who was first married to one Tonbert, a great lord in Lincolnshire, &c. and after him to King Egfrid about the year 671, with both which husbands she still continued a virgin, upon pretence of great sanctity. And staying at court twelve years, and continuing this moroseness, she got leave to depart to Coldingham Abbey, where she was a nun under Ebba, the daughter of King Ethelfrida, who was abbess. Afterward she built an abbey at Ely, which she was abbess of herself, and there died and was buried, being recorded to posterity by the name of St. Audry.

25. *Crispin, Martyr.*] Crispinus and Crispianus were brethren, and born at Rome: from whence they travelled to Soissons in France, about the year 303, in order to propagate the Christian religion. But because they would not be chargeable to others for their maintenance, they exercised the trade of shoemakers. But the governor of the town, discovering them to be Christians, ordered them to be beheaded about the year 303. From which time the shoemakers made choice of them for their tutelar saints.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

NOVEMBER hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Calendæ	All Saints' Day.				
2	e	4 Non.		Eccl[us] 16	Luke 18	Eccl[us] 17	Coloss. 2
3	f	3 Non.		18	19	19	3
4	g	Prid. Non.		20	20	21	4
5	A	Nonæ	Papists' Conspiracy.	22	21	23	1 Thes. 1
6	b	8 Id.	Leonard, Confessor.	24	22	([a]) 25	2
7	c	7 Id.		27	23	28	3
8	d	6 Id.		29	24	([b]) 30	4
9	e	5 Id.		31	John 1	32	5
10	f	4 Id.		33	2	34	2 Thes. 1
11	g	3 Id.	St. Martin, Bishop and Confessor.	35	3	36	2
12	A	Prid. Id.		37	4	38	3
13	b	Idus	Britius, Bishop.	39	5	40	1 Tim. 1
14	c	18 Cl. Dec.		41	6	42	2, 3
15	d	17 Cal.	Machutus, Bishop.	43	7	44	4
16	e	16 Cal.		45	8	([c]) 46	5
17	f	15 Cal.	Hugh, Bishop of Lincoln.	47	9	48	6
18	g	14 Cal.		49	10	50	2 Tim. 1
19	A	13 Cal.		51	11	Baruc. 1	2
20	b	12 Cal.	Edmund, King and Martyr.	Baruc. 2	12	3	3
21	c	11 Cal.		4	13	5	4
22	d	10 Cal.	Cecilia, Virgin and Martyr.	6	14	His. Sus.	Titus 1
23	e	9 Cal.	St. Clement, I. B. of Rome, and Mart.	Bel & Dr.	15	Isaiah 1	2, 3
24	f	8 Cal.		Isaiah 2	16	3	Philem.
25	g	7 Cal.	Catharine, Virgin and Martyr.	4	17	5	Heb. 1
26	A	6 Cal.		6	18	7	2
27	b	5 Cal.		8	19	9	3
28	c	4 Cal.		10	20	11	4
29	d	3 Cal.	Fast.	12	21	13	5
30	e	Prid. Cal.	St. Andrew, Ap. and Mart.		Acts 1		6

Note, That ([a]) Eccl. 25 is to be read only to *v.* 13. and ([b]) Eccl. 30. only to *v.* 18. and ([c]) Eccl. 46. only to *v.* 20.

NOVEMBER.

2. *All-Souls' day.*] The second of this month is called "All-Souls' day," being observed in the church of Rome upon this occasion. A monk having visited Jerusalem, and passing through Sicily as he returned home, had a mind to see Mount Ætna, which is continually belching out fire and smoke, and upon that account by some thought to be the mouth of hell. Being there, he heard the devils within complain, that many departed souls were taken out of their hands by the prayers of the Cluniac monks. This, when he came home, he related to his abbot Odilo, as a true story; who thereupon appointed the second of November to be annually kept in his monastery, and prayers to be made there for all departed souls: and in a little time afterwards the monks got it to be made a general holy-day by the appointment of the pope; till in ours and other reformed churches it was deservedly abrogated.

6. *Leonard, Confessor.*] Leonard was born at Le Nans, a town in France, bred up in divinity under Remigius Bishop of Rhemes, and afterwards made Bishop of Limosin. He obtained of King Clodoveus a favour, that all prisoners whom he went to see should be set free. And therefore whencver he heard of any persons being prisoners for the sake of religion, or any other good cause, he presently procured their liberty this way. But the monks have improved this story, telling us, that if any one in prison had called upon his name, his fetters would immediately drop off, and the prison doors fly open: insomuch that many came from far countries, brought their fetters and chains, which had fallen off by his intercession, and presented them before him in token of gratitude. He died in the year 500, and has always been implored by prisoners as their saint.

11. *St. Martin, Bishop and Confessor.*] St. Martin's account has already been given on July 4.

13. *Britius, Bishop.*] Britius, or St. Brice, was successor to St. Martin in the bishoprick of Tours. About the year 432, a great trouble befel him: for his laundress proving with child, the uncharitable people of the town fathered it upon Brice. After the child was born, the censures of the people increased, who were then ready to stone their bishop. But the bishop having ordered the infant to be brought to him, adjured him by Jesus the Son of the living God, to tell him whose child he was. The child being then but thirty days old, replied, "You are not my father." But this was so far from mending matters with Brice, that it made them much worse; the people now accusing him of sorcery likewise. At last being driven out of the city, he appealed to Rome, and after a seven years' suit, got his bishoprick again. This story is told of him by Gregory Turonensis, his successor in his see at Tours.

15. *Machutus, Bishop.*] Machutus, otherwise called Maelovius, was a bishop in Bretagne in France, of that place which is from him called St. Maloes. He lived about the year 500, and was famous for many miracles, if the acts concerning him may be credited.

17. *Hugh, Bishop of Lincoln.*] Hugh was born in a city of Burgundy, called Gratianopolis. He was first a Regular canon, and afterwards a Carthusian monk. Being very famous for his extraordinary abstinence and austerity of life, King Henry II. having built a house for Carthusian monks at Witteham in Somersetshire, sent over Reginald bishop of Bath to invite this holy man to accept the place of the prior of this new foundation. Hugh, after a great many intreaties, assented, and came over with the bishop, and was by the same king made bishop of Lincoln: where he gained an immortal name for his well governing that see, and new building the cathedral from the foundation. In the year 1200, upon his return from Carthusia, the chief and original house of their order, (whither he had made a voyage,) he fell sick of a quartan ague at London, and there died on November the seventeenth. His body was presently conveyed to Lincoln, and happening to be brought thither when John King of England and William King of Scots had an interview there, the two kings, out of respect to his sanctity, assisted by some of their lords, took him upon their shoulders, and carried him to the cathedral. In the year 1220, he was canonized at Rome; and his body being taken up October 7, 1282, was placed in a silver shrine. The monks have ascribed several miracles to him.

20. *Edmund, King and Martyr.*] Edmund was a king of the East-Angles, who, being assaulted by the Danes (after their irruption into England) for their possession of his country, and not being able to hold out against them, offered his own person, if they would spare his subjects. But the Danes, having got him under their power, endeavoured to make him renounce his religion: which he refusing to do, they first beat him with bats, then scourged him with whips, and afterwards, binding him to a stake, shot him to death with their arrows. His body was buried in a town where Sigebert, one of his predecessors, had built a church; and where afterwards (in honour of his name) another was built more spacious, and the name of the town, upon that occasion, called St. Edmund's Bury.

22. *Cæcilia, Virgin and Martyr.*] Cæcilia was a Roman lady, who, refusing to renounce her religion when required, was thrown into a furnace of boiling water, and scalded to death: though others say she was stifled by shutting out the air of a bath, which was a death sometimes inflicted in those days upon women of quality who were criminals. She lived in the year 225.

23. *St. Clement I. Bishop of Rome and Martyr.*] St. Clement I. was a Roman by birth, and one of the first bishops of that place: which see he held, according to the best accounts, from the year 64 or 65 to the year 81, or thereabouts; and during which time he was most undoubtedly author of one, and is supposed to have been of two very excellent epistles, the first of which was so much esteemed by the primitive Christians, that for some time it was read in the churches for canonical Scripture. He was for the sake of his religion first condemned to hew stones in the mines; and afterwards, having an anchor tied about his neck, was drowned in the sea.

25. *Catherine, Virgin and Martyr.*] St. Catherine was born at Alexandria, and bred up to letters. About the year 305, she was converted to Christianity, which she afterwards professed with great courage and constancy; openly rebuking the heathen for offering sacrifice to their idols, and upbraiding the cruelty of Maxentius the Emperor, to his face. She was condemned to suffer death in a very unusual manner, namely, by rolling a wheel stuck round with iron spikes, or the points of swords, over her body.

THE CALENDAR,

WITH THE TABLE OF LESSONS.

DECEMBER hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	f	Calendæ		Isaiah 14	Acts 2	Isaiah 15	Heb. 7
2	g	4 Non.		16	3	17	8
3	A	3 Non.		18	4	19	9
4	b	Prid. Non.		20, 21	5	22	10
5	c	Nonæ		23	6	24	11
6	d	8 Id.	Nicholas, Bishop of Myra in Lycia.	25	7 *to v.* 30	26	12
7	e	7 Id.		27	7 *v.* 30	28	13
8	f	6 Id.	Conception of the Bl. Virgin Mary.	29	8	30	James 1
9	g	5 Id.		31	9	32	2
10	A	4 Id.		33	10	34	3
11	b	3 Id.		35	11	36	4
12	c	Prid. Id.		37	12	38	5
13	d	Idus	Lucy, Virgin and Martyr	39	13	40	1 Pet. 1
14	e	19 Cl. Jan.		41	14	42	2
15	f	18 Cal.		43	15	44	3
16	g	17 Cal.	O Sapientia.	45	16	46	4
17	A	16 Cal.		47	17	48	5
18	b	15 Cal.		49	18	50	2 Pet. 1
19	c	14 Cal.		51	19	52	2
20	d	13 Cal.	Fast.	53	20	54	3
21	e	12 Cal.	St. Thomas, Ap. and Mart.		21		1 John 1
22	f	11 Cal.		55	22	56	2
23	g	10 Cal.		57	23	58	3
24	A	9 Cal.	Fast.	59	24	60	4
25	b	8 Cal.	Christmas Day.				
26	c	7 Cal.	St. Stephen, First Martyr.				
27	d	6 Cal.	St. John, Ap. and Evang.				
28	e	5 Cal.	Innocents' Day.		25		5
29	f	4 Cal.		61	26	62	2 John
30	g	3 Cal.		63	27	64	3 John
31	A	Prid. Cal.	Silvester, Bishop of Rome.	65	28	66	Jude

DECEMBER.

6. *Nicholas, Bishop of Myra in Lycia.*] Nicholas was born at Patara, a city of Lycia, and was afterwards, in the time of Constantine the Great, made Bishop of Myra. He was remarkable for his great charity; as a proof of which this instance may serve. Understanding that three young women, daughters of a person who had fallen to decay, were tempted to take lewd courses for a maintenance, he secretly conveyed a sum of money to their father's house, sufficient to enable him to provide for them in a virtuous way.

8. *Conception of the Blessed Virgin Mary.*] The feast of the "Conception" of the Virgin Mary was instituted by Anselm Archbishop of Canterbury, upon occasion of William the Conqueror's fleet being in a storm, and afterwards coming safe to shore. But the Council of Oxford, held in the year 1222, left people at liberty whether they would observe it or not. But it had before this given rise to the question ventilated so warmly in the Roman church concerning the Virgin Mary's immaculate conception; which was first started by Peter Lombard about the year 1160.

13. *Lucy, Virgin and Martyr.*] Lucy was a young lady of Syracuse, who, being courted by a gentleman, but preferring a religious single life before marriage, gave all her fortune away to the poor, in order to stop his farther applications. But the young man, enraged at this, accused her to Paschasius, the heathen judge, for professing Christianity; who thereupon ordered her to be sent to the stews: but she, struggling with the officers who were to carry her, was, after a great deal of barbarous usage, killed by them. She lived in the year 305.

16. *O Sapientia.*] The sixteenth of December is called "O Sapientia," from the beginning of an anthem in the Latin service, which used to be sung in the Church (for the honour of Christ's advent) from this day till Christmas Eve.

31. *Silvester, Bishop of Rome.*] Silvester succeeded Miltiades in the papacy of Rome, in the year of our Lord 314. He is said to have been the author of several rites and ceremonies of the Romish church, as of Asylums, Unctions, Palls, Corporals, Mitres, &c. He died in the year 334.

TABLES AND RULES

FOR

THE MOVEABLE AND IMMOVEABLE FEASTS;

Together with the Days of Fasting and Abstinence, through the whole Year.

Rules to know when the Moveable Feasts and Holy-Days begin.

EASTER-DAY (on which the rest depend [a]) is always the First *Sunday* after the Full Moon which happens upon, or next after the Twenty-first Day of *March;* and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after.

Advent Sunday is always the nearest *Sunday* to the Feast of *St. Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } *Sunday* is { Nine, Eight, Seven, Six } Weeks before *Easter.*

Rogation-Sunday, *Ascension-Day*, *Whit-Sunday*, *Trinity-Sunday* } is { Five Weeks, Forty Days, Seven Weeks, Eight Weeks } after *Easter.*

[a] *Easter-day (on which the rest depend)* &c.] To shew upon what occasion this rule was framed, it is to be observed, that in the first ages of Christianity there arose a great difference between the churches of Asia, and other churches, about the day whereon Easter ought to be celebrated.

The churches of Asia kept their Easter upon the same day on which the Jews celebrated their passover, namely, upon the fourteenth day of their first month Nisan (which month began at the new moon next to the vernal equinox), and this they did upon what day of the week soever it fell; and were from thence called "Quartodecimans," or such as keep Easter upon the fourteenth day after the Φάσις, or appearance of the moon; whereas the other churches, especially those of the West, did not follow this custom, but kept their Easter on the Sunday following the Jewish passover; partly the more to honour the day, and partly to distinguish between Jews and Christians. Both sides pleaded apostolical tradition: these latter pretending to derive their practice from St. Peter and St. Paul: whilst the others, namely, the Asiaticks, said they imitated the example of St. John.

This difference for a considerable time continued with a great deal of Christian charity and forbearance; but at length became the occasion of great bustles in the church; which grew to such a height at last, that Constantine thought it time to use his interest and authority to allay the heat of the opposite parties, and to bring them to a uniformity of practice. To which end he got a canon to be passed in the great general council of Nice, "That every where the great feast of Easter should be observed upon one and the same day; and that not on the day of the Jewish passover, but, as had been generally observed, upon the Sunday afterwards." And that this dispute might never arise again, these paschal canons were then also established, namely,

1. "That the twenty-first day of March shall be accounted the vernal equinox.

2. "That the full moon happening upon or next after the twenty-first day of March, shall be taken for the full moon of Nisan.

3. "That the Lord's day next following that full moon be Easter-day.

4. "But if the full moon happen upon a Sunday, Easter-day shall be the Sunday after."

Agreeable to these is the Rule for finding Easter, still appointed by the Church. *Wheatly.* It may be here convenient to observe, that our Church does not reckon the full moons according to the rules of the modern almanacks, but that she governs herself therein by the ancient synodical determinations, and paschal cycles of the Church. *Dr. Nicholls.* Also, that it was enacted by the 24th of George the Second, chap. 23, that "whereas a kalendar, and also certain tables and rules for the fixing the true time of the celebration of the feast of Easter, and the finding the times of the full moons on which the same dependeth, so as the same shall agree as nearly as may be with the decree of the said general council (of Nice), and also with the practice of foreign countries, have been prepared, and are hereunto annexed:" therefore "the said feast of Easter, or any of the moveable feasts thereon depending, shall be no longer kept or observed according to the tables," which had been till then prefixed to the Common Prayer Books, but had been found considerably erroneous; but "that the said new kalendar, tables, and rules hereunto annexed, shall be prefixed to all future editions of the said book in the room and stead" of the former: and that "the said feast of Easter, and all other moveable feasts thereon depending, shall be observed according to the said new kalendar, tables, and rules hereunto annexed, in that part of Great Britain called England, and in all the dominions and countries aforesaid, wherein the Liturgy of the Church of England now is, or hereafter shall be used." The tables and rules to find Easter and the other moveable feasts, which are now prefixed to the Common Prayer Book, as indeed they have been ever since the year 1752, are the tables and rules specified in the above extract; and, as such, are evidently part of the law of the land: by which, it will have been remarked, that provision is made, not only for "the celebration of the feast of Easter" on a day to be regulated by a certain full

A Table of all the Feasts[b] *that are to be observed in the Church of England throughout the Year.*

All Sundays in the Year.

The Days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of *St. Paul.*
- The Purification of the Blessed Virgin.
- *St. Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- *St. Mark* the Evangelist.
- *St. Philip* and *St. James* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- *St. Barnabas.*
- The Nativity of *St. John* Baptist.

The Days of the Feasts of
- *St. Peter* the Apostle.
- *St. James* the Apostle.
- *St. Bartholomew* the Apostle.
- *St. Matthew* the Apostle.
- *St. Michael* and all Angels.
- *St. Luke* the Evangelist.
- *St. Simon* and *St. Jude* the Apostles.
- All Saints.
- *St. Andrew* the Apostle.
- *St. Thomas* the Apostle.
- The Nativity of our Lord.
- *St. Stephen* the Martyr.
- *St. John* the Evangelist.
- The Holy Innocents.

Monday and *Tuesday* in *Easter-week.*
Monday and *Tuesday* in *Whitsun-week.*

moon; but likewise "for finding the time of the full moon on which the same dependeth." *Edit.*

[b] *A Table of all the Feasts* &c.] By the fifth and sixth of Edward VI, chap. 3, it was enacted, that all the days therein mentioned should be kept holydays, and none other. This Act was repealed in the first year of Queen Mary: and in the first of Queen Elizabeth a bill to revive the same was brought into Parliament, but passed not; so that the repeal of Queen Mary remained upon this Act till the first year of King James the First, when this repeal was taken off. In the mean while, the Calendar before the Book of Common Prayer had directed what holydays should be observed; and in the Articles published by Queen Elizabeth, the seventh year of her reign, one was, that there be none other holydays observed, besides the Sundays, but only such as be set out for holydays as in the said statute of the fifth and sixth of Edward the Sixth, and in the new Calendar authorized by the Queen's Majesty: who appears in other instances, as she did probably in this, to have greatly disliked the Parliament's intermeddling in matters of religion, the ordering of which she reckoned one great branch of the royal supremacy.

In this table it is observable, that all the same days are repeated as "feasts," which were enacted to be "holydays" by the aforesaid statute: and also these two were added, namely, "the Conversion of St. Paul," and "St. Barnabas," which perhaps were omitted out of the statute, because St. Paul and St. Barnabas were not accounted of the number of the twelve. But in the rubrick, which prescribeth the lessons proper for "holydays," those two festivals are specified under the denomination also of "holydays." But their eves are not appointed by the Calendar, as the eves of others are, to be fasting days. *Dr. Burn.*

It was upon very good grounds, that the last Revisers of the Common Prayer added these two new holydays: for St. Paul and St. Barnabas being apostles of the same power and dignity with the other twelve, there was all the reason in the world that we should commemorate, and give God thanks for them as well as for the others. But to distinguish them from the others, the eves or vigils of these days are not appointed to be observed so as those of the others are. *Bp. Beveridge.*

For observations upon each of the feasts in this table, as also upon the different Sundays in the foregoing table, the reader is referred to the notes on them as they severally occur in the order of Collects.

A Table of the Vigils[c], *Fasts, and Days of Abstinence, to be observed in the Year.*

The Evens or Vigils before.	The Evens or Vigils before.	The Evens or Vigils before.
The Nativity of our Lord.	*Ascension-Day.*	*St. Bartholomew.*
The Purification of the Blessed Virgin *Mary.*	*Pentecost.*	*St. Matthew.*
The Annunciation of the Blessed Virgin.	*St. Matthias.*	*St. Simon* and *St. Jude.*
Easter-Day.	*St. John* Baptist.	*St. Andrew.*
	St. Peter.	*St. Thomas.*
	St. James.	All Saints.

Note, that if any of these Feast-Days fall upon a *Monday*[d], then the Vigil or Fast-Day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it.

[c] *A Table of the Vigils*, &c.] They were called "vigils," because the Christians in the primitive times used to be up all night before the great festivals of the year, Christmas, Easter, &c. exercising themselves in fasting and praying, as we read in Tertullian. But about the year 420, a little after St. Jerome's time, the nocturnal vigils were totally abolished, and were turned into preparation fasts, to precede some of the principal festivals of the Church. *Dr. Nicholls.* The most probable cause of this practice was the necessity which Christians were under of meeting in the night and before day, for the exercise of their publick devotions, by reason of the malice and persecution of their enemies, who endeavoured the destruction of all that appeared to be Christians. And when this first occasion ceased, by the Christians having liberty given them to perform their devotions in a more publick manner, they still continued these night watches before certain festivals, in order to prepare their minds for a due observation of the ensuing solemnity. But afterwards, when these night meetings came to be so far abused, that no care could prevent several disorders and irregularities, the Church thought fit to abolish them; so that the nightly watchings were laid aside, and the fasts only retained, but still keeping the former name of Vigils.

It is observable that some of the festivals have these vigils assigned to them by the Church of England, and some have not. The reason why the latter have no vigils before them, is, because they generally happen either between Christmas and the Purification, or between Easter and Whitsuntide; which were always esteemed such seasons of joy, that the Church did not think fit to intermingle them with any days of fasting and humiliation. They, that fall between Christmas and the Purification, are the feasts of St. Stephen, St. John the Evangelist, the Holy Innocents, the Circumcision, and the Conversion of St. Paul. The others, that may happen between Easter and Whitsuntide, are St. Mark, St. Philip and St. James, and St. Barnabas. It is true, indeed, the festival of our Lord's Ascension, which is always ten days before Whit-Sunday, has a vigil before it; but it may be worth enquiring, whether there was any vigil prefixed to it before the institution of the Rogation Fasts, which were appointed upon the three days that precede this festival. There are two holy-days not yet named, that have no vigils, though they do not happen in either of the above-mentioned seasons: the one is in September, namely, the Feast of St. Michael and all Angels; the other in October, namely, the festival of St. Luke. Upon the first of these, one reason for the institution of vigils ceaseth, which was to conform us to the example of the saints we commemorate, and to remind us that they passed through sufferings and mortifications before they entered into the joy of their Master; whereas those ministering spirits, for whose protection and assistance we return God thanks on that day, were at first created in full possession of bliss. The reason why the latter, namely, St. Luke, has no vigil, is because the eve of that saint was formerly itself a celebrated holy-day in the Church of England, namely, the feast of St. Etheldred; but that reason being now removed, I suppose every one is left to his own liberty, as to his private devotions, whether he will observe the eve as a vigil or not.

All Sundays in the year being appointed by the Church to be observed as festivals, no vigil is allowed to be kept upon any of those days: there being a particular rubrick to order, "that if any of the feast-days that have a vigil fall upon a Monday, then the vigil or fast-day shall be kept upon the Saturday, and not upon the Sunday next before it." But from hence a query ariseth, namely, on which evening service the Collect for the festival is to be used: the rubrick, indeed, relating to this matter seems to be worded very plainly, namely, "That the Collect appointed for every Sunday, or for any holy-day that hath a vigil or eve, shall be said at the evening service next before;" but then this rubrick seems to suppose that the day before is the vigil or eve; and makes no provision in case the festival falls upon the Monday, when we are directed by the rubrick above cited to keep the vigil or fast upon the Saturday. Here then we are left at an uncertainty, nor can we get any light by comparing our present Liturgy with any former Common Prayer Book, because both these rubricks, together with the table of vigils or eves, were first added at the last review. *Wheatly.*

[d] *Note, that if any of these Feast-Days fall upon a Monday*, &c.] It is uncertain, as the directions now stand, whether the Collect for a holy-day that hath a vigil, supposing the Sunday to intervene between the vigil and the festival, shall be read "on the eve," on which the vigil is ordered to be observed; or "in the evening immediately before" the festival, according to the rubrick prefixed to the Collects, Epistles, and Gospels. They, whose rule it is to act closely up to the letter of the rubrick, must separate the Collect from the vigil. But they, who plead the supposed intention and reason of both the rubricks, think that they may dispense with the letter of that rubrick which orders the Collect to be read on the evening before the holy-day, and use the Collect on the vigil in compliance with the supposed design of the other rubrick. In either case conformity to rubrick is

Days of Fasting, or Abstinence [e].

I. The Forty days of Lent [f].

II. The Ember Days [g] at the Four Seasons,

Being the *Wednesday*, *Friday*, and *Saturday* after
- The First *Sunday* in Lent.
- The Feast of *Pentecost*.
- *September* 14.
- *December* 13.

III. The Three *Rogation-Days* [h], being the *Monday*, *Tuesday*, and *Wednesday*, before *Holy Thursday*, or the *Ascension* of our LORD.

IV. All the *Fridays* in the Year [i], except CHRISTMAS-DAY.

Certain solemn Days, for which particular Services are appointed.

I. The Fifth Day of *November*, being the Day kept in Memory of the Papists' Conspiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.

III. The Nine and Twentieth Day of *May*, being the Day kept in Memory of the Birth and return of King *Charles* the Second.

IV. The Twentieth Day of *June*, being the Day on which her Majesty began her happy reign.

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aimed at, though diversity of practice necessarily prevents uniformity. The general observation concerning rubricks of doubtful interpretation, see above, page xxxiii. note *a*, is applicable to this particular case. *Archdeacon Sharp.*

It may be observed on this point, that whenever the Collect of a Sunday or holy-day is read at the evening service before, the weekly Collect that had been in course must be omitted and give place. And the same rule, as I take it, should be observed upon the holy-day itself, upon which no other Collect ought to be used, but the proper one for the day. For the rubrick, at the end of "the order how the rest of the service is appointed to be read," directs, that "the Collect, &c. for the Sunday shall serve all the week after, where it is not otherwise ordered;" which supposes, that in some places it is otherwise ordered, which must be (as it was worded in all the old Common Prayer Books) when "there falls some feast that hath its proper," that is, when any day falls that hath a proper or peculiar Collect, &c. to itself: upon which occasions the rubrick plainly supposes, that the Collect for the Sunday shall be left out and omitted: the Church never designing to use two Collects at once, except within the octaves of Christmas, and during Advent and Lent; when, for the greater solemnity of those solemn seasons, she particularly orders the Collects of the principal days to be used continually after the ordinary Collects. *Wheatly.*

[e] *Days of Fasting, or Abstinence.*] That fasting or abstinence from our usual sustenance is a proper means to express sorrow and grief, and a fit method to dispose our minds towards the consideration of any thing that is serious, nature seems to suggest; and therefore all nations, from ancient times, have used fasting as a part of repentance, and as a means to avert the anger of God. This is plain in the case of the Ninevites, Jonah iii. 5, whose notion of fasting, to appease the wrath of God, seems to have been common to them with the rest of mankind. In the Old Testament, besides the examples of private fasting by David, Ps. lxix. 10, and Daniel, Dan. ix. 3, and others; we have instances of publick fasts observed by the whole nation of the Jews at once upon solemn occasions. See Lev. xxiii. 26, &c.; 2 Chron. xx. 3; Ezra viii. 21; Jer. xxxvi. 9; Zech. viii. 19; Joel i. 14. It is true, indeed, in the New Testament we find no positive precept, that expressly requires and commands us to fast: but our Saviour mentions fasting with almsgiving and prayer; which are unquestionable duties; and the directions He gave concerning the performance of it sufficiently suppose its necessity. And He Himself was pleased before He entered upon his ministry, to give us an extraordinary example in his own person, by fasting forty days and forty nights, Matt. iv. 2. He excused indeed his disciples from fasting, so long as He, "the Bridegroom, was with them;" because that being a time of joy and gladness, it would be an improper season for tokens of sorrow; but then He intimates at the same time, that though it was not fit for them then, it would yet be their duty hereafter: for "the days," says He, "will come, when the Bridegroom shall be taken from them, and then they shall fast," Matt. ix. 15. And accordingly we find, that after his ascension, the duty of fasting was not only recommended, 1 Cor. vii. 5; but practised by the apostles, as any one may see by the texts of Scripture here referred to, Acts xiii. 2, and xiv. 23; 1 Cor. ix. 27; 2 Cor. vi. 5, and xi. 27. After the apostles, we find the primitive Christians very constant and regular in the observation of both their annual and weekly fasts. Their weekly fasts were kept on Wednesdays and Fridays, because on the one our Lord was betrayed, on the other crucified. The chief of their annual fasts was that of Lent, which they observed by way of preparation for their feast of Easter.

In the church of Rome, fasting and abstinence admit of a distinction, and different days are appointed for each of them. But I do not find that the Church of England makes any difference between them. It is true in the title of the table of Vigils, &c. she mentions "fasts and days of abstinence" separately: but when she comes to enumerate the particulars, she calls them all "days of fasting or abstinence," without distinguishing the one from the other. The times she sets apart are such as she finds to have been observed by the earliest ages of the church. *Wheatly.*

[f] *The Forty days of Lent.*] See page 122, note c.

[g] *The Ember Days*] See page 72, note *g*.

[h] *The Three Rogation-Days,*] See page 169, 170, note *x* from *Wheatly*.

[i] *All the Fridays in the Year,*] Friday was, both in the Greek church and Latin, a Litany or humiliation day, in memory of Christ crucified; and so is kept in ours. *Bp. Sparrow.* See page 60, note *f*.

A TABLE TO FIND EASTER-DAY,

From the present Time till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Number.	Days of the Month.		Sunday Letters.
14	March	21	C
3	——	22	D
	——	23	E
11	——	24	F
	——	25	G
19	——	26	A
8	——	27	B
	——	28	C
16	——	29	D
5	——	30	E
	——	31	F
13	April	1	G
2	——	2	A
	——	3	B
10	——	4	C
	——	5	D
18	——	6	E
7	——	7	F
	——	8	G
15	——	9	A
4	——	10	B
	——	11	C
12	——	12	D
1	——	13	E
	——	14	F
9	——	15	G
	——	16	A
17	——	17	B
6	——	18	C
	——	19	D
	——	20	E
	——	21	F
	——	22	G
	——	23	A
	——	24	B
	——	25	C

THIS Table contains so much of the Calendar as is necessary for the determining of *Easter;* to find which, look for the Golden Number of the Year in the first Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-Day.* If the Full Moon happens upon a Sunday, then (according to the first Rule) the next Sunday after is *Easter-Day.*

To find the Golden Number, or Prime, add one to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its fourth Part, omitting Fractions; and also the Number 1: Divide the sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, that in all Bissextile or Leap Years, the Letter found as above will be the Sunday Letter, from the intercalated Day exclusive to the End of the Year.

ANOTHER TABLE TO FIND EASTER

Till the Year 1899 inclusive.

SUNDAY LETTERS.

Golden Number.	A	B	C	D	E	F	G
I.	April 16	17	18	19	20	14	15
II.	April 9	3	4	5	6	7	8
III.	March 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	March 31	April 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	March 28	29	30	31	April 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	March 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	March 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	March 30	31	April 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	March 27	28	29	30	31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime, in the same Line under the Sunday Letter, you have the Day of the Month on which EASTER falleth that Year. But note, that the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Descent, but Collateral.

A TABLE OF THE MOVEABLE FEASTS

For Forty Years,

According to the foregoing Calendar.

Year of our Lord.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiph.	Septuagesima Sunday.	The First Day of Lent.	Easter-Day.	Rogation-Sunday.	Ascension-Day.	Whit-Sunday	Sundays after Trinity.	Advent Sunday.
1850	8	17	F	2	Jan. 27	Feb. 13	March 31	May 5	May 9	May 19	26	Dec. 1
1851	9	28	E	5	Feb. 16	March 5	April 20	—— 25	—— 29	June 8	23	Nov. 30
1852	10	9	DC	4	—— 8	Feb. 25	—— 11	—— 16	—— 20	May 30	24	—— 28
1853	11	20	B	2	Jan. 23	—— 9	March 27	—— 1	—— 5	—— 15	26	—— 27
1854	12	1	A	5	Feb. 12	March 1	April 16	—— 21	—— 25	June 4	24	Dec. 3
1855	13	12	G	4	—— 4	Feb. 21	—— 8	—— 13	—— 17	May 27	25	—— 2
1856	14	23	FE	1	Jan. 20	—— 6	March 23	April 27	—— 1	—— 11	27	Nov. 30
1857	15	4	D	4	Feb. 8	—— 25	April 12	May 17	—— 21	—— 31	24	—— 29
1858	16	15	C	3	Jan. 31	—— 17	—— 4	—— 9	—— 13	—— 23	25	—— 28
1859	17	26	B	6	Feb. 20	March 9	—— 24	—— 29	June 2	June 12	22	—— 27
1860	18	7	AG	4	—— 5	Feb. 22	—— 8	—— 13	May 17	May 27	25	Dec. 2
1861	19	18	F	2	Jan. 27	—— 13	March 31	—— 5	—— 9	—— 19	26	—— 1
1862	1	0	E	5	Feb. 16	March 5	April 20	—— 25	—— 29	June 8	23	Nov. 30
1863	2	11	D	3	—— 1	Feb. 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1864	3	22	CB	2	Jan. 24	—— 10	March 27	—— 1	—— 5	—— 15	26	—— 27
1865	4	3	A	5	Feb. 12	March 1	April 16	—— 21	—— 25	June 4	24	Dec. 3
1866	5	14	G	3	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	26	—— 2
1867	6	25	F	5	Feb. 17	March 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1868	7	6	ED	4	—— 9	Feb. 26	—— 12	—— 17	—— 21	May 31	24	Nov. 29
1869	8	17	C	2	Jan. 24	—— 10	March 28	—— 2	—— 6	—— 16	26	—— 28
1870	9	28	B	5	Feb. 13	March 2	April 17	—— 22	—— 26	June 5	23	—— 27
1871	10	9	A	4	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	25	Dec. 3
1872	11	20	GF	3	Jan. 28	—— 14	March 31	—— 5	—— 9	—— 19	26	—— 1
1873	12	1	E	4	Feb. 9	—— 26	April 13	—— 18	—— 22	June 1	24	Nov. 30
1874	13	12	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1875	14	23	C	2	Jan. 24	—— 10	March 28	—— 2	—— 6	—— 16	26	—— 28
1876	15	4	BA	5	Feb. 13	March 1	April 16	—— 21	—— 25	June 4	24	Dec. 3
1877	16	15	G	3	Jan. 28	Feb. 14	—— 1	—— 6	—— 10	May 20	26	—— 2
1878	17	26	F	5	Feb. 17	March 6	—— 21	—— 26	—— 30	June 9	23	—— 1
1879	18	7	E	4	—— 9	Feb. 26	—— 13	—— 18	—— 22	—— 1	24	Nov. 30
1880	19	18	DC	2	Jan. 25	—— 11	March 28	—— 2	—— 6	May 16	26	—— 28
1881	1	0	B	5	Feb. 13	March 2	April 17	—— 22	—— 26	June 5	23	—— 27
1882	2	11	A	4	—— 5	Feb. 22	—— 9	—— 14	—— 18	May 28	25	Dec. 3
1883	3	22	G	2	Jan. 21	—— 7	March 25	April 29	—— 3	—— 13	27	—— 2
1884	4	3	FE	4	Feb. 10	—— 27	April 13	May 18	—— 22	June 1	24	Nov. 30
1885	5	14	D	3	—— 1	—— 18	—— 5	—— 10	—— 14	May 24	25	—— 29
1886	6	25	C	6	—— 21	March 10	—— 25	—— 30	June 3	June 13	22	—— 28
1887	7	6	B	4	—— 6	Feb. 23	—— 10	—— 15	May 19	May 29	24	—— 27
1888	8	17	AG	3	Jan. 29	—— 15	—— 1	—— 6	—— 10	—— 20	26	Dec. 2
1889	9	28	F	5	Feb. 17	March 6	—— 21	—— 26	—— 30	June 9	23	—— 1

A TABLE of the MOVEABLE FEASTS, according to the several Days that EASTER can possibly fall upon.

Easter-Day.	Sund. aft. Epiph.	Septuagesima Sunday.	The First Day of Lent.	Rogation-Sunday.	Ascension-Day.	Whit-Sunday.	Sunday aft. Trinity.	Advent-Sunday.
March 22	1	Jan. 18	Febr. 4	April 26	April 30	May 10	27	Nov. 29
——23	1	——19	—— 5	——27	May 1	——11	27	—— 30
——24	1	——20	—— 6	——28	—— 2	——12	27	Dec. 1
——25	2	——21	—— 7	——29	—— 3	——13	27	—— 2
——26	2	——22	—— 8	——30	—— 4	——14	27	—— 3
——27	2	——23	—— 9	May 1	—— 5	——15	26	Nov. 27
——28	2	——24	——10	—— 2	—— 6	——16	26	—— 28
——29	2	——25	——11	—— 3	—— 7	——17	26	—— 29
——30	2	——26	——12	—— 4	—— 8	——18	26	—— 30
——31	2	——27	——13	—— 5	—— 9	——19	26	Dec. 1
April 1	3	——28	——14	—— 6	——10	——20	26	—— 2
—— 2	3	——29	——15	—— 7	——11	——21	26	—— 3
—— 3	3	——30	——16	—— 8	——12	——22	25	Nov. 27
—— 4	3	——31	——17	—— 9	——13	——23	25	—— 28
—— 5	3	Febr. 1	——18	——10	——14	——24	25	—— 29
—— 6	3	—— 2	——19	——11	——15	——25	25	—— 30
—— 7	3	—— 3	——20	——12	——16	——26	25	Dec. 1
—— 8	4	—— 4	——21	——13	——17	——27	25	—— 2
—— 9	4	—— 5	——22	——14	——18	——28	25	—— 3
——10	4	—— 6	——23	——15	——19	——29	24	Nov. 27
——11	4	—— 7	——24	——16	——20	——30	24	—— 28
——12	4	—— 8	——25	——17	——21	——31	24	—— 29
——13	4	—— 9	——26	——18	——22	June 1	24	—— 30
——14	4	——10	——27	——19	——23	—— 2	24	Dec. 1
——15	5	——11	——28	——20	——24	—— 3	24	—— 2
——16	5	——12	March 1	——21	——25	—— 4	24	—— 3
——17	5	——13	—— 2	——22	——26	—— 5	23	Nov. 27
——18	5	——14	—— 3	——23	——27	—— 6	23	—— 28
——19	5	——15	—— 4	——24	——28	—— 7	23	—— 29
——20	5	——16	—— 5	——25	——29	—— 8	23	—— 30
——21	5	——17	—— 6	——26	——30	—— 9	23	Dec. 1
——22	6	——18	—— 7	——27	——31	——10	23	—— 2
——23	6	——19	—— 8	——28	June 1	——11	23	—— 3
——24	6	——20	—— 9	——29	—— 2	——12	22	Nov. 27
——25	6	——21	——10	——30	—— 3	——13	22	—— 28

Note, that in a Bissextile or Leap Year, the Number of *Sundays* after Epiphany will be the same, as if *Easter-Day* had fallen One Day later than it really does. And for the same Reason, One Day must, in every Leap Year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday: And the like must be done for the First Day of *Lent* (commonly called *Ash-Wednesday*) unless the Table gives some Day in the Month of *March* for it; for in that Case, the Day given by the Table is the right Day.

TABLE to find *Easter*, from the Year 1900 to 2199 inclusive.

Golden Numbers.	Days of the Month.	Sunday Letters.
14	March 22	D
3	——23	E
	——24	F
11	——25	G
	——26	A
19	——27	B
8	——28	C
	——29	D
16	——30	E
5	——31	F
	April 1	G
13	—— 2	A
2	—— 3	B
	—— 4	C
10	—— 5	D
	—— 6	E
18	—— 7	F
7	—— 8	G
	—— 9	A
15	——10	B
4	——11	C
	——12	D
12	——13	E
1	——14	F
	——15	G
9	——16	A
17	——17	B
6	——18	C
	——19	D
	—— 20	E
	——21	F
	——22	G
	——23	A
	——24	B
	——25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal Full Moons, till the Year of our Lord 1900; at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of *Easter*, from the Year 1900 to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding *Easter* till the Year 1899.

GENERAL TABLES

For finding the DOMINICAL or SUNDAY LETTER, and the Places of the GOLDEN NUMBERS in the Calendar.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	&c.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds contained in that given year is found: Divide the Sum by 7, and if there is no Remainder, then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that number at the Top of the Table, is the Sunday Letter.

TABLE II.

1	2	3	1	2	3
	Years of our Lord.			Years of our Lord.	
B	1600	0	B	5200	15
	1700	1		5300	16
	1800	1		5400	17
	1900	2		5500	17
B	2000	2	B	5600	17
	2100	2		5700	18
	2200	3		5800	18
	2300	4		5900	19
B	2400	3	B	6000	19
	2500	4		6100	19
	2600	5		6200	20
	2700	5		6300	21
B	2800	5	B	6400	20
	2900	6		6500	21
	3000	6		6600	22
	3100	7		6700	23
B	3200	7	B	6800	22
	3300	7		6900	23
	3400	8		7000	24
	3500	9		7100	24
B	3600	8	B	7200	24
	3700	9		7300	25
	3800	10		7400	25
	3900	10		7500	26
B	4000	10	B	7600	26
	4100	11		7700	26
	4200	12		7800	27
	4300	12		7900	28
B	4400	12	B	8000	27
	4500	13		8100	28
	4600	13		8200	29
	4700	14		8300	29
B	4800	14	B	8400	29
	4900	14		8500	0
	5000	15		&c.	
	5100	16			

TO find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Side-ways to the Left Hand, and in the First Column you will find the Month and Day to which that Golden Number ought to be prefixed in the Calendar, during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

TABLE III.

Paschal Full Moon.	Sunday Letters	THE GOLDEN NUMBERS.																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March 21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	B												7	18	29	10	21	2	13	24
April 18	C	6	17	28	9	20	1	12	23	4	15	26								
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

¶ THE ORDER FOR

MORNING AND EVENING PRAYER[k]

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place[l] of the Church[m], Chapel[n], or Chancel[o]; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

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[k] *The Order for Morning and Evening Prayer* &c.] The two times of worshipping God in publick among the Jews were morning and evening, and that by God's own appointment: the morning and evening sacrifice drawing the people together for that purpose. "Thou shalt offer upon the altar two lambs of the first year day by day continually; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even," Exod. xxix. 38, 39. Which precept was constantly observed as long as the city and polity of the Jews stood. Upon which account the primitive Christians constantly observed these two solemn times of prayer: to which they very early added a third. For, as some devout Jews had a third hour, which they devoted to prayer, namely, our twelve o'clock, when they retired to some closet or other secret place, as we see in the example of St. Peter, "who went upon the house-top to pray, about the sixth hour," Acts x. 9; so the primitive Christians turned this hour, which was formerly voluntary, into a settled hour of public devotion: for so it was settled in the times of St. Cyprian and Clement of Alexandria; as we find from passages in their works. Soon after the monks, who desired to be more devout than common Christians, added other hours of stated prayer; and, in St. Basil's time, had increased them to seven. At last these were established by decree of pope Pelagius the Second; and the psalms appointed for each hour, which was the rise of what they call "Canonical hours" in the church of Rome. But our Church in her Reformation has brought back the solemn times of prayer to the most ancient institution, and injoined only morning and evening prayer to be used. *Dr. Nicholls.* At the same time, to make the duty as practicable and easy both to the minister and people as possible, she hath left the particular hours to the ministers that officiate: who, considering every one his own and his people's circumstances, may appoint such hours for morning and evening prayer as he shall judge to be most proper and convenient. *Wheatly.*

In the Law it was appointed by God, that there should be both morning and evening service, day by day; and that upon the sabbath there should be twice as long service as upon other days, Numb. xxviii. 9, 10; 1 Chron. xxiii. 30; where we read, that the office of the Levites was to stand every morning to give thanks, and to praise the Lord likewise at even. *Bp. Overall.*

[l] — *shall be used in the accustomed Place* &c.] In the first book of King Edward the Sixth, all the rubrick relating to the place in the church, where morning and evening prayer should be used, was only one at the beginning of Morning Prayer, which ordered "the priest, being in the quire, to begin, with a loud voice, the Lord's Prayer, called Paternoster;" with which the morning and evening service then began. So that then it was the custom for the minister to perform divine service, that is, Morning and Evening Prayer, as well as the Communion office, at the upper end of the choir, near the altar: towards which, whether standing or kneeling, he always turned his face in the prayers; though, whilst he was reading the lessons, he turned to the people. Objections being made to this practice, this following rubrick was introduced into Edward's second book in the room of the old one: namely, "The Morning and Evening Prayer shall be used in such places of the church, chapel, or chancel, and the minister shall turn him, as the people may best hear. And if there be any controversy therein, the matter shall be referred to the ordinary, and he or his deputy shall appoint the place."

This alteration caused great contentions, some kneeling one way, some another, though still keeping in the chancel; whilst others left the accustomed place, and performed all the services in the body of the church amongst the people. For the appeasing of this strife and diversity, it was thought fit, when the English service was again brought into the Church, at the accession of Queen Elizabeth to the throne, that the rubrick should be corrected, and put into the same form in which we now have it; namely, that the "Morning and the Evening Prayer shall be used in the accustomed place of the church, chapel, or chancel;" by which for the generality must be meant the "choir," or "chancel," which was the "accustomed place" before the second Common Prayer Book of King Edward. For it cannot be supposed, that this second book, which lasted only one year and a half, could establish a custom. However, a dispensing power was left to the ordinary, who might determine it otherwise, if he saw just cause.

Pursuant to this rubrick, the Morning and Evening service was again, as formerly, read in the chancel or choir. But because in some churches the too great distance of the chancel from the body of the church, occasioned sometimes by the interposition of a belfry, hindered the minister from being heard distinctly by the people; therefore the bishops, at the solicitations of their inferior clergy, allowed them in several places to supersede their former practice, and to have desks,

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof[p], at all times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

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or reading-pews, in the body of the church, where they might with more ease to themselves, and greater convenience to the people, perform the daily Morning and Evening service. Which dispensation, began at first by some few ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be an universal practice: insomuch that the convocation, in the beginning of King James the First's reign, ordered, that in every church there should be "a convenient seat made for the minister to read service in." Canon 82. And this being almost threescore years before the Restoration of King Charles the Second, (at which time the last review of the Common Prayer was made,) it is very probable, that when they continued this rubrick, they intended the desk or reading-pew should be understood by "the accustomed place" for reading prayers. And what makes this the more likely, is a rubrick at the beginning of the Communion, which expressly mentions a reading-pew, and seems to suppose one in every church. *Wheatly.*

It should be noted here, that the power of the ordinaries was limited and restrained to the reading of Morning and Evening Prayer only: so that the Communion Service was by this very law and order here reserved to the chancel; neither had any ordinary liberty or power given him to bring it, or give leave to have it brought into the body of the church. *Bp. Cosin.*

[m] — *the Church*] The ancient Saxon word is cyrce, the Danish kircke, the Belgick kercke, the Cimbrick kirkia or kurk; probably from the Greek word Κυριακὸν (Kyriakon), belonging to the Lord, or Κυρίου οἶκος (Kyriou oikos), the Lord's house: so that we have lost the ancient pronunciation of the word, except in the northern parts of England, and in Scotland, by softening the letters c or *ch*, as we have done in many cases: which letters the ancient Greeks and Romans always pronounced hard, as the letter *k*. *Dr. Burn.*

[n] — *Chapel,*] We have softened in English the pronunciation of the initial letters of this word, as we have done in many like instances, for it is evidently the same with the Latin word capella: the Danish word is kapel, the Belgick capelle, the Spanish capilla. But from whence they have their derivation, seemeth not to have been satisfactorily accounted for. *Dr. Burn.*

[o] — *Chancel,*] Chancel, cancellus, seemeth properly to be so called a cancellis, from the lattice-work partition betwixt the quire and the body of the church, so formed as to separate the one from the other, but not to intercept the sight.

It is here ordered, that "the chancels shall remain as they have done in times past:" that is to say, distinguished from the body of the church in manner aforesaid: against which distinction Bucer, at the time of the Reformation, inveighed vehemently, as tending only to magnify the priesthood: but though the king and parliament yielded so far, as to allow the daily service to be read in the body of the church, if the ordinary thought fit; yet they would not suffer the chancel itself to be taken away or altered. *Dr. Burn.*

The chancel was to be distinguished from the body of the church by a frame of open work, and furnished with a row of chairs or stools on either side: and, if there were formerly any steps up to the place where the altar or table stood, they were to be suffered to continue so still, and not to be taken down and laid level with the lower ground, as lately they have been by violence and disorder, contrary to law and custom. *Bp. Cosin.*

[p] — *such Ornaments of the Church, and of the Ministers thereof,* &c.] Without which, as common reason and experience teacheth us, the majesty of Him that owneth it, and the work of his service there, will prove to be of a very common and low esteem. *Bp. Cosin.*

There was one sentence at the end of this rubrick, left out at the Restoration, which would have explained it more fully. The words were these, "according to the Act of Parliament set in the beginning of the book." And these words will lead us to the proper limitation of this rubrick. For, if we look into the first Act of Uniformity by Queen Elizabeth, we shall find the words of this rubrick taken verbatim from that Act, and to be only a part of a clause whereby the Queen expressly reserved to herself a power of "ordering both the ornaments of the church and of the ministers thereof" otherwise hereafter: which power she did afterwards actually make use of, though not perhaps just in the method prescribed in that Act, yet so effectually, that our habits "at the times of our ministration" stand regulated by her injunctions to this day.

Now putting these things together, that the rubrick hath an immediate reference to the Act: and that the Act is made with an express reservation to the Queen's future appointments; and that the Queen, pursuant to this power given her, did, in the year 1564, publish her "Advertisements," as they are called, "concerning the habit of ministers to be worn by them in time of divine service:" it will appear that her injunctions thus set forth are authentic limitations of this rubrick.

The rubrick then, thus limited by the Queen's "Advertisements" in 1564: and limited to the like sense by her Canons in the year 1571; as likewise by the 58th Canon of the year 1603, in the reign of her successor, King James the First: obliges the ministers of the Church, at the times of their parish ministration, to the use of no other ornaments but surplices, and hoods agreeable to their degrees.

Since however some ritualists are of opinion, that this rubrick does not admit of the foregoing limitation, but is to be understood as still prescribing the use of all the ancient ministerial habits injoined by the first book of King Edward the Sixth; it may be convenient to remark, that from the beginning of Queen Elizabeth's reign down to our times, the disuse of some of those ornaments has been, and is now, so notoriously and universally allowed of by the ordinaries; that although it could not in strictness be reconciled with the letter of the rubrick, yet we are not bound, at this time, to make any alteration in our practice. For, whatever our governours in the church do openly and constantly permit, and consequently by a fair construction approve of, whether it will be admitted as a good interpretation of ecclesiastical laws or not, yet there is no doubt it is a sufficient dispensation for the continuance of the usage, till further order be taken therein; and more especially in all doubtful or disputable cases, the resolution of which is left to the ordinary. *Archdeacon Sharp, Dr. Bennet.*

As to the "ornaments of the church," mentioned in this rubrick, it may be observed, that among others then in use, there were "two lights" injoined by the

injunctions of King Edward the Sixth, (which injunctions were also ratified by the Act of Uniformity that passed soon after the Reformation,) to be set upon the altar, as a significant ceremony to represent the light which Christ's Gospel brought into the world. And this too was ordered by the very same injunction, which prohibited all other lights and tapers, that used to be superstitiously set before images or shrines, &c. And these lights, used time out of mind in the church, are still continued in most, if not all, cathedral and collegiate churches and chapels, so often as divine service is performed by candle-light; and ought also, by this rubrick, to be used in all parish churches and chapels at the same times.

To this section we might also refer the pulpit-cloth, cushions, coverings for the altar, &c. and all other ornaments used in the church, and prescribed by the first book of King Edward the Sixth. *Bishop Cosin, Wheatly.*

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer*[a] *the Minister shall read with a loud voice*[b] *some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences*[c].

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* xviii. 27.

[a] *At the beginning of Morning Prayer*, &c] Prayer is the lifting up of the soul to converse with God, and a means of obtaining all blessings. It is an high honour to us, and a great advantage: but it is at the same time difficult to be performed, requiring so much attention and serenity of mind, that it can never be well done without some preceding preparation: for which reason, when the Jews enter into their synagogues to pray, they stand silent for some time, and meditate before whom they stand; and the Christian priests, in the primitive ages, prepared the people's hearts to prayer by a devout preface. In imitation whereof we now use the Sentences of holy Scripture, which are all of them chosen to be admonitions to repentance, since nothing makes us more unfit to pray, or unlikely to be heard, than sin unrepented of, Ps. lxvi. 18; John ix. 31. And being gathered out of the sacred text, the Church hopes we will not dare to disobey them, as coming from the mouth of that God, to whom we address ourselves in our prayers, and who may justly reject our petition, if we hearken not to his commandments.

As for the particular Sentences, the reverend composers of our Liturgy have been curious and exact in the choice of them, selecting divers of the plainest and properest places to bring all sorts of sinners to repentance. There are variety of dispositions, and the same man is not always in the same temper; wherefore they have collected many, and left it to the discretion of him that ministers, to use such of them every day, as best suit with his own and his people's circumstances.

And from these Sentences those who come, as all ought to do, before prayers begin, may find a meditation fitted for their present frame of spirit.

The first rank may consist of those Sentences, which contain support for the fearful, and are designed to prevent that excessive dread of God's wrath, which hinders the exercise of devotion by too much dejecting the spirits. Such persons may be taught by David and Jeremiah not to run from the Almighty, but to pray to Him more humbly and earnestly. Ps. li. 9; cxliii. 2; Jer. x. 24.

2. Not much unlike is the case of those who doubt of God's favour, and in despair look upon Him as irreconcileable. To strengthen their faith in God's mercy, the Church provides three sentences for them; the first to shew, how fit they are to ask pardon; the other two to declare how likely God is to grant it on their repentance. Ps. li. 17; Dan. ix. 9; Luke xv. 18, 19.

3. For the information of the ignorant, who know not how to make these penitential addresses, as being sensible neither of their guilt, nor of their danger, because they think either that they have no sin, or that a slight repentance will procure pardon for it, the two following sentences are provided, 1 John i. 8, 9; Ezek. xviii. 27.

4. Others there are, who are not ignorant, but negligent; and, though they know they are daily sinning, and cannot be saved without repentance, yet defer this duty from day to day. On these the Church calls in the two following sentences, Ps. li. 3; Matt. iii. 2.

Lastly, those, who by custom grow cold and formal, confessing their sins with external reverence only, without any sincere devotion, are presented by the Church with that direction and reproof, which God gave the hypocritical Jews, Joel ii. 13. *Dean Comber.*

Thus we see how wisely and effectually the Church prepares the way to the throne of grace for the various descriptions of character, which may be supposed to assemble within her courts for the purposes of devotion. Let us learn to be thankful for these encouragements, admonitions, and instructions: and may it be our earnest desire so to use the ordinances of God's house as not to abuse them; that we may find them our support through life, and as waters of consolation in the day of adversity. *Rogers.*

Nothing can so effectually awaken us to a pious frame of soul, as the words of God speaking to us. Our service therefore begins, as did that of the primitive Church, with a preface, to dispose the minds of the congregation to a reverent performance of the duty on which they are entering: according to that precept of the Son of Sirach, "Before thou prayest, prepare thyself," Ecclus. xviii. 23. This preface is composed of Sentences of

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great

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Scripture, with an Exhortation grounded upon them. The Sentences are very prudently selected. They all relate to repentance and confession of sins, which naturally stands first in the devotions of guilty creatures, as we all are. Till we feel a genuine sorrow for having offended God, and come to intreat earnestly the pardon which is offered us through Christ, He cannot accept us; and when we do, that will qualify us for every other part of his worship.

In these texts we are plainly taught the nature of true penitence: that the "wicked must" both "turn away from his wickedness, and do that," which the law enjoins as "right, to save his soul alive:" that we must not only "acknowledge our transgressions" with our tongues, but have them "ever before" the eyes of our minds, to keep us humble and cautious: on which we may pray, in faith of being heard, that God will treat us with the same kindness, as if He "hid his face from" seeing "our sins," or "blotted" them "out" from his memory: that He requires from us, neither the fanciful "sacrifices" of superstition, nor the expensive ones of the "Mosaick" dispensation; but that of "a spirit contrite" with filial sorrow, and "broken" to universal obedience: not outward expressions of vehement passion, as "rending the garments," but a "heart" rent and penetrated with a just sense of what we have done amiss: that on such a change within we shall find Him, not only "slow to anger" for what is past, and "ready to repent him of the evil" which He was bringing upon us, but bountiful and gracious for the time to come; "though we have" deliberately "rebelled against him" heretofore, and still too often inconsiderately neglected to "obey his voice, and walk in his laws:" that we have cause to be willing and even desirous, that He should "correct" us, when He sees it expedient; but to beg He would do it "with" that mild and merciful "judgment," which He exercises towards his children, "not with anger," as his enemies, which would "bring us" to final destruction: that repentance is absolutely and immediately necessary for us; for "the kingdom of heaven is at hand;" the hour, when we shall, each of us, be admitted into it or excluded out of it for ever, draws very near, and how near we know not: that therefore we must resolve to "arise and go to our heavenly Father" without delay, and acknowledge our unworthiness "to be called his sons:" that whatever we may be in our own eyes, or the opinion of our fellow-creatures, were we to undergo a human trial only; yet if God "enter into judgment with us, in his sight shall no man living be justified:" that therefore to extenuate our faults, and "say" or imagine, "that we have no sin," or but little, would be a fatal "self-deceit," and a proof against us, that we know not, or own not, the "truth" of our case: but if we honestly recall to ourselves, and confess to God the errors of our past life, not only his mercy but his "faithfulness and justice" to his promises will induce Him both to "forgive us" the guilt of "our sins," and "to cleanse us from" the defilement, and deliver us from the dominion, of "all unrighteousness."

It is true, but few of the Sentences are usually read at the same time; but it will be very beneficial for such as come soon enough, to meditate on them all before the service begins. *Abp. Secker.*

The first book of King Edward begins with the Lord's prayer. But, when a review was taken of it afterwards, and alterations were made in it, the beginning was thought too abrupt, and these Sentences were therefore prefixed with the following Exhortation, Confession, and Absolution, as a proper introduction to prepare the congregation for the duty on which they were entering. *Wheatly.*

As soon as the minister begins these Sentences, it is usual for the congregation to stand up: a very decent and proper custom, if we consider the true meaning and intent of it; which is to shew our reverence for the word of God, now rehearsed to us, in order to awaken us to repentance. *Waldo.*

[b] — *the minister shall read with a loud voice*] That is, with a clear, distinct, and audible voice: the word "loud" not signifying that it should be any way strained, or kept up beyond its strength; but that it should be raised and adapted to such an extended elevation, above the ordinary course of reading, as he shall feel to be most agreeable to himself, in order to make it the more edifying to his congregation. *Collis.*

As it is the duty of the clergy to remember, what a solemn action they are now about to join in with their respective congregations; and accordingly to read these Sentences with a suitable gravity, with a demeanour expressive of their inward devotion, with attention, and deliberation, and such a tone of voice, as may influence their people, and quicken their zeal, and tend to excite in them those heavenly affections, which are requisite in prayer: so also is it the duty of the congregations to consider, that, during the reading of these Sentences and the following Exhortation, they must not think themselves at liberty to be idle, as if they had nothing to regard, whilst the minister is reading. They are certainly obliged to bestow that time after a quite different manner; to give a reverent attention to what the minister reads; to hear the voice of God speaking to them in the Sentences, and the voice of his ambassador speaking to them in the Exhortation; and thereby to fit and prepare their hearts for making their addresses to God Himself in the Church's Confession. And to the end that they may not lose an opportunity of so doing, let them come to church in good time, that they may be present at the very beginning of the Office. And when they first come to their respective places, let them by some short prayer beg God's special assistance, that they may discharge their duty as they ought, and offer an acceptable sacrifice to Him. Let the intermediate space also, between their short private prayer, and the minister's beginning to read, be spent, not in talking or gazing, but in reading or meditation; that they may bring themselves to a devout frame of mind by the time that the minister begins, and may be the better able to go through the whole office in such a manner as God expects from them. *Dr. Bennet.*

[c] *And then he shall say that which is written after the said Sentences.*] The service of the Church of England always begins with one or more sentences of Scripture: the Exhortation, which follows, is but little more than a sort of comment or paraphrase on the several texts which are ordered to be read. *Vencer.*

kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye, for the Kingdom of Heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren[d], the Scripture moveth us[e] in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dis- Phil iv. 1. 2 Cor. vii. 1. viii. 1. Gal. iii. 15. 1 Thess. iv. 1. Neh. i. 6. Ps. xxxviii. 18. Isa. i. 16,

[d] *Dearly beloved brethren*, &c.] To the foregoing Sentences of God's word the Church hath annexed a pertinent Exhortation: which is designed both to apply and set home the preceding Sentences, and to direct us how we ought to perform the following Confession. It collects the necessity of this duty from the word of God; and, when it hath convinced us that we must do it, it instructs us in the right manner, and gives us the reason why we must confess and repent just now: and then it invites us to that necessary duty for which it hath so well prepared us. So that it connects the Sentences and the Confession; making the former so useful in order to the latter, that whoever hears them, and considers the inferences here made, cannot but be properly disposed for a true confession. And, though neither the Roman nor Greek Offices have any such form in this place, yet the pertinency and usefulness thereof will shew, that our prudent and pious Reformers have every where contrived, that the people might perform each part of the Office with the spirit, and with the understanding also. *Dean Comber.*

This Exhortation demands our most serious attention: though there is reason to fear, that too often it is little, if at all, attended to, but looked upon as a mere matter of form, not deserving our notice. But, if we will only consider the excellent instruction which it contains, we shall surely think otherwise; and both silently and attentively hearken to this useful and seasonable introduction to the service of the Church. *Waldo.*

The minister begins his admonition with the apostolical salutation, "Dearly beloved brethren," Phil. iv. 1. *Dean Comber.* And it appears from several passages, that this beginning is very agreeable to the style of the New Testament. St. Paul, 2 Cor. vii. 1, expresses himself thus: "having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit," &c.; and in the next chapter, ver. 1, he calls the Corinthians his brethren, as he doth the Galatians, Gal. iii. 15; and the Thessalonians, 1 Thess. iv. 1. in short, nothing is more commonly to be met with than these appellations, "Beloved" and "Brethren," throughout St. Paul's, St. James's, St. Peter's, and St. John's Epistles. *Veneer.*

These first words of the Exhortation express very strongly and properly the good will and tender regard, which the ministers of God's word should have for their people; who should in return receive their admonitions meekly and thankfully, since they "speak" to them "the truth in love," Eph. iv. 15. *Abp. Secker.*

After this kind and affectionate address, the Exhortation proceeds, comprehending these several heads: 1. The matter of the Exhortation, namely, a call to confession, in these words; "The Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness." Secondly, A caution against cloking and concealing them, in these words; "And that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father." Thirdly, The manner and qualifications of true confession, in these words; "but confess them with an humble, lowly, penitent, and obedient heart." Fourthly, The end and design of confession, in these words; "to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy." Fifthly, The time or seasons of confession, which the next words tell us, must be in general, "at all times:" but more especially, "when we assemble and meet together," for the ends after mentioned. And lastly, the conclusion, in these words, "Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me." *Dr. Hole.*

[e] — *the Scripture moveth us* &c.] That the Scripture doth move us, as here affirmed, appears from the introductory sentences, particularly from 1 John i. 8, 9. *Veneer.* Many other passages might be cited to this purpose; two or three of the most remarkable are Ps. xxxii. 5; Prov. xxviii. 13; 1 John i. 8, 9. Besides these passages many others occur throughout the Bible, strongly enforcing the necessity of humiliation and confession, as well as many striking instances of the due performance of these duties: as may be seen in 1 Kings viii. 46, &c.; Ezra ix. 6, &c.; Nehem. i. 5, &c.; the latter part of the book of Job; the penitential psalms of David, particularly the 51st; Isa. lxiv. 6; and sundry passages in the writings of the prophets. *Waldo.* To add weight to his exhortation the minister intimates that it is not he only, but God Himself, who moveth his people to repentance, so that he who refuseth, refuseth not man but God. *Dean Comber.*

semble nor cloke them[f] before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart: to the end that we may obtain forgiveness[g] of the same, by his infinite goodness and mercy. And although we ought at all times[h] humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble[i] and meet together to render thanks[k]

17. Lam. iii. 40, 41. Acts xvii. 30. 1 John i. 8, 9. Prov. xxviii. 13. Job xi. 7. Matt. vi. 14. Job xlii. 6. Luke xviii. 13. Ps. li. 17. Jonah iii. 10. John v. 14. Ezek. xviii. 27. Acts xx. 21. Ps. xxxvi. 5. Ps. cxxxvi. 1, &c. Ps. cxi. 1. 1 Tim. ii. 8. Num. v. 7. Luke xviii. 10. Ps. lxxxix. 7.

[f] — *that we should not dissemble nor cloke them* &c.] Since all our sins are known to Almighty God, who understands our thoughts, words, and works, it is but folly to "dissemble" our guilt by feigned excuses, as Saul and Ananias, 1 Sam. xv. 15; Acts v. 2. 8; and impudence to "cloke" and cover it with false denials, as Gehazi, 2 Kings v. 25; for "he that covereth his sins shall not prosper," Prov. xxviii. 13. Though we could deny our faults so confidently, or dissemble them so cunningly, as to deceive all the world, we cannot conceal them from Him, who will find us out and will condemn us for the transgression and the hypocrisy also. The Scripture therefore teaches us a wiser way, namely, "to confess them;" shewing us withal what frame of spirit we must put on when we do confess. For we must have, first, "an humble and lowly" heart, truly sensible of our own vileness by sin, and judging ourselves unworthy to lift up our eyes to heaven, Job xlii. 6; Luke xviii. 13. Secondly, "A penitent" heart full of sorrow, and indignation against ourselves, for offending so good a God, and thereby being in danger, not only to lose endless joys, but to fall into eternal misery, for short and empty pleasures, Matt. xxvi. 75. And this will produce, thirdly, "an obedient heart," and make us firmly resolve, and earnestly endeavour, to keep God's commandments better hereafter, John v. 14. *Dean Comber.*

It is to no purpose to confess our sins, unless we resolve to forsake them, and to obey those laws of God, which we have formerly transgressed. Thus much is intimated by the word "obedient:" for an "obedient heart" in this place signifies a heart that hath given itself up to the service of God, and is convinced that a profession of repentance without reformation is an insult upon God and an instance of the vilest hypocrisy. "Whoso confesseth and forsaketh his sins shall have mercy." Prov. xxviii. 13. *Veneer.*

A moment's serious reflection on our manifold sins and wickedness can scarcely fail to convince us of the real excellence and propriety of this part of the Exhortation. Have we not in many instances neglected God, and wilfully transgressed against Him? Have not our sins been attended with many, and almost unpardonable aggravations? What then can more become us, than humility and lowliness of mind? Without doubt a penitent and obedient heart is the very offering we ought to bring, when we would approach God's footstool. And this disposition is our preparation under the gracious influence of the Holy Spirit for the reception of his mercy and forgiveness. *Rogers.*

[g] — *to the end that we may obtain forgiveness* &c.] To encourage us to confess our sins in the manner just mentioned, we are told in the following sentence, that the Scripture hath promised us forgiveness upon true repentance; which comfortable doctrine is supported by a representation of the infinite goodness and mercy of God. "When the wicked man turneth away from his wickedness that he hath committed," saith the prophet Ezekiel, "and doeth that which is lawful and right, he shall save his soul alive," Ezek. xviii. 27. And St. Paul declares, that he had "testified both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ," Acts xx. 21. *Veneer.*

God in his "infinite goodness and mercy" willeth not the death of poor sinners, but is ready to acquit them on their sincere repentance. Still we must not think, that repentance is the meritorious cause, whereby we may claim from God impunity for our sins: for that is vouchsafed to us only by the "infinite mercy and goodness" of God, reached out to us in the mystery of our redemption, and procured for us by the suffering of our blessed Lord. *Dean Comber, Dr. Nicholls.*

[h] *And although we ought at all times*] Or in those more frequent courses of private devotion, (to which we are obliged by our religion, Eph. vi. 18; 1 Tim. ii. 8,) to exercise this duty of confession. *Dr. Nicholls.* Not that we are always to be upon our knees actually repenting and making confession to Him; for that would interfere with other necessary duties: but that we are to be ever willing and readily disposed, on all fit occasions and opportunities, to lay open our offences, without ever thinking or desiring to hide or cloke any thing from the knowledge of God. As our confessing in private will not excuse us from attending upon and joining in the publick confession: so our attending and making a publick confession will not excuse us from the private confession of our sins: the one must not exclude the other, but both are to be observed in their due and proper times; by doing which we may be said, "at all times humbly to acknowledge our sins before God;" especially if it be daily done and observed by us; for we are said to do always, that which we do every day. And this is no more than what is necessary and fit to be done; for since we daily renew our sins, it is but reason that we should daily renew our confession. And, because we daily commit some particular and secret sins, which enter not the publick confession, and which no eye but God's ever saw, therefore are we daily to make our private confessions, to bewail and repent of them before God; the doing whereof is the performing what is here required, namely, the acknowledging our sins at all times before him. *Dr. Hole.*

The benefits of the frequent practice of private humiliation and confession will be unspeakably great, as it will check all tendency to spiritual pride and presumption, and be the best means of preventing any habit of sin from getting the dominion over us. And there is this peculiar advantage in it, that in our retirements we can look calmly and attentively into our hearts, and examine our dispositions and actions more thoroughly and minutely than we can in publick. *Waldo.*

[i] — *yet ought we most chiefly so to do, when we assemble* &c.] Namely, in the solemn assembly of Christians in the church. *Dr. Nicholls.*

As to the institution and use of such publick meetings and church assemblies for the celebration of divine worship, they have been as ancient as religion and Christianity itself; which hath ever had, from the beginning, some publick places set apart, by divine authority, for such assemblies. The Jews had the temple and synagogues consecrated for that purpose, where they were commanded to make their confessions and oblations, and other acts of publick worship, which were resorted

for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you [l], as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me [m];

Ps. c. 2—4. Neh. viii. 8. Acts xiii. 5. xv. 21. xiii. 44. 2 Tim. iv. 2. Phil. iv. 6. Acts i. 14. Matt. vii. 11.

2 Cor. x. 1.

1 Tim. ii. 8. Ps. lxvi. 18. Heb. xii. 28. Heb. iv. 16.

¶ *A general Confession* [n] *to be said of the whole Congregation* [o] *after the Minister* [p], *all kneeling* [q].

to and frequented by Christ and his apostles. After which the Christians had their churches and oratories set apart for divine service, as we read in holy Scripture and ecclesiastical history, and find derived down and continued to us to this day. *Dr. Hole.*

"God is greatly to be feared in the assembly of the saints," Ps. lxxxix. 7. When Solomon was dedicating the temple of Jerusalem, he intimated in his prayer, not only that it was the properest place for the people to confess their sins in, but also that when they were at a distance from it, so that they were unavoidably deprived of this privilege, they should "confess their sins towards the house of God:" signifying thereby that their hearts should be there, even though their bodies could not. See 1 Kings viii. 29, 30. 38, 39. *Veneer.*

Our Saviour hath laid a peculiar stress on joint prayers; and made more especial promises to those petitions, which his disciples put up in common, Matt. xviii. 20; both to unite them closely in mutual affection by the mutual benefits they receive at each other's request; and to encourage a practice, which he foresaw would prove so powerful a means, both of our own edification, and the conversion of others.

We have reason therefore to entertain a much higher esteem, than we do, of the advantages to be obtained from constancy in publick worship. But then the more we expect from it, with the more care we must qualify ourselves for what we expect: else we shall certainly be disappointed. And, as penitent confession in the name of Christ is the great qualification for pardon and every mercy; and each one's example, in the church, of that or the contrary, must have a good or bad effect on those around him, we should endeavour, if there be room for any difference, to be more than ordinarily humble and fervent there: yet we are in danger of being least so; unless we look well to our ways, and diligently "keep our foot when we go to the house of God," Eccles. v. 1. *Abp. Secker.*

[k] — *to render thanks* &c.] If we consider for what ends we "assemble and meet together" in those sacred places, dedicated to God's service, we shall soon perceive that every one of the duties, to be done there, requires that we be first prepared by repentance; and till we have confessed and bewailed our transgressions, we are not fit nor likely to be accepted in any other parts of the offices. St. Augustine tells us, that the Christians in his time assembled, 'to learn God's law, to declare his wonderful work, to praise Him for his gifts, and pray to Him for his blessing:' and our Church here shews us, that we have these four things also to do in our assemblies: first, "to render thanks" to God for his benefits, as we do in our Thanksgivings; secondly, "to set forth that praise" of which He is "most worthy," which is done in our Psalms, Hymns, Anthems, and Doxologies; thirdly, to "hear his word," as we do in attending to the reading of the Scriptures, and to the sermons taken from thence; fourthly, "to ask things necessary for our bodies and souls," which we do in our Collects, Supplications, and Intercessions. But, unless true repentance go before, we are unworthy either to give thanks, or to sing praise to God, Ps. xxxiii. 1; unfit to hear his most holy word, Matt. vii. 6; or to offer up any prayers to Him, John ix. 31. None of these services will be acceptable to God, or can be profitable to us, unless we repent before we go about them. *Dean Comber.*

[l] *Wherefore I pray and beseech you*, &c.] That the people may not come to church in vain, and lose the benefit of so many holy duties, as those just enumerated, the priest "prays," and earnestly "beseeches all that are now present," to join with him in the following Confession: there are none so holy, but they have need to make it; and none so sinful, but they may be profited by it. *Dean Comber.*

The persons thus addressed and intreated, are all that are present in the congregation: high and low, rich and poor, one with another, young and old, persons of all ages, sexes, states, and conditions; all being sinners, all are here called upon to come and make confession. The thing to which they are invited, is to "accompany the minister to the throne of the heavenly grace." A great privilege allowed to the people under the Gospel, which the Jews had not under the Law; for then none entered the temple but the priest only, the people being admitted no farther than the outward court, where they sent and offered up their petitions by the priest. But now they may come more boldly to "the throne of grace," and "accompany" the minister in offering up with him their prayers and confessions, to which he here invites them. *Dr. Hole.*

The conclusion of this Exhortation employs the same pathetick manner of expression that is often to be met with in the New Testament, particularly 2 Cor. x.; the first verse of which chapter begins thus: "Now I Paul myself beseech you, by the meekness and gentleness of Christ," &c. The substance of it is to teach us to pray "with a pure heart," and in "an humble" manner. Thus the Apostle, 1 Tim. ii. 8, commands men "to lift up holy hands in prayer;" and the Psalmist says, Ps. lxvi. 18, that "if he regarded iniquity in his heart, the Lord would not hear him." And, though the author of the Epistle to the Hebrews exhorts us, to go "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. iv. 16; yet it appears from chap. xii. 28, that this boldness must be tempered with humility: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." *Veneer.*

It is worthy of observation, how right and judicious this Exhortation is in all its parts, to instruct the ignorant, to admonish the negligent, to support the fearful, to comfort the doubtful, to caution the formal, and to check the presumptuous; seeing all these tempers are found in every mixed congregation, and ought to be prepared for this solemn work. For without preparation, what, alas! would be our approach to the throne of God, but a temptation? For it is a general rule for the temple as well as for the closet, "before thou prayest, prepare thyself: and he not as one that tempteth the Lord," Ecclus. xviii. 23. Whilst then this Exhortation is reading by the minister, every person ought diligently to listen to its sense; and not ignorantly, as the manner of some is, to repeat the words after him; and in so

ALMIGHTY and most merciful Father[r]; we have erred, and strayed from thy ways like lost sheep[s]. We have followed too much Ps. cxix. 176. Isa liii. 6. 1 Pet. ii. 25.

doing they will be best prepared to accompany him in making the following confession to the throne of grace. *Dr. Bisse.*

[m] — *saying after me ;*] It is highly reasonable that the minister should make such a pause between the end of the Exhortation, and the beginning of the Confession, that the whole congregation may have sufficient time, deliberately, and without the least hurry, to put their bodies in a praying posture, and to direct their minds to God, and fix them upon the divine Majesty; so that they may be thoroughly composed for so solemn and heavenly an exercise by the time that the minister begins the Confession. *Dr. Bennet.*

[n] *A general Confession* &c.] It is certain that sin unrepented of, hinders the success of our prayers, Isa. i. 15; lix. 1, 2; John ix. 31. Such therefore as would pray effectually have always begun with confession; because, when the guilt is removed by penitential acknowledgments, there is no bar to God's grace and mercy. Thus Ezra and Daniel prayed, Ezra ix. 5, 6; Dan. ix. 4, 5. And Christ taught his disciples to ask for pardon, as often as they prayed for their daily bread, Matt. vi. 11, 12. *Dean Comber.* To begin morning prayer with confession of sins may be called the Catholick custom of the primitive Church. "Early in the morning," saith St. Basil, "the people rising go straight to the house of prayer, making confession of their sins to God with much sorrow." Which custom was not peculiar to his own Church, but consonant, he tells us, to that of all other Churches. Confession also was qualified in the same manner as ours, the congregation repeating the words after the minister, "every man," as he says, "pronouncing his own confession with his own mouth." *L'Estrange.* Accordingly, all ancient liturgies have some form for that very purpose: but none more full and proper can be found any where, than this of ours. *Dean Comber.*

There is no one subject in religion, on which the various denominations of Christians are more generally agreed, than the humble confession of our sins to Almighty God. If divine precepts, if the most striking examples and the happy consequences resulting from a right performance of this duty ought to have any influence on the human heart; not one of us can wilfully neglect the solemn obligation without materially injuring his own soul. *Rogers.*

It is called a "general confession," which it is in a double respect. It is "general" in respect to the persons: for all men are required to make it: "there is no man that liveth and sinneth not," as the Apostle saith; and therefore there is no man living, who is not bound to make confession of his sins. It is also "a general confession" in respect of its contents, which are the general failings and aberrations of human life, which are common to all men, and so may and ought to be confessed by all, without descending to particular sins, of which perhaps some of the congregation may not be guilty. These are to be the subject of men's private confessions, but may not enter into the publick confession of the Church, which ought to be so framed in general terms, that all may truly make and join in it: called for that reason likewise, "a general confession." *Dr. Hole.*

This confession is in its form most solemn, in its extent most comprehensive: for it takes in all kinds of sin, both of omission and of commission: and whilst every single person makes this general confession with his lips, he may make a particular confession with his heart; that is, of his own personal sins, known only to God and to himself; which if particularly though secretly confessed and repented of, will assuredly be forgiven. This then is the privilege of our confession, that under the general form every man may mentally unfold "the plague of his own heart," his particular sins, whatever they be, as effectually to God, who "alone knoweth the hearts of men," as if he pronounced them in express words. *Dr. Bisse.*

And indeed had this form been more particular or express, it would not so well have answered the purpose, for which it was designed: for a common confession ought to be so contrived, that every person present may truly speak his own case; whereas a particular confession would be little less than an inquisition, forcing those that join in it to accuse and condemn themselves of those sins daily, which perhaps they never committed in their lives. *Wheatly.*

The Confession may be considered as consisting of two parts, besides the introduction or address to God: first, the confession properly so called, wherein we acknowledge our errings and strayings from God's ways by our original and actual transgressions, by our general and particular vices, and by our sins both of omission and commission; together with the forlorn and helpless condition to which they have all reduced us. The second part of it contains petitions for mercy and pardon for past offences, and likewise for grace to prevent them for the future. *Dr. Hole.*

[o] — *to be said of the whole Congregation*] This provision of the Church is made with good reason. For could there be any thing devised better, than that we all, at our first access unto God by prayer, should acknowledge meekly our sins, and that not only in heart but with tongue; all that are present being made earnest witnesses, even of every man's distinct and deliberate assent to each particular branch of a common indictment drawn against ourselves? how were it possible that the Church should any way else, with such ease and certainty, provide, that none of her children may dissemble that wretchedness, the penitent confession whereof is so necessary a preamble especially to common prayer? *Bp. Sparrow.*

The Confession is directed "to be said of the whole congregation after the minister." If this be done by each person, as is also directed, "with an humble voice," he will give no disturbance to others, and every one must experience, that what he saith, on this occasion, with his own mouth, is brought more home to his soul, becomes more personal and affecting, than if he had silently assented to it, when said for him. And as it is a very useful, so it is a very old custom; revived in our Church, after being laid aside by the Church of Rome; who begin their service with an act of humiliation by the priest alone, in which the people have no share. *Abp. Secker.*

[p] — *after the Minister.*] Because the Church has injoined, that the general Confession shall be said by the whole of the congregation after the minister: therefore all ministers would do well to take care, that they do not begin a new portion thereof, before the people have had time enough to repeat the former with due deliberation. For nothing certainly can be more indecent, than the hurrying over of such an excellent form as this is; which ought to be so uttered, as that the souls of the people may go along with their words, that they may pass on leisurely from one thing to another, and the whole may be offered to God as a rational service.

Gen. vi. 5. Jer. xxiii. 17. 19. James i. 14, 15.

the devices and desires of our own hearts[t]. We have offended against thy holy laws[u]. We have left undone those things which we ought Dan. ix. 9, 10. Ps. xix. 7, 8. 1 John iii. 4. Rom. vii. 12.

The people also should remember, that when they are repeating the several portions of the Confession after the minister, they are speaking to God, and transacting with him the grand affair of repentance, and reconciliation to his favour, upon which their everlasting happiness depends. Let them therefore not behave themselves after a careless and slovenly manner; let them not utter the words in such a tone as betokens irreverence, and proves that they do not mind what they say, or to whom they speak: but consider the vast importance of the duty of prayer, and the indispensable necessity of a due performance of it, and that confession of sins is the most solemn part of prayer. Let these considerations sink deep into them, and prevail upon them so to perform this duty, that it may obtain a remission, and not add to the number of their sins. *Dr. Bennet.*

And especially they should remember, that, since none are fit to pray till they have confessed their sins, it is necessary for every one to come early to prayers, and always to be there so soon as to join in this Confession, which, if duly considered, will greatly assist and direct us in the exercise of our repentance. *Dean Comber.*

It is painful to see what numbers are habitually late in coming to church. The practice carries with it such an air of irreverence, as must be sufficient to convince every sober and thinking person of its extreme impropriety. *Rogers.*

[q] — *all kneeling.*] There is nothing that we do in this world comparable to the publick acts and exercises of religion; and therefore nothing deserves or requires a greater solemnity. For which reason the Church requires us, in all our prayers and confessions, to be on our knees: for which we have the example of our Saviour, and of all good men in all ages, who have always performed their publick devotions with humble and lowly gestures, and most commonly in this particular posture of kneeling. *Dr. Hole.*

And that posture in prayer, especially in this part, hath not only ancient authority but nature itself, on its side: and doth so strongly both express and excite inward humility, that it should never be omitted wilfully, or negligently, in favour of ease and indolence: considerations, very unworthy of notice at such a time. Still they, whose infirmities will not permit them to be on their knees without pain or hurt, may doubtless allowably stand, or even sit: for God "will have mercy, and not sacrifice," Matt. ix. 13; xii. 7. And farther; as in many full congregations this rule cannot be observed by every one without taking up more room than can with convenience be spared; certainly the superior rule, of doing "the things wherewith one may edify another," Rom. xiv. 19, binds us rather to be content with standing, though a less eligible posture, than exclude numbers of our fellow-Christians from being tolerably accommodated for joining in worship with us. For kneeling, though greatly preferable, is not prescribed as indispensably necessary. "The children of Israel," we read in the book of Nehemiah, "were assembled fasting," and, probably for the reason just mentioned, "stood and confessed their sins," Nehem. ix. 2. The penitent publican did not fail of being accepted, though he stood, when he said, "God be merciful to me a sinner," Luke xviii. 13. And on some days the early Christians did not kneel at all. *Abp. Secker.*

Kneeling is the attitude prescribed to us in this solemn act of confession. This visible expression of humility will be adopted, so far as circumstances will permit, by every faithful worshipper. Undoubtedly every reasonable allowance will be made for age and bodily infirmity: but a wilful negligence or a fashionable carelessness, in this part of our devotions, must be unjustifiable, and therefore inexcusable. *Rogers.*

[r] *Almighty and most merciful Father;*] This introduction sets before us Him, whom we have offended, under the two proper titles of "Almighty and most merciful Father:" the first to shew us his power, and strike us with a holy fear of his anger; the second to manifest his love, and melt us with the sense of his mercy: the former reminds us of the danger of standing out in our disobedience; the latter declares the hopes of being received into his favour again upon our repentance: and though his omnipotence might terrify us, yet his mercy invites us to return and confess our sins both small and great. *Dean Comber.*

We also invoke Him by the endearing appellation of "Father," according to the direction given us by our Lord in his prayer; thereby considering Him as the Author and Preserver of our being, and above all, as our "Father" by redemption, having "begotten us again unto a lively hope in Christ Jesus, and made us accepted in the Beloved." *Waldo.*

And here we may observe once for all the wisdom and piety of the Church in selecting such titles and attributes of God in the beginning of all her prayers, as are most proper for the petitions that follow them, and most likely to produce suitable affections. Such are the titles of "Almighty and most merciful Father" here prefixed to the Confession. *Dr. Hole.*

[s] *We have erred, and strayed from thy ways like lost sheep.*] It is well known that God's servants are called his sheep. Thus David says, "We are his people, and the sheep of his pasture," Ps. c. 2; and God is accordingly called a Shepherd; for instance, David says. "The Lord is my Shepherd," Ps. xxiii. 1: and our Saviour speaks of his disciples as his sheep, particularly John x. 1—5: and therefore when God's servants break his laws, and forsake the paths of his commandments, they are said to wander like sheep. Thus the Psalmist says, "I have gone astray like a sheep that is lost," Ps. cxix. 176. And the prophet says, "All we like sheep have gone astray," Isa. liii. 6: and our Saviour compares sinners to lost sheep, Matt. xv. 24: so that this expression is exactly scriptural, as well as very significant and proper. *Dr. Bennet.*

But to understand the full propriety of the phrase, it must be observed, that both the likelihood of straying was much greater, and the consequences of it much more fatal in open countries, full of wild beasts, as those of the east were, than in ours. And such "a great and terrible wilderness" in this sense is the world. Deut. i. 19. *Abp. Secker.* Alas! how frequently do we forsake the safe fold, the pure streams, and the green pasture, which God hath provided for us, and wander into a dry and barren wilderness, where we want all true comforts, and are exposed to a thousand evils! And then how fitly are these errings and strayings of ours represented by a lost sheep! *Dean Comber.*

Some persons here distinguish between the words "erred" and "strayed;" supposing the former to relate to sins of ignorance, infirmity, and daily occurrence; the other, to more gross violations of God's laws, more wilful forsaking of his ways, and straying in the destructive paths of sin and wickedness. *Dr. Hole.*

to have done[x]; And we have done those things which we ought not to have done; And there is no health in us[y]. But thou, O Lord, have mercy[z] upon us, miserable offenders. Spare thou them, O God, which confess their faults[a]. Restore thou them that are penitent[b]; According to thy

Ps. cxix. 155. Isa. i. 5, 6. Hos. xiii. 9.

Dan. ix. 18, 19. Ps. li. 1. Rev. iii. 17. Luke xviii. 13. Prov. xxviii. 13. 2 Sam. xii. 13. Ps. li. 12.

[x] *We have followed too much the devices and desires of our own hearts.*] By this we understand the original corruption and depravation of our nature, which renders us too prone to evil, and averse from that which is good. Since the fall, our understanding is apt to imagine and devise evil, and our affections to lust after it. We devise false notions of evil things, and call them good, and under that false disguise we naturally desire them: but we do not charge God as the author of this corruption, but confess it springs from "our own hearts," James i. 13—15. Nor do we accuse ourselves for having, but for "following" those evil devices and desires: it is our unhappiness to have them, but that which we confess as our sin is our aptness to "follow them too much," our not checking these desires as we ought, but too often fulfilling them; and then they produce actual sins, which St. John defines to be "the transgression of God's law," 1 John iii. 4; and which we confess in the following article, "we have offended against thy holy laws." *Dean Comber.*

In the two first sentences of the Confession a very just and striking contrast seems to be intended: as if it were said, "We have erred and strayed from thy way," O Lord, from that way which leadeth to life eternal; and have wandered in "our own" ways, in that broad path, which leadeth to destruction. *Waldo.*

[u] *We have offended against thy holy laws.*] We cannot say but that we knew God's commands: and, although we have been so wicked as to break them, yet we must confess they are "holy, and just, and good," Rom. vii. 12; and therefore we have great reason to acknowledge with shame and sorrow our manifold breaches and violations of them. *Dean Comber, Dr. Hole.*

[x] *We have left undone,* &c.] Our breaches of God's laws consist in sins of omission and of commission: both of which are here confessed and bewailed. When we "leave undone those things which we ought to do," we offend against God's laws by sins of omission. The divine laws lay many things as duties upon us, which we are obliged to observe and do; and that with relation to God, our neighbour, and ourselves. As to God we are commanded to worship Him, by praying to Him, by hearing his word, and receiving the holy Sacrament, and the like. To men we owe the good offices of justice and charity: to ourselves, the duties of temperance, sobriety, contentedness, and the like. Now when we cast off the practice of all or any of these things, as when we neglect the worship of God, or turn our back on his word, and sacraments; when we omit the duties we are to pay our neighbour or ourselves; then do we "leave undone those things which we ought to have done," and so offend against God's holy laws by sins of omission. Again, when we "do what we ought not to do," then do we offend by sins of commission. The laws of God forbid some things, as well as command others; yea, the same law, that doth command one thing, doth always forbid the contrary to it. As the law, that requires us to worship God, forbids atheism, apostasy, blasphemy, with all other acts of irreligion and profaneness: the laws, that require honesty, truth, and fidelity in all our dealings, forbid dishonesty, lying, cheating, with all manner of falsehood and oppression: the law that commands us to be sober and temperate in all things, condemns drunkenness, luxury, and all kinds of excess. Now the not doing our duty is a sin of omission; and doing a thing forbidden, is a sin of commission; and by both we "offend against God's holy laws." *Dr. Hole.*

[y] *And there is no health in us.*] It is frequent in Scripture both to set forth the corruption and unsoundness of the mind by the maladies and distempers of the body; and to express the weakness and want of spiritual strength in the one by the natural defects and decays of the other. So that by this part of the Confession we may very well understand, first, that we are not in a state of spiritual health, but are infected by sin; and, secondly, that we cannot help, preserve, or deliver ourselves from it, and from the consequences of it: but must look somewhere else: and where that is, God Himself hath told us, "O Israel, thou hast destroyed thyself, but in me is thine help," Hos. xiii. 9. Thither then we must have recourse; and thither the Church directs us. *Dr. Hole, Dr. Bennet.*

The words, "and there is no health in us," besides that they profess our inward frame throughout to be more or less disordered, signify too, that we have no power of our own, either to cure the spiritual diseases, of which we are already sick, or to prevent the attacks of future ones. And therefore we apply to God that He should "heal our souls," Ps. xli. 4; whom also, in the conclusion, we implicitly promise, that, whatever amendment shall be produced in us by the means which He prescribes, we will give the glory of it, not to ourselves, but to his holy name; "who hath blessed us with all spiritual blessings in Christ, to the praise of the glory of his grace," Eph. i. 3. 6. *Abp. Secker.*

[z] *But thou, O Lord, have mercy* &c.] This is the commencement of the second part of the Confession, consisting of petitions, for pardon of what is past, and for grace to be preserved from sin in future. *Dr. Hole.* Having described the sad estate, into which we have brought ourselves by our iniquities, we are taught to look up to Him, who is able to deliver us from the guilt, as also from the punishment and the power of them. And, first, since "we are miserable sinners" by the guilt of these offences, we cry unto the Lord to "have mercy upon us," that is, to pity and pardon us, as the phrase implies, Ps. li. 1; Luke xviii. 13; for misery is the proper object of mercy, and forgivenesses peculiarly belong to God. *Dean Comber.*

[a] *Spare thou them, O God, which confess their faults.*] This relates to the removal of the punishment due to our offences. We beseech God not to inflict the penalty they deserve, but to exercise his mercy and pity in sparing us from condign punishment. And the condition, upon which we ask it, is the confession of sin: for we do not say, Spare all men indefinitely as miserable offenders, but "Spare thou them, O God, that confess their faults:" intimating our persuasion, that without confession to God we have no hopes of being spared. *Dr. Hole.* Not indeed that we presume to have any meritorious claim or title to his forgiveness on account of any thing we can do, much less on account of a bare confession of our sins, be it ever so sincere: we only mention this as the first step towards that thorough repentance, which is the condition absolutely required of us in order that we may obtain mercy. *Waldo.*

[b] *Restore thou them that are penitent;*] As in the former petition we prayed to be delivered from the punishment, so here we pray to be delivered from the power

Luke xxiv. 47. Heb. viii. 12. 1 John i. 9. Matt. xi. 28, 29. Job xvi. 23.

promises declared unto mankind in Christ Jesu our Lord[c]. And grant, O most merciful Father, for his sake[d]; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen. Acts xi. 18. Tit. ii. 12. Phil. i. 9—11. Matt. vi. 9. Luke i. 49. 1 Cor. x. 31.

and dominion of sin. As if it were said, "Restore us, gracious Lord, to the light that sin has deprived us of, and to thy favour which we have justly forfeited by our numberless transgressions: restore the faculties of our minds, our reason, our understandings, our wills, from their present depraved state, to some degree of that perfection, for which they were originally designed: restore both our souls and bodies from being instruments of sin to be instruments of holiness, and of promoting thy glory:" not that we are to expect an entire renovation of our nature to its primitive purity in this life; but we may expect, and humbly pray for, such a change in it, as may make us "meet to be partakers of the inheritance of the saints in light:" in which blessed state alone we shall be perfectly free from sin, and perfectly happy. *Waldo.*

[c] *According to thy promises—in Christ Jesu our Lord.*] For through Him alone we can have access to the Father; and all our petitions must be offered in his name, if we hope to be heard. *Waldo.* The favours, which the Church hath here instructed us to ask, are very great; but they are no more than God hath engaged to give to repenting sinners in the Gospel of his dear Son; there He hath assured us, we shall be forgiven, Heb. viii. 11; spared, 1 John i. 9; and restored, Matt. xi. 28, 29. *Dean Comber.*

[d] *And grant, O most merciful Father, for his sake;* &c.] This is the concluding part of the Confession, added by the Church in order to render the Confession successful; for though we acknowledge and bewail our sins, yet, without amendment, it will avail nothing to a pardon: and because we are unable of ourselves to reform our evil ways, we are to beg grace and spiritual strength, that we may be enabled to do so. *Dr. Hole.*

The petition is, that we may "live a godly, righteous, and sober life." For St. Paul teaches us, Tit. ii. 12, that this was the very end, why God shewed mercy to us through Christ Jesus; and it must be our endeavour, as well as our prayer, to live, first, godly, that is, exercising all piety and devotion in our services towards God: secondly, righteously, that is, in all honesty and equity, fidelity and charity, towards our neighbours: thirdly, soberly, that is, governing ourselves, and our own bodies and souls, with all temperance and moderation, humility, modesty, and charity, which is the sum of our whole duty to God and man. *Dean Comber.*

And the Apostle having thus summed up all practical Christianity, the Church has with great reason taken this comprehensive expression into her Liturgy: for it is impossible to comprise more sense in fewer, or better, or plainer words. *Dr. Bennet.*

It should be added, that this petition, we desire "our most merciful Father to grant for his Son's sake," who hath purchased a pardon for us, and promised it upon the terms of confession and amendment, which we therefore ask in his name; having told us, that He will do it for us, that his Father may be glorified, John xiv. 13; and therefore it is added in the close "to the glory of his holy name." For as by a bad life we dishonour our profession, and "blaspheme his holy name," so "by good works" we are said to "glorify our Father which is in heaven:" "For herein is my Father glorified," saith Christ, "that ye bring forth much fruit:" which fruit will redound, not only to our own good, but "to the praise and glory of God." All which we shut up and seal with "Amen" to signify our full assent and consent to it. So that we shall be condemned out of our own mouth, if we live and act contrary thereunto. *Dean Comber.*

Since confession of sin is a duty appointed by the Almighty, we cannot wilfully neglect it without openly violating his express command. Nor can we perform it in a careless and trifling manner, without justly incurring the charge of great inconsistency or base hypocrisy. The only way, whereby we are to judge of our conduct in this respect, so as to determine with any tolerable degree of satisfaction, whether our confession be real or only feigned, is by our present feelings and subsequent deportment. If we are anxious to be delivered both from the dominion and from the guilt of sin; and are desirous of experiencing that repentance which is unto salvation; such a frame of mind may be fairly considered as a testimony, that, when we acknowledge our sinfulness, we speak forth the words of truth and soberness. And if our future conduct be such as becometh the Gospel of Christ, there cannot remain a doubt, but that the same divine Power, the same grace that hath wrought all our works in us, hath graciously accepted our confession, and mercifully pardoned our iniquity. But if we confess our sins from mere custom or formality; or arrogantly suppose, that, when we have acknowledged and professed to lament them, we may safely set out again in the career of vice; we are most awfully deceiving ourselves. It is he only that confesseth and forsaketh his sins, that shall find mercy. *Rogers.*

In the Confession we acknowledge our daily offences in general; and there is no means so powerful to obtain pardon for them as the daily prayers of the Church to that purpose. So that the course, which our Church here prescribeth, for the pardon of our daily offences, being put in practice, what can be more just, more due, than to declare that forgiveness and absolution, which those that are, as these profess to be, penitent for those sins, do obtain? What more comfortable than to hear the news of it from the mouth of him, by whom the Church ministereth these offices? What more seasonable than to do this before we come to give God his solemn praise and honour in our publick services, that we may be assured He accepts of the same at our hands? This solemn beginning of our Service with confession and absolution serves to put the people in mind, that all which follows is the solemn service of Almighty God, preparing them to that attention of mind, and devotion of spirit, which they owe to it, and which are requisite to make it acceptable. *Bp. Cosin.*

[e] *The Absolution,*] The penitent, having been thus humbled for his sins, doth now deserve and need some comfort. And since our Lord hath endued his ambassadors with the ministry of reconciliation, 2 Cor. v. 18, they can never have a more proper occasion to exercise it than now. Sin is compared to a bond, Acts viii. 23; Prov. v. 22, because it binds down the soul by its guilt and power, and hinders it from free converse with God, yea, makes it liable to eternal condemnation; but Jesus came to unloose these bonds, Isa. lxi. 1; and actually did so to divers, when He was upon earth, and left this power to his apostles and their successors, when He went to heaven; and this unloosing men from the bond of their sin is that, which we properly call "absolution," and it is a necessary and most comfortable part of the priest's office. *Dean Comber.*

The absolution is an act of authority, by virtue of a "power and commandment" of God "to his ministers,"

¶ *The Absolution*[e], *or Remission of sins*[f], *to be pronounced by the Priest alone*[g], *standing; the people still kneeling.*

ALMIGHTY God[h], the Father of our Lord Jesus Christ[i], who Rom. xv. 6.

as it is in the preface of this Absolution: and as we read in St. John's Gospel, chap. xx. 22, 23, "Whose soever sins ye remit, they are remitted." And if our confession be serious and hearty, this absolution is as effectual, as if God did pronounce it from heaven. So says the Confession of Saxony and Bohemia, and so says the Augustan Confession. St. Chrysostom, St. Augustin, and St. Cyprian, and generally all antiquity, say the same. So does our Church in many places, particularly in the form of absolution for the sick. But above all, holy Scripture is clear, as in the passage just cited from St. John. For the power of "remitting sins" was not to end with the apostles; but is a part of the ministry of reconciliation, as necessary now as it was then, and therefore to continue as long as the ministry of reconciliation, that is, to the end of the world, Eph. iv. 12, 13. When therefore the priest absolves, God absolves, if we be truly penitent. *Bp. Sparrow.* Our blessed Lord, in his last instructions to his apostles, as recorded by St. Matthew, bids them "go, teach all nations, &c.;" and concludes with these encouraging words, "Lo! I am with you alway, even unto the end of the world." Here, as well as in St. John, we see a commission granted, and a promise annexed to it. The promise is that which is somewhat differently expressed in St. John's Gospel, namely, of the presence and protection of Christ by the Holy Spirit; which, He assures them in the plainest words possible, was to be perpetual: "I am with you *alway*, even *unto the end of the world*;" not unto the end of their lives, but unto the end of the world. Now if the promise of divine assistance and protection made to the apostles was to extend in some degree to their successors in all after ages, so certainly was the commission likewise, to which that promise was annexed. A very material part of which commission is the power of remitting sins, or absolving, mentioned by St. John. Upon the whole, the Church of England, wisely guarding against the errors of the Church of Rome on the one hand, and against those of such as have hastily gone into the contrary extreme on the other; and appealing to Scripture for the truth of her doctrine; maintains, that some power of absolving or remitting sins, derived from the apostles, remains with their successors in the ministry; and accordingly, at the ordination of priests, the words of our Saviour, on which the power is founded, are solemnly repeated to them by the bishop, and the power at the same time conferred. We do not pretend it is in any sort a discretionary power of forgiving sins: for the priest has no discernment of the spirits and hearts of men, as the apostles had; but a power of pronouncing authoritatively, in the name of God, who has committed to the priests the "ministry of reconciliation," his pardon and forgiveness to all true penitents and sincere believers. That God alone can forgive sins, that He is the sole author of all blessings, spiritual as well as temporal, is undeniable: but that He can declare his gracious assurance of pardon and convey his blessings to us, by what means and instruments He thinks fit, is no less certain. In whatever way He vouchsafes to do it, it is our duty humbly and thankfully to receive them; not to dispute his wisdom in the choice of those means and instruments; for in that case, "he, that despiseth, despiseth not man, but God." *Waldo.*

As to the words of the Absolution, some persons have apprehended it to be a very popish form. But neither it, nor the Confession which precedes, is taken out of any popish service. On the contrary, both of them appeared for the first time in the second edition of King Edward the Sixth's Common Prayer Book; which was made with the advice of foreign, and even Presbyterian Protestants. Nay, this Absolution was directly levelled against Popery. For the popish absolutions were given in private, separately to each particular person, positively and without reversion, in the name of the priest; and this is given in public, to all persons at once, conditionally, if they are truly penitent, in the name of God. The people were misled by the former absolutions to a groundless trust in sacerdotal power; and would have taken offence, if, after their confession, none had been subjoined. This therefore was drawn up to be used over them; which tends very powerfully to comfort men, but can never mislead them; because it leads them to trust only in God's mercy; and that, no otherwise, than if they "truly repent, and unfeignedly believe his holy Gospel," proving their sincerity by their reformation: on which terms alone He hath "given to his ministers power and commandment to pronounce to his people the absolution and remission of their sins." *Abp. Secker.*

[f] *— or Remission of sins,*] These words were added to this rubrick by order from the Conference at Hampton Court in King James the First's time, for the satisfaction of those who took exception against the word "Absolution," as being of too popish a sound. *Dr. Bisse.*

[g] *— to be pronounced by the Priest alone,*] The term used to express the priest's delivery of the Absolution is a very solemn one: for the Latin "pronuncio," whence it is taken, signifies properly to pronounce or give sentence: and therefore the word "pronounced," here used, must signify that this is a sentence of absolution or remission of sins, to be authoritatively uttered by one who has received commission from God. *Wheatly.*

Also, it is to be pronounced "by the priest alone:" because none has received that power but a priest. *Bp. Andrewes.* That is, by the priest, not only in contradistinction to the people, but likewise to the inferior order of deacons, who have no right to this power, which is annexed only to the priesthood. *Dr. Hole.* The Absolution is to be pronounced by virtue of the commission mentioned John xx. 23. Upon which account the Church hath not allowed this form to be pronounced by a deacon, to whom that commission is not given; but hath reserved it to the priests, who at their ordination are vested with that authority. Though therefore the word "minister" be put, both in the foregoing rubrick, before the Confession, and in that following, before the Lord's Prayer, yet in this before the Absolution, though coming just between them, the word "priest" is inserted: which was done at the last review of our Liturgy, in 1661, to distinguish and limit this power to the priest's office. *Dr. Bisse.* For at the Savoy conference, the Presbyterian divines, who were appointed by the king to treat with the Bishops about the alterations that were to be made in the Common Prayer, had desired, that, as the word "minister" was used in the Absolution, and in divers other places; it might also be used throughout the whole book, instead of the word "priest;" but to this the Bishops' answer was very peremptory and full; namely, "It is not reasonable the word minister should be only used in the Liturgy; for since some parts of the Liturgy may be performed by a deacon, others by none under the order of priest, namely, absolution, consecration; it is fit that some such word as priest should

Ezekiel xxxiii. 11. xviii. 23.

desireth not the death of a sinner[k], but rather that he may turn from his wickedness, and live[l]; and hath given power, and commandment, to John xx. 23. Ezekiel xxxiv. 4.

be used for those offices, and not minister, which signifies at large every one that ministers in the holy offices, of what order soever he be." And agreeably to this answer, when they came to make the necessary alterations in the Liturgy, they not only refused to change "priest" for "minister," but also threw out the word "minister," and put "priest" in the room of it even in this rubrick before the Absolution. So that it is undeniably plain, that by this rubrick deacons are expressly forbid to pronounce this form: since the word "priest" in this place, if interpreted according to the intent of those that inserted it, is expressly limited to one in priest's orders, and does not comprehend any minister that officiates, whether priest or deacon. *Wheatly.*

If farther proofs were wanting, that, according to the existing regulations of the Church of England, a deacon may not read the Absolution, the ecclesiastical commissioners, appointed in 1691 to revise the Liturgy, have furnished us with one full to the purpose. They knew that, as matters then stood, none but a priest could lawfully read the Absolution, and therefore, among other alterations, they proposed, that a rubrick should be made authorizing a deacon to read it. Their proposed alterations, it is well known, were never carried into effect, and the whole of the project was entirely abandoned. Of course the law empowering a "priest alone" to pronounce the Absolution, remains unaltered, and in full force. *Shepherd.*

If it be asked, what course an officiating deacon should pursue, when he comes to the Absolution? The answer appears plain. After the Confession he is to remain kneeling, and to proceed to the Lord's Prayer. If, instead of the Absolution, any prayer be admissible, the preference ought evidently to be given to the "prayer which may be said after any of the former," which stands before the prayer for the parliament. This may with propriety be called a precatory absolution. *Shepherd.*

It should be also observed from this rubrick, that it is an improper usurpation of the priest's office for the people to repeat this form after him, more particularly since not even a deacon is permitted to use it. The rubrick itself enjoins the contrary, directing it to be said "by the priest alone." The words of the preamble also expressly say, that "God hath given power and commandment to his ministers to declare and pronounce absolution and remission of sins," which the people, being penitent, are to receive, not to give. Farther: the difference of their posture declares the difference of their duty: the priest being appointed to pronounce it "standing," as performing an act of authority, in the capacity of God's ambassador; whilst the people are enjoined to continue "still kneeling," in token of penitence, and of that humility and reverence, with which they ought to receive the joyful news of a pardon from God. Besides; whereas the Absolution ends at the words, "unfeignedly believe his holy Gospel," and the words following "wherefore let us beseech him, &c.," quite to the end, are likewise not a prayer but an exhortation, teaching the people what to pray for; these latter words, as well as the former, do both belong to the office of "the priest alone:" so that the people ought to receive the one and to listen to the other, and by no means to repeat either after him. *Dr. Bisse, Dr. Bennet.*

And they should observe, that wherever in the service the congregation are not directed to speak, but the minister only, their speaking the same words low, as many persons inconsiderately do, removes only part of the impropriety, and leaves the rest. On this therefore and the like occasions let them remember, that their business is only to hearken and assent with silent reverence: of which reverence, in the present case, continuing on their knees, in token of their humble thankfulness to God, is undoubtedly a suitable expression. *Abp. Secker.*

The word "alone" has still a farther use: for, as it relates to the publick use of the service in the church, where it implies that the people must not in this, as in their antecedent confession, say after the minister, but leave it to be pronounced by him alone; so does it relate to the private use. For morning and evening prayer were not in their original designation intended by our Reformers, as only peculiar to church assemblies, but as well appointed for the service of God in private families. Now lest in the private exercises of piety the people or laity should ignorantly rush into the priest's office, this caution is entered by the Church, declaring that the minister alone, and no layman, ought then to officiate. *L'Estrange.*

[h] *Almighty God,* &c.] The Absolution consists of two distinct parts: first, a general declaration of the mercy of God to returning sinners, and an assurance of his pardon to us, on condition of our true faith and hearty repentance: and, secondly, an admonition to us, to implore the assistance of his Holy Spirit, in order to enable us to perform those conditions, and thereby to render this pardon effectual to our eternal salvation. *Waldo.*

[i] — *the Father of our Lord Jesus Christ,*] Who hath made a full satisfaction to divine justice for all our sins. The Son hath merited our pardon: and the Father hath promised it thereupon: as his mercy therefore inclines Him, so his justice now engages Him to forgive, 1 John i. 9. Nothing now lies in our way: as He is "almighty," He is able to pardon: as He is "the Father of our Lord Jesus Christ," He is ever willing and ready to bestow it. *Dr. Hole.* The Church begins this Absolution, as the apostles do some of their epistles, by representing to us Almighty God under the character of "the Father of our Lord Jesus Christ;" and in Him, "the Father of mercies, and the God of all comfort," 2 Cor. i. 3. And nothing surely can be more proper for humble penitents, after having confessed their sins to God, than to consider Him as the fountain of all goodness, derived to them through the merits of his blessed Son; "knowing that the goodness of God leadeth to repentance," Rom. ii. 4. *Waldo.*

[k] — *who desireth not the death of a sinner,*] These are the words of God Himself, Ezek. xviii. 23; and for better confirmation are again repeated, chap. xxxiii. 11, and are strengthened by an oath, which He is pleased to take by his life, that is, Himself, Heb. vi. 13. Not that He needs such bonds to keep Him to his promise; but for the confirmation of our faith, and as a condescension to our infirmity. Indeed all God's words are most true, but not many have an oath annexed, as this hath; which He would not have added, but because the belief of this is the foundation of all religion, since no man can begin to seek God till he believes that God delights in mercy, Heb. xi. 6, and is willing to receive those that turn to Him. *Dean Comber.*

[l] — *but rather that he may turn from his wickedness, and live;*] Whilst we endeavour to prevent despair, we must be cautious not to encourage presumption. Lest therefore any should think, when they hear of God's kindness

his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: he pardoneth and absolveth all them [m] that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him [n] to grant us true repentance, and his holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

Mark i. 15. Luke xiii. 3. Ezek. xviii. 27. 2 Cor. vii. 10. Acts xiii. 39. xx. 21. 2 Tim. ii. 25. Acts v. 31. James i. 17.

Luke xi. 13. 1 Cor. xii. 3. Heb. xiii. 20, 21. 1 John iii. 8. 2 Cor. vii. 1. Jude 21.

¶ *The people shall answer here, and at the end of all other prayers,* Amen[o].

¶ *Then the Minister shall kneel, and say the*

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to sinners, that He will allow them their sins, Rom. vi. 1; this is added to shew that He so desires our happiness as the end, that He desires our holiness as the way thither. He would have us live, namely, in eternal glory; but his desires cannot be accomplished, if we continue in our wickedness. *Dean Comber.*

[m] — *he pardoneth and absolveth all them* &c.] It is here to be noticed, that the minister does not presume to pardon or absolve in his own right, nor to publish absolution in his own name, but only in the power or name of God, saying, "He pardoneth and absolveth:" where the word "He" refers to Almighty God at the commencement of the Absolution. It is also to be noticed, that this declaration is not absolute and without limitation: it is confined to such only as "truly repent, and unfeignedly believe his holy Gospel." But then, as the minister pronounces pardon only to the penitent, so does he declare it to all that are so. It is not withheld from any that are qualified to receive it: but it is pronounced by authority of Almighty God "to all them that truly repent, and unfeignedly believe his holy Gospel." *Dr. Hole.*

And here let us silently pray to God, that He will confirm, and make this declaration of his pardon effectual; which we may be assured He will do, provided we are not wanting in the conditions required on our parts, namely, faith and repentance. *Waldo.* These are by Christ and by his apostles made the conditions of the Gospel promises, Mark i. 15; Acts xx. 21: and without them no absolution can be had. Those, that have these, no man can condemn: but without these no man can acquit. *Dean Comber.*

Is it true that the Lord hath no delight in the death of a sinner, but rather that he should turn from his wickedness and live? Then what excuse can we frame, or how shall we be able to justify ourselves, for living another day, or another hour, in the wilful commission of sin? Again. Does the Lord pardon and absolve all them that truly repent, and unfeignedly believe his holy Gospel? With what earnestness and devotion ought we to beseech Him to grant us true repentance and his Holy Spirit? Without the forgiveness of sins, our own conscience tells us we cannot be saved: and without true repentance, there is no forgiveness: nor is there any true repentance without the aid and assistance of the Holy Spirit. These truths ought to be deeply impressed on our minds. They are brought fully into our view, whenever we assemble in the house of prayer. They speak to our conscience every time we look into our Bible. And they often force themselves upon us in private. Let us beware of closing our eyes against them, and of excluding them from our hearts. *Rogers.*

[n] *Wherefore let us beseech him* &c.] After the priest has pronounced the Absolution, the Church reasonably exhorts us, to "beseech Almighty God to grant us true repentance and his Holy Spirit:" which may perhaps require explanation, considering, that we have just been professing to exercise repentance, and have been assured of God's forgiveness upon it, of which the gift of his Spirit is a consequence. But, as repentance is a necessary disposition to pardon, so that neither God will, nor man can, absolve the impenitent; so is it in some of its parts a necessary consequent of pardon. The remembrance of sin must always, though we have been pardoned, be grievous to us; which is one part of repentance. And amendment of life, and the bringing forth of fruits worthy of repentance, which is another part, is not only necessary after pardon, but is the more necessary because of pardon, by reason of the mercy and love thereby shewn to us, and the new obligation thus laid upon us to live well. The pardoned therefore had need to pray for repentance and the grace of God's Holy Spirit, the continuance of which with us depends on the continuance of our supplications for his presence, which supplications will also procure us greater degrees of it, that so both our present service and our future life may be "pleasing" to God. *Bp. Sparrow, Abp. Secker.*

For our encouragement the Church instructs us in conclusion, that, if we thus apply to God, and to our prayers join our own best endeavours, the result will be, first, present acceptance, secondly, future assistance, and thirdly, everlasting happiness. First, "Those things which we do at this present," our confession, absolution, prayers, praises, thanksgivings, and all the services we perform in the house of God, will be well pleasing in his sight. Secondly, Our lives hereafter, directed by the guidance of his Holy Spirit, will be pure from their former sins, and virtuous and holy. And thirdly, At the last we shall receive the reward of our faith and obedience, "his eternal joy" through the merits of our blessed Redeemer; who by his precious death has purchased for us pardon and absolution from all our sins; is now a prevailing Intercessor with the Father for the blessings we implore; and will, at his return to judge the world, receive us into those heavenly mansions, which he is gone before to prepare for every true penitent and sincere believer. *Shepherd.*

[o] *The people shall answer here, and at the end of all other prayers, Amen.*] The word here injoined to be used is originally Hebrew, and signifies the same in English as "So be it." But the word itself has been retained in all languages, to express the assent of the person that pronounces it, to that to which he returns it as an answer. As it is used in the Common Prayer, it bears different significations according to the different forms, to which it is annexed. At the end of prayers and collects, it is addressed to God, and signifies, "So be it, O Lord, as in our prayers we have expressed:" but at the end of exhortations, absolutions, and creeds, it is addressed to the priest; and then the meaning of it is, either, "So be it, this is our sense and meaning;" or "So be it, we entirely assent to and approve of what has been said." *Wheatly.*

This was the practice of the Jewish Church: it was also that of the Christian in the apostles' days. "How shall he, that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?" 1 Cor. xiv. 16: and the subse-

Luke xi. 2. *Lord's Prayer*[p] *with an audible voice*[q], *the people also kneeling*[r], *and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

quent ecclesiastical writers shew, that it used to be pronounced audibly and fervently; each expressing his own faith or desire, and animating that of his fellow-worshippers. We should therefore by no means neglect to give this proof, amongst others, that we, not only hear the service with attention, but join in it with earnestness. *Abp. Secker.*

Still it is not barely putting "Amen" to the Confession and Absolution, that can prove us either true penitents, or truly pardoned. Our hearts and lives must be in a growing state of conformity to the will of God, before we can draw any just and favourable conclusions respecting our own safety. For the Lord hath clearly revealed it, and our Church invariably speaks the same language, that none will be admitted at the last to his eternal joy, but such as have confessed and forsaken their sins, and fled for refuge and pardon to the love of God through Christ Jesus our Lord. And the more lively sense we have of the riches of his grace, the more holy shall we be in all manner of conversation. *Rogers.*

In our present Common Prayer Book it is observable, that the Amen is sometimes printed in one character, and sometimes in another. The reason of which I take to be this; at the end of all the collects and prayers, which the priest is to repeat or say alone, it is printed in Italick, a different character from the prayers themselves, to denote, I suppose, that the minister is to stop at the end of the prayer, and to leave the Amen for the people to respond: but at the Lord's prayer, confessions, creeds, &c., and wheresoever the people are to join aloud with the minister, as if taught and instructed by him what to say, there it is printed in the same character with the confessions and creeds themselves, as a hint to the minister that he is still to go on, and by pronouncing the Amen himself, to direct the people to do the same, and so to set their seal at last to what they had been before pronouncing.

By the people's being directed by this rubrick "to answer Amen at the end of the prayers," they might easily perceive, that they are expected to be silent in the prayers themselves, and to go along with the minister in their minds. For the minister is the appointed intercessor for the people, and consequently it is his office to offer up their prayers and praises in their behalf: insomuch that the people have nothing more to do, than to attend to what he says, and to declare their assent by an Amen at last, without disturbing those that are near them by muttering over the collects in a confused manner, as is practised by too many in most congregations, contrary to common sense as well as decency and good manners. *Wheatly.*

[p] *Then the Minister shall kneel, and say the Lord's Prayer*] Hitherto we have been preparing ourselves to pray, and now we begin with prayer, properly so called, namely, the Lord's Prayer; which, being made by Jesus, and indited by his Spirit, deserved to stand in the first place, but that we were not fit to call God "Our Father," till we had repented of our sins against Him: and, being thus prepared, we dare not omit it, because we are sure our Lord intended it, not only for a pattern to make other prayers by, when He said "After this manner pray ye," Matt. vi. 9; but as a form to be used in so many words: because, when He delivered it the second time, He says expressly, "When ye pray, say, Our Father," Luke xi. 1. Therefore St. Jerome saith, "It is recited in the Liturgy by our Lord's tradition:" St. Cyprian also, and divers other ancients, call it "the daily prayer:" and all the primitive Liturgies have it in every one of their services: so that St. Augustin tells us, "in the Church of God it is daily used at the altar;" yea, the whole congregation joined in repeating it, as our rubrick requires now: for that farther adds, "if any of you do not say this prayer, though you be present in body, you are out of the Church."

And, if we consider the style of it, we shall be convinced, that its divine Author intended it chiefly for publick assemblies, it being, as St. Cyprian speaks, "a common prayer," and all its expressions so general, "Our Father, &c." "our daily bread, &c." that every man prays for others as well as himself, and exercises his charity, as well as his devotion. The phrases and particular sentences of it are all taken out of those forms, which were in use among the Jews in our Saviour's time, to shew that He liked not unnecessary novelty in prayer; but the whole composure is truly wonderful, being so short, that the meanest may learn it; so plain, that the most ignorant may understand it; and yet so full, that it comprehends all our wants, and intimates all our duty; shewing not only what is fit to be asked, but what manner of persons we that ask ought to be; whence Tertullian calls it, "the epitome of the Gospel:" as containing, our persuasion of God's love, our desire of his honour, our subjection to his authority, our submission to his will, and our dependence on his providence; our need of his mercy to pardon former offences, and of his grace to keep us from future sin, and of both, to deliver us from the punishment due unto them all; concluding with acts of faith, and praise, and adoration. And being drawn up by our glorious Advocate, who knew his Father's treasures as well as our wants, it is certainly the most complete in itself, the most acceptable to God, and the most useful to us, of any form in the world; for which cause it ought to be united to all our offices, to make up their defects, and recommend them to our heavenly Father, who cannot deny us, when we speak the very same words which his dear Son hath put in our mouths, if we use them with understanding and devotion. *Dean Comber.*

The Church of Christ did use to begin and end her services with the Lord's Prayer. This being the foundation, upon which all other prayers should be built, therefore, saith Tertullian, we begin with it; that so the right foundation being laid, we may justly proceed to our ensuing requests. And it being the perfection of all prayer, therefore, saith St. Augustin, we conclude our prayers with it. Let no man therefore quarrel with the Church's frequent use of the Lord's Prayer: for the Church catholick ever did the same. Besides, as St. Cyprian observes, if we hope to have our prayers accepted of the Father only for his Son's sake, why should we not hope to have them most speedily accepted, when they are offered up in his Son's own words? *Bp. Sparrow, Dr. Hole.*

What part of the world soever we fall into, if Christian religion have been there received, the ordinary use of this very Prayer hath with equal continuance accompanied the same, as one of the principal and most material duties of honour done to Jesus Christ. Though men should speak with the tongues of angels, yet words so pleasing to the ears of God, as those which the Son of God Himself hath composed, were not possible for men to frame. He therefore, which made us to live, hath also taught us to pray, to the end that, speaking unto the Father in his Son's own prescript form, we may be sure that we utter nothing which God will either disallow or deny. *Hooker.*

In conformity with the foregoing sentiments, it may be observed here once for all, that the Lord's Prayer

OUR Father[s], which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven.

may be placed at the beginning, or at the close, of any office or part of worship, with great propriety and advantage. For, when we begin with it, as after the Creed, and in the Communion service, it, being perfect in its comprehension, presents to us at once all that we are about to pray for in the following petitions. Besides, having proceeded from the sacred lips of our Lord God, it hallows and consecrates all our other prayers, which must all grow out of this. On the other hand, when we close with it, as after the Litany, it being a summary recollection of all our foregoing requests, if we have through infirmity or negligence been wandering in the larger forms, we may now double our earnestness in this divine compendium. Accordingly the Church hath always shewn that deference to this Prayer, that she hath inserted it in every distinct office of the whole Liturgy: to this end, that by its perfection she might supply the defects, and atone for the infirmities, of her own composures. And it being added in this place after the Confession and Absolution, makes the whole, as it were, a short distinct office, which is now followed by one of another kind; namely, that of thanksgiving. What has been done hitherto has been penitential: it now opens into eucharistical. *Dr. Bisse.*

The service began with the Lord's Prayer in the first book of King Edward the Sixth. But our Reformers at the review of it, in 1551, added the Sentences, Exhortation, Confession, and Absolution, as judging it perhaps not so becoming in us to call God "Our Father," before we have repented of our disobedience against Him, and asked pardon for our sins. *Wheatly, Dr. Bisse.* But it is a very proper time to address God in that form which our Saviour taught his disciples, when we have approved ourselves his real disciples by repentance of sins, and faith in the Gospel-offers of mercy. *Abp. Secker.* Most justly therefore has our Church enjoined the use of it in this and other places, as the badge of our discipleship. Most justly also doth she injoin the people at all times to repeat it together with the minister: for by so doing they declare themselves our Lord's disciples, imitating at the same time the ancient practice, when the whole congregation vocally pronounced it all together. *Dr. Bennet.*

Confession of sin, strengthened by absolution, thus appearing to be the main ground of publick worship, upon which the acceptableness of the following service regularly depends; this should be one among many reasons for inducing us to give all diligence to come to church before the Confession; otherwise we lose the great benefit of absolution. For though there be other short confessions of sin, as in the Litany, yet there is appointed no other absolution. *Dr. Bisse.*

It is a matter of just lamentation, that many, who profess to attend religious worship, come into church so late after the beginning of divine service, as not only to lose the opportunity of joining in these preparations themselves, but frequently to disturb and incommode those who have already engaged in them. *Rogers.*

It has by some been thought, that the people are not to repeat the Lord's Prayer with the minister in the Communion office. But the words "both here, and wheresoever else it is used in divine service," added to the rubrick at the last review, contain a plain general direction, which a thousand repetitions could not have made more express. *Shepherd.*

[q] —*with an audible voice,*] The Lord's Prayer is ordered to be said by the minister "with an audible," or, as in the former rubrick, "with a loud voice," chiefly, it seems, as a corrective of the practice of the Church of Rome, by which it is appointed to be said secretly or mentally. Another reason is, that ignorant persons might the sooner learn it: and that all the congregation might the better hear and join with the minister in that most excellent part of divine worship. *Dr. Bisse, L'Estrange.*

Till the last review there was no such direction: it having been the custom till then, for the minister to say the Lord's Prayer alone, in most of the offices, and for the people only to answer at the end of it, by way of response, "Deliver us from evil." And the better to prepare and give them notice of what they were to do, the minister was to elevate and raise his voice, when he came to the petition, "Lead us not into temptation," just as it is done still in the Roman Church; where the priests always pronounces the conclusion of every prayer with a voice louder than ordinary, that the people may know when to join their Amen. *Wheatly.*

It was however an ancient custom of the Church for the Lord's Prayer to be repeated with a loud voice. *Dr. Nicholls.*

[r] —*the people also kneeling,*] See page 7, note *q*, before the general Confession. That kneeling was a posture of religious worship or prayer to Almighty God amongst the Jews in the most ancient times, is evident from several passages in Scripture. In this posture Solomon prayed at the dedication of the temple, 1 Kings viii. 54; 2 Chron. vi. 13. The same posture Daniel used in his devotions, Dan. vi. 10. And Isaiah describes the worship of God by an expression derived from the same posture, Isa. xlv. 23. The same religious posture was used by our blessed Lord Himself, Luke xxii. 41. The same by his apostles, and by other holy men amongst the first Christians: by St. Paul, Acts xx. 36; by St. Stephen, Acts vii. 60; by St. Peter, Acts ix. 40. And St. Paul expresses prayer, as Isaiah did, by the usual posture which accompanied it, Eph. iii. 14. The same posture was generally observed by the Christians of the first ages both in their publick and in their private devotions. *Dr. Nicholls.* The same observance of bodily worship practised by the Church on earth is also represented as the practice of the Church triumphant in heaven, Rev. vii. 11. And thus at our confessions of sin and at our prayers we present ourselves before God on our knees, by order of our Church, according to the example of our Saviour and of the Church of God. *Abp. King.*

[s] *Our Father,* &c.] The Lord's Prayer consists of three parts. First, a preface, expressing the goodness and greatness of Him to whom we pray. Secondly, seven petitions, which by many learned persons are accounted but six, the two last being reckoned as one, because they nearly relate to one another. Of these the first three concern God's glory; namely, the honour of his name, the advancement of his authority, and the fulfilling of his will: and the four last concern our own good; being offered for temporal supplies, for remission of sins past, for prevention of future sins, and for deliverance from evils and miseries, temporal, spiritual, and eternal. Thirdly, a doxology ascribing to God dominion and might, mercy and praise. *Clutterbuck.*

Paraphrase on the Lord's Prayer. We address ourselves to Thee, O God, who by thy creation art the Father of us and all mankind, but art the particular Father of us Christians by adoption, Rom. viii. 15. Putting up our petitions to Thee the great God, whose throne and place of especial residence is the highest

Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom[t], The power, and the glory, For ever and ever. Amen.

¶ *Then likewise he shall say*[u],
O Lord, open thou our lips[x].

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heaven, Isa. lxvi. 1; Matt. xvi. 17. We do desire and will endeavour, that thy name, Exod. xx. 7, and whatsoever belongs to Thee, may be hallowed, and kept free from all manner of contempt; and also be honoured by distinguishing marks of esteem. We likewise earnestly desire, and long for, the time, when thy kingdom of glory shall begin, which flesh and blood cannot inherit, 1 Cor. xv. 50; and into which the blessed of the Father are to enter, Matt. xxv. 34. We pray farther that we Christians here upon earth may perform the will of God, Mark iii. 35; Eph. v. 10; Rom. xii. 2; manifested to us by the preaching of the Gospel, with as much readiness and exactness as the angels of heaven perform it, Ps. ciii. 21; Matt. xviii. 10. We enlarge our petitions to beg a sufficiency of bread, 1 Tim. vi. 8; that is, food, raiment, and other necessaries of life, in such proportions as God is pleased to deal it out to us; beseeching Thee to forgive our sins, great and small, both of which make us liable to God's eternal vengeance, Matt. xii. 36; 1 Cor. vi. 9, 10; as we on our parts own, that we freely forgive all that have offended against us, knowing that God will pardon our sins upon no other condition, Matt. vi. 15. Lastly, we desire of Thee that Thou wouldst be pleased to hinder any strong temptation from being laid in our way, which it is not likely we shall have the power to overcome, Matt. xxvi. 41: or if it be, give us such a powerful assistance of thy grace, as may enable us to overcome it, 2 Cor. xii. 9. But deliver us from all evil, as well that of sin, Eph. ii. 1; Heb. x. 12, as that of misfortune, Ps. cvii. 41; Acts vii. 10; and as that arising from the malice of evil spirits, Job i. 6. 8; Rev. xii. 8. And these blessings we trust Thou wilt grant us, thy adorable perfections giving us encouragement to expect them from Thee; for thine is the kingdom and sovereign dominion over all things, and Thou hast no one to controul Thee, 1 Chron. xxix. 11; Jude 25; that art endowed with infinite power, and hast nothing to withstand Thee, Job xxxviii. 11; Ps. lxv. 7; and thine own glory is manifested in making us happy. *Dr. Nicholls.*

It is the case with this, as with all other prayers, that we must not expect God to listen to it, unless our life be in agreement with the matter of our petitions. It may here therefore be useful to observe, that every particular sentence and petition of the Lord's Prayer carries with it a corresponding duty. Thus when we address Almighty God as "Our Father," we are reminded to shew Him that honour, which is his due; and to treat all men as our brethren, with kindness and brotherly love: and when we address Him as peculiarly being in heaven, we are reminded of his infinite greatness, and of our own lowliness in comparison of Him, "whose seat is in heaven, and whose kingdom ruleth over all," Ps. xi. 4; ciii. 19. The first petition, wherein we pray that "his name may be hallowed," teaches us, not to bring any dishonour upon it by our conduct, nor to treat it profanely or lightly, but to cause it to be glorified by the sincerity of our worship, and the goodness of our behaviour. By the second petition, which prays that God's "kingdom may come," we are taught, to live ourselves, and to encourage others in living, a holy life; that we may be worthy subjects of his kingdom on earth, and may be continually more fit, through our Saviour's merits, to enter into his heavenly kingdom. From the petition that God's "will may be done," we should learn, to be diligent in doing his will; both by performing what He commands, and by abstaining from what He forbids; and, as far as we may be able, by causing his will to be done by others. As we pray God to "give us our daily bread," it should be our constant practice to use those means, which He hath appointed, for procuring it, industriously and contentedly; and we should upon no account accept it from the devil, which we do, if we employ any dishonest means for bettering our condition. From the petition that God will "forgive us our trespasses," results the duty of repenting of them and forsaking them, together with that of forgiving "those who trespass against us." By the petition that God will not "lead us into temptation," but will "deliver us from evil," we are taught to struggle against every temptation, that we may meet with; to resist the first motion or inclination to commit sin; and, above all, not to live in the practice of any thing which we know to be evil. Lastly, by the doxology in the conclusion of the prayer we are taught, to entertain a due reverence for that perfect Being, to whom belong "the kingdom, and the power, and the glory;" who "heareth not sinners," John ix. 31; but who heareth those who "worship him in spirit and in truth," John iv. 23; namely, those who worship Him with their hearts, and with the offering of a holy life. *Edit.*

[t] *For thine is the kingdom*, &c.] We conclude with the doxology, or form of giving praise to God, which is contained in St. Matthew's Gospel, vi. 13, and is expounded by the Greek Fathers, and therefore used by us here: but since it is left out by St. Luke's Gospel, xi. 4, and by most of the Latin Fathers, therefore we omit it sometimes, when the office is not matter of praise, as it is here after the Absolution. *Dean Comber.* It was appointed to be used in this place at the last review of the Common Prayer Book. *Wheatly.*

[u] *Then likewise he shall say*, &c.] Having presumed in the foregoing solemn words to claim God for our Father through Christ, we now proceed to vent the joy and thankfulness belonging to such a privilege, which is the second part of our publick service, as it was in the ancient Church; where St. Basil informs us, the people, after confession, rose from prayer, and went on to psalmody. But to make the transition more natural and beneficial, we first beg, that God would permit and assist us, unworthy as we are, to pay Him this homage. And this we do in the short sentences which follow. *Abp. Secker.*

It was a very ancient practice of the Jews to recite their publick hymns and prayers by course, and many of the Fathers assure us that the primitive Christians imitated them therein: so that there is no old liturgy, which does not contain such short and devout sentences as these, wherein the people answer the priest, and which are therefore called "Responses." This primitive usage, which is now excluded not only from popish assemblies by their praying in an unknown tongue, but also from those of our protestant dissenters by the device of a long extempore prayer, is still maintained in the Church of England; which allows the people their ancient right of bearing part in the service for these good reasons: First, hereby the consent of the congregation to what we pray for is declared; and it is this unity of mind

Answer. And our mouth shall shew forth thy praise[y]. Ps. li. 15.

Priest. O God, make speed to save us.

and voice, and this agreement in prayer, which hath the promise of prevailing, Rom. xv. 6; Matt. xviii. 19. Secondly, this grateful variety and different manner of address serves to quicken the people's devotion. Thirdly, it engages their attention, which is apt to wander, especially in sacred things; and, since they have a duty to perform, causes them to be expectant and ready to perform it. Let all those then, who attend the publick service, gratefully embrace the privilege which the Church allows them, and make their responses gravely and with an audible voice. *Dean Comber.*

But it must be remembered, both here and elsewhere, when our prayers to God are divided into such small portions as we call "versicles," that the people are to join *mentally* in that part which the minister utters, as well as in that which they are directed to pronounce themselves. And so the minister in like manner must join in what the people utter, as well as in his own part. For otherwise they do not join in prayer. Besides, if this be not done, we shall frequently offer to God that which has but an imperfect sense. For instance, in this place, these words, "and our mouth shall shew forth thy praise," do so manifestly depend upon what the minister spake just before, that the sense of the one is not perfect without the other. It is true, the Church requires, that the minister shall say the one, and the people the other portion; that is, the one portion shall be vocally uttered by the minister, and the other portion shall be vocally uttered by the people, alternately and by way of responses; but yet both the minister and the people ought mentally to offer, and to speak to God, what is vocally offered and spoken by the other party respectively, for the reasons already given. And, that both the minister and the congregation may be the better able to do this, they should respectively take care, that they do not confound and disturb each other by beginning their several portions too soon. The minister's first versicle should be finished, before the people utter a word of the second; and the people should have time enough to finish the second, before the minister begins the third, &c.: so that both the minister and people may have time enough deliberately to offer every portion, and make, all of them together, one continued act of devotion. The same rule must be observed in all those psalms and hymns, which are used alternately. *Dr. Bennet.*

[y] *O Lord, open thou our lips.* &c.] The responses here prescribed consist of prayers and praises: the two first are prayers taken out of David's psalms, the great storehouse of primitive devotion. The first is from Ps. li. 15. This sentence is very frequent in ancient liturgies, particularly in those of St. James and St. Chrysostom; and it is fitly placed here, with respect to those sins we lately confessed, for it is part of David's penitential Psalm, who had looked on his guilt so long, till shame, and grief, and the fear of punishment which followed thereupon, had almost sealed up his lips and made him speechless; so that he could not praise God as he desired, unless it pleased God, by speaking peace to his soul, to remove those terrors, and then his lips would be opened and his mouth ready to praise the Lord. And, if we be fully sensible of our guilt, as we ought to be, it will be necessary for us to beg such evidences of our pardon, as may free us from the terrors which seal up our lips, and then we shall be fit to praise God heartily in the Psalms which follow.

The second is from Ps. lxx. 1; and xl. 13: "O God, make speed, &c." this also is of ancient use in the Western Church; and it is the paraphrase of that remarkable supplication, namely "Hosannah," which signifies, "Save, now, Lord, we beseech thee," Ps. cxviii. 25. When with David, xl. 12, we look back to those innumerable evils, that have taken hold of us, we cry to God to save us speedily from them by his mercy; and when we look forward to the duties we are about to do, we pray as earnestly that He will make haste to help us by his grace, without which we cannot do any acceptable service; both which are necessary for us just now; and that is the reason why we are so importunate for a speedy answer.

The other two responses are acts of praise. Upon supposition, that our pardon is granted, we rise up with joy to sing. First, "Glory be to the Father," &c.: which excellent hymn, though it be not the very words of Scripture, yet it is a paraphrase upon the song of the Seraphim, "Holy, Holy, Holy," Isa. vi. 3; and gives equal worship to every Person of the Trinity, because each Person is very God, 1 John v. 7. It was a custom from the beginning of Christianity, as the Fathers shew, to "give glory to the only Father, with the Son and the Holy Ghost;" which orthodox form the Arian hereticks attempted to change into "Glory be to the Father, by the Son, and in the Holy Ghost:" whereupon the Church enlarged the old form, and annexed it to their Liturgies in this form, "Glory be to the Father, to the Son, and to the Holy Ghost, now and ever, world without end:" and so the Greek Church now uses it; to which the Western Church added, in a council, in the year of our Lord 442, "As it was in the beginning," to shew this was the primitive faith, and the old orthodox way of praising God. And to this very day it serves for these two uses. First, as a shorter creed and confession of our believing in three Persons and one God, whereby we both declare ourselves to be in the communion of the Catholick Church, and also renounce all hereticks, who deny this great and distinguishing article of our faith. Secondly, it serves for a hymn of praise; by which we magnify the Father for our creation, the Son for our redemption, and the Holy Ghost for our sanctification; and to quicken us herein, we declare it was so "in the beginning," for the angels sang the praises of the Trinity in the morning of the creation, Job xxxviii. 7; the patriarchs, prophets, and apostles, saints and martyrs, did thus worship God from the beginning; the whole Church militant and triumphant doth it now, and shall do it for ever, not only in this world, but in that which is without end. Let us therefore with great devotion join with this blessed company in so good a work, and give glory to the Father who granted our pardon, to the Son who purchased it, and to the Holy Ghost who sealed it. Let every Person of the glorious Trinity have due praise; and, as God is not weary with repeating his blessings, let us never be weary in repeating this hymn, but in psalms, litanies, or wherever we find it, let us say it with a fresh sense of God's infinite love, for He justly deserves our most hearty praises: Amen.

Secondly; "Praise ye the Lord," &c.; which is no other but the English of "Hallelujah," a word so sacred that St. John retains it, Rev. xix. 1. 3, 4. 6; and St. Augustin saith, the Church of old scrupled to translate it. The use of it is frequent in the Psalms, being the title to, and the conclusion of, many of them: particularly of six psalms, which were the Paschal hymn, and called the great Hallelujah, Ps. cxiii.—cxviii. And among the Christians it was so usual to sing Hallelujah, that St.

Answer. O Lord, make haste to help us. Ps. lxx. 1.

¶ *Here all standing up*[z], *the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost; Rom. xvi. 27. 2 Pet. iii. 18. Isa. vi. 3. 1 John v. 7. Rev. iv. 8.

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen. Job xxxviii. 7. Matt. xxviii. 19. Ps. civ. 31.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised. Ps. cxiii. 2.

¶ *Then shall be said or sung this Psalm*[a] *following*[b]: *except on* Easter-Day[c], *upon*

Jerome saith little children were acquainted with it. The solemn times of singing it among divers Churches were different; but it was used every where on the Lord's day; and among us it is used every day, and placed here, first, as a return to the Gloria Patri, for in that we worship the Trinity, as we do the unity in this: secondly, as a triumphant hymn upon the joyful news of our absolution, and the overthrow of our spiritual enemies, for which saith the priest to the people, "Praise ye the Lord," and they readily obey him, replying, "The Lord's name be praised." Thirdly, it is a proper preface to the Psalms, called in the Hebrew, "The Book of Praises." The office hath been thus far penitential, and now it becomes eucharistical; what more proper introduction can there be than this Hallelujah? *Dean Comber.*

[y] *And our mouth sholl shew forth thy praise.*] This is the answer of all the people. And by making this answer they promise here and undertake for themselves, that they will not sit still to hear the psalms and hymns read only to them, as matter of their instruction; but that they will bear a part in them with the priest, and keep up the old custom still of singing, and answering verse by verse, as being specially appointed for the setting forth of God's praise; whereunto they are presently invited again by the minister in these words, "Praise ye the Lord." So that our manner of singing by sides, or all together, or in several parts, or in the people's answering the priest in repeating the psalms and hymns, is here grounded. But if the minister say alone, in vain was it for God's people to promise God, and to say, that their mouth also should shew forth his praise. *Bp. Cosin.*

If we were to enter into this part of our devotional exercises as we ought to do, it would spiritualize our joy, and help us, both in heart and voice, to glorify our Father which is in heaven. If we do not enter into it as we ought to do, it is because we often come before the divine presence without thought and without reflexion. We think not of his hand, nor consider the glory of his majesty. We forget our own spiritual necessities, and are therefore regardless of his inexhaustible treasures. And, when we are within the walls of his house, and professedly engaged in his service, we too frequently suffer our thoughts to rove, and our hearts to wander after things that cannot profit. It is not designed that our praises and thanksgivings should be expressed in a noisy and boisterous style; far from it. But that sincerity of heart, and a zeal according to knowledge, should be exercised by every worshipper, who would praise God with acceptance. *Rogers.*

[z] *— all standing up,*] It was the practice of the primitive Church to perform those parts of the publick service, which were not celebrated kneeling, in the posture of standing: for this was another way of respectful worship paid to Almighty God in the acts of prayer and thanksgiving, used anciently in the Jewish Church, and thence derived to the Christian. See Mark xi. 25; Luke xviii. 11. 13. *Dr. Nicholls.*

Standing is certainly a very proper posture for the praises of God. For every body not only hears them, but ought to bear a part therein. Now though sitting may be allowed when we only hear, as whilst the Lessons, &c. are read; yet, since in praises every member of the congregation is not barely passive, but also active and employed; therefore such a posture becomes them, as betokens their being concerned in that part of worship. And it is notorious, that their standing up together looks as if they had something to do themselves, and that they were not merely attending to others.

But besides, in the use of David's Psalms diverse such passages do very frequently occur, as every good Christian may, and therefore should, personally address and speak to God. Those divine compositions are every where full of the most pious breathings, the most devout and pathetical ejaculations; and a well-disposed person cannot forbear lifting up his heart in those expressions, and adopting them for his own prayers. Now kneeling is not a proper posture for such parts of the Psalms as are not directed to God: and sitting is a most indecent posture for such parts thereof as are directed to Him, as all sober Christians do confess: but standing does tolerably well suit both parts, though it is not the very best for one of them. And therefore since both these parts, namely, those which are, and those which are not, directed to God, are so commonly, and so suddenly, altered, mingled, and interwoven the one with the other, that the most suitable postures for each of them cannot be always used; certainly that one posture, which best suits with both together, ought always to be preferred.

It should be added, that the minister ought not to begin the Doxology in this place too soon, for fear the people should be hurried, and not have time enough to rise from their knees, and join mentally with him in the former part thereof. *Dr. Bennet.*

[a] *Then shall be said or sung this Psalm*] The Church orders this and the other psalms to be either said or sung, as the people are best able to offer them; not being willing to lay a greater restraint upon them than the Scripture has done, in which we have examples for both these ways of praising God. Thus the praises of God were celebrated in the Jewish Church by "singing," 2 Chron. xxix. 30; and afterwards in the Christian Church, as appears from the language of St. Paul, Eph. v. 19; Col. iii. 16. And, not to insist on those places which seem to require us to "say psalms," such as Ps. cxviii. 2, Bible translation, we find in Scripture several sacred hymns, particularly of Hannah, the blessed Virgin, Zacharias, and Simeon, and the saints in heaven, Rev. vii. 12; xi. 17, which are related to have been "said" by them respectively; and the circumstances in the story do not make it probable that they were sung. *Abp. King.*

The words "sung or said," every where signify the same as "minister and people." The word, "sung," relates to a hymn in parts; as in choir service, one side "singing" one verse, and the other another: and the word, "said," relates only to the parochial service. *Collis.*

[b] *— this Psalm following:*] This Psalm is called in the Latin service "The Invitatory psalm." Some have mistaken, and supposed the first verse of it to be the Invitatorium; which was a select text of Scripture,

which another Anthem[d] is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.

generally adapted to the day, and used just before this psalm, and frequently repeated in the course of it: but our Reformers, judging this to be a vain tautology, thought fit to omit it, appointing the psalm to be used without the invitatory. *Dr. Nicholls, L'Estrange.*

This is an invitatory psalm; for herein we do mutually invite and call upon one another, being come before his presence, to sing to the Lord, to set forth his praises, to hear his voice, as with joy and cheerfulness, so with that reverence that becomes his infinite Majesty, worshipping, falling down, and kneeling before Him, using all humble behaviour in each part of his service and worship prescribed to us by his Church. And needful it is that the Church should call upon us for this duty; for most of us forget the Psalmist's counsel, Ps. xcvi. 8, 9, "To ascribe unto the Lord the honour due unto his name." Unto his courts we come before the presence of the Lord of the whole earth, and forget to "worship him in the beauty of holiness." *Bp. Sparrow.*

This psalm, containing directions and exhortations to prayer, to praise God, and to hear his holy word, is a very proper preparatory for the following duties, and the matter of it shews it was designed at first for the publick service, on the feast of tabernacles, as some think, or on the sabbath-day, as others say: but St. Paul judges it fit for every day, while it is called to day, Heb. iii. 15: and so it hath been used in all the Christian world, as the Liturgy of St. Basil testifies for the Greek Church; the testimony of St. Augustin witnesses for the African Church; and for the Western Church, all its ancient offices retain it, and in the capitulars it is called the invitatory psalm; yea, the very Jewish doctors have confessed it belongs to the times of Messiah, and therefore our Reformers did very prudently place it here, before the psalms, collects, and lessons. It contains a threefold exhortation; first, to praise God; shewing, 1, the manner how, namely, externally and internally, ver. 1, 2; and, 2, the reason why, namely, because of his infinite greatness, ver. 3, and his mighty power, declared by his providence over all, ver. 4, and his creating of all, ver. 5. The second exhortation is to pray to this mighty God; as to the manner, very humbly, ver. 6; giving the reason for it, because it is his due from us, ver. 7. The third exhortation is to hear his word; directing us to the manner, namely, speedily, willingly, and with tender hearts, ver. 8; and warning us by the example of the Jews, whose sin is set before us, ver. 9, and their punishments, ver. 10 and 11; that we may not destroy our souls, by despising and distrusting God's word as they did. *Dean Comber.*

It is a pleasing sight, a cause of real joy, to every one that has any regard for the honour of God and the welfare of immortal souls, to see numbers resorting to the house of prayer, for the solemn purpose of divine worship. And this pleasure is greatly heightened by seeing them, when assembled, zealously complying with this exhortation: uniting, as with one heart and one voice, in the most lively and affectionate manner, to praise the God of their life, and to make their cheerful acknowledgments to the Author of all their blessings. To be present in a numerous congregation, devoutly engaged in celebrating the goodness and loving-kindness of the Lord, is calculated to give us a more affecting idea of the blessedness of heaven, than any other scene in the present world. "O come then, let us sing unto the Lord;" and let us not be satisfied with doing this merely with our lips: but "let us heartily rejoice in the strength of our salvation" *Rogers.*

[c] —*except on Easter-Day,*] See the note on the service for that day among the collects, &c.

[d] —*another Anthem*] An anthem is supposed to come from Antiphon, and to signify an hymn, sung in parts or alternately: and in this sense the invitatory psalm is here called "an anthem;" for so much is implied in the direction, that for Easter-day "another Anthem" is appointed. *Dr. Bisse.*

As the Scriptures prescribe us the use of psalms in the praises of God, so they encourage us to offer those praises by way of responses, or answering. For this we have the best example that can be desired, even the blessed angels and glorified saints. So in Isaiah, vi. 3, "And one cried unto another, Holy, holy, holy, is the Lord of hosts." And the Church triumphant through the whole Revelation, is, I think, constantly represented praising God after this manner. See chap. vii. 9, 10. 12; xix. 1—6. I make no question but this is taken by allusion from the manner of the Church's praising God on earth: and it is agreeable to St. Paul's command of "teaching and admonishing one another in psalms, &c.;" which supposes every one to have a share in them, either by turns, or by bearing a part. This way of praising God by answering one another is the most ancient we find in Scripture: for thus Miriam praised God, Exod. xv. 21: and the last song recorded in Scripture is of the same sort, Rev. xix. as before mentioned. According to these Scripture examples the people are allowed to bear their part in the Psalms, and either to sing or say them by way of answering. *Abp. King.*

Some of our dissenting brethren have thought, and so have some papists, that dividing this, and other parts of the service, as we do, between the priest and the congregation; and allowing the latter to make responses, or answers; is permitting, not only laymen, but even women, against an express prohibition of Scripture, to encroach on the ministerial office, makes a disagreeable confused noise, and hinders many from understanding what is said. But surely the office of the minister is sufficiently distinguished, as he presides and leads, throughout the service. And why should not the people be suffered to follow him, and bear some part with their voices in praying, as well as the main part in singing? Not to say, that the principal article, in which they do bear a part, is the "Psalms" for the day, which were designed to be sung, where it could be done conveniently. No Scripture forbids the congregation to bear a part: that which forbids women to speak in the Church, 1 Cor. xiv. 35, means only to forbid their giving instruction, or entering into questions or disputations there. And St. Paul commands us to "speak to one another in psalms and hymns and spiritual songs," Eph. v. 19. Accordingly the primitive Christians are known to have used this alternate manner in their publick prayers and praises. And though, when the psalms and hymns are spoken thus, and not sung, there is nothing harmonious in the sound, yet St. John describes the worship of the blessed above by the "voice of many waters and of a great thunder," Rev. xiv. 2; which is no unfit comparison for the united answers of a large congregation. As to the other part of the objection, this method in reality creates no confusion or difficulty at all. A very little practice will render it easy to any one that can read: even they, who cannot read, may join in it, by attending to those near them, or to the clerk; it makes a grateful variety, keeps attention awake, and enlivens devotion. In this

Venite, exultemus Domino[e]. Ps. xcv.

O Come, let us sing[f] unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Psalms*[g] *in order as they are appointed. And at the end of every*

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manner then we glorify God: beginning always with the 95th Psalm, as the whole Christian Church did in early ages, and as the nature of the Psalm recommends to us: it being a distinct invitation to the several duties of praise, prayer, and hearing, with an awful warning of the danger of neglecting God, drawn from his judgments on the disobedient Jews, unto whom "these things happened for ensamples, and they are written for our admonition," 1 Cor. x. 11. *Abp. Secker.*

[e] *Venite, exultemus Domino.*] These are the words at the beginning of the Latin version, answering to "O come, let us sing unto the Lord:" from them the Psalm is sometimes called "the Venite," or "the Venite exultemus."

[f] *O come, let us sing* &c.] The general purport of this psalm has been already stated. With respect to some particular phrases in it, we may remark, that when we call God in it "the strength of our salvation," we mean, that by his power alone we can be saved from present and future evils. When we call Him "a great King above all gods:" we mean, above all that have ever had that name ascribed to them: the princes of the nations; the false deities of the heathen; Satan, "the god of this world," 2 Cor. iv. 4; and the holy angels in heaven. When we say, that "in his hand are all the corners of the earth, and the strength of the hills is his also," we mean, that his presence and his influence extend to the remotest and most inaccessible places; and there is none, where he cannot deliver or punish. When we call ourselves "the people of his pasture, and the sheep of his hand;" we own our Maker to be likewise our Preserver, Supporter, and Director; who feeds our souls by his word and his grace, as well as our bodies with daily bread, and guides us mercifully through this world to a better. "To day if ye will hear his voice harden not your hearts," is an affecting and alarming exhortation, that if we design ever to become his servants in earnest, we should hearken immediately to his continual calls; else, through a habit of disobedience, our minds may grow callous, and "past feeling," Eph. iv. 19. The words "when your fathers tempted me," which are put into the month of God Himself, the "Jews," for whom first this psalm was composed, were to understand literally, of their fathers according to the flesh. But we are to take them of those, who have gone before us in the profession of religion; and whom we are not to resemble in "tempting and proving" God, that is, doubting, and putting to unreasonable trials, his omnipotence, his goodness, and truth: lest, as the unbelieving "Jews" died in the wilderness, and so were excluded from the temporal rest, which otherwise they would have enjoyed in the land of Canaan, we also be excluded from what it prefigured, that eternal rest, which "remains for the people of God" in heaven. *Abp. Secker.*

[g] *Then shall follow the Psalms* &c.] The book of Psalms is a collection of praises and prayers indited by the Spirit, composed by holy men on various occasions, and admirably suited to publick worship. They contain variety of devotions agreeable to all degrees and conditions of men, so that, without much difficulty, every man may apply them to his own case, either directly or by way of accommodation; for which cause, the Church useth these oftener than any other part of the Scripture. It is certain, the temple service consisted chiefly of forms taken out of this book of Psalms, 1 Chron. xvi. 1. 7—37; 1 Chron. xxv. 1, 2; and the prayers of the modern Jews are also most chiefly gathered from thence. The Christians undoubtedly used them in their publick service in the apostles' times, 1 Cor. xiv. 26; Col. iii. 16; and in the following ages it is plain, that they sang the Psalms in the church by turns, each side answering the other: indeed it appears the Psalms were placed about the beginning of the prayers, soon after the Confession; and that they were so often repeated at church, that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in the fields. The author of them, holy David, first set them to vocal and instrumental musick; and pious antiquity did use them in their assemblies with musick also; and so we may very fitly do, where we have convenience, for this makes our churches the very emblem of the heavenly choir, which is always represented as praising God in this manner: and experience shews, that musick works very much on the affections of well-tempered men; it calms their minds; composes their thoughts; excites their devotion; and fills their soul with a mighty pleasure, while they thus set forth his praise.

The Church having thus fitted the Psalms for daily use, it is our duty to say or sing them with great devotion; and, if we have performed the foregoing parts of the Liturgy as we ought, nothing can fit us better to sing David's Psalms with David's spirit; for all that hath

Psalm[h] *throughout the Year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then*[i] *shall be read distinctly with an audible voice the First Lesson*[k], *taken out of the Old Testament, as is appointed in*

been done hitherto was to tune our hearts, that we may say, "O God, my heart is ready," or "fixed, I will sing and give praise," Ps. cviii. 1. And, as St. Basil notes, this frame of spirit is more necessary in the use of the Psalms, than of any other part of Scripture, the rest being only read to us, but every man is to repeat these as his own words. *Dean Comber.*

For more concerning the Psalms, see the notes introductory to that division of the Common Prayer Book.

As it is so primitive and useful an order to have the Psalms thus read; and as this "Psalter" is an entire body of devotion, having different forms, to exercise several graces, by way of internal act and spiritual intentions, containing in it, confessions, thanksgivings, prayers, praises, and intercessions; let every one be sure to do it standing, sitting being only allowed, whilst the Lessons or the Epistle is reading. *Collis.*

[h] — *at the end of every Psalm* &c.] We are directed to praise, glorify, and confess to God every day in a certain number of Psalms of his own appointment, out of the Old Testament; and then in such hymns as are recorded in the New. But inasmuch as the mystery of the holy Trinity is more explicitly revealed to us under the Gospel, than it was to those under the Law, therefore our Church requires us to annex to every psalm and hymn "Glory be to the Father, and to the Son, and to the Holy Ghost, As it was in the beginning, is now, and ever shall be;" to signify our belief, that the same God was worshipped by them as by us; the same God, that is glorified in the Psalms, having been from the beginning "Father, Son, and Holy Ghost," as well as now. So that our ascribing this glory expressly to the three Persons, in whose name we are baptized, is not any real addition to the Psalms, but is a necessary expedient for turning the Jewish Psalms into Christian hymns, and so fitting them for the use of the Church now, as they were before for the use of the synagogue. *Abp. King.*

Touching the hymn of glory, our usual conclusion to psalms, the glory of all things is that wherein their highest perfection doth consist; and the glory of God, that divine excellency, whereby He is eminent above all things, his omnipotent, infinite, and eternal being, which angels and glorified saints do intuitively behold; we on earth apprehend principally by faith, in part also by that kind of knowledge which groweth from experience of those effects, the greatness whereof exceedeth the powers and abilities of all creatures both in heaven and earth. God is glorified, when such his excellency above all things is with due admiration acknowledged. Which dutiful acknowledgment of God's excellency by occasion of special effects being the very proper subject, and almost the only matter purposely treated of in all psalms, if that joyful hymn of glory have any use in the Church of God, whose name we therewith extol and magnify, can we place it more fitly than where now it serveth as a close or conclusion to psalms? Neither is the form thereof newly or unnecessarily invented. "We must (saith St. Basil) as we have received, even so baptize; and as we baptize, even so believe; and as we believe, even so give glory." Baptizing we use the name of the Father, of the Son, and of the Holy Ghost: confessing the Christian faith, we declare our belief in the Father, and in the Son, and in the Holy Ghost: ascribing glory unto God, we give it to the Father, and to the Son, and to the Holy Ghost. It is the token of a true and sound understanding for matter of doctrine about the Trinity, when in ministering baptism, and making confession, and giving glory, there is a conjunction of all three, and no one of the three severed from the other two. *Hooker.*

[i] *Then* &c.] After the Psalms it hath long been customary for the organ, where one is used, to play for a short time: and, as instruments of musick in divine service are certainly lawful, else they had not been appointed in the Jewish, or permitted in the ancient Christian Church, or described in the Revelation as accompanying the praises of the blessed above, so a little pause for the use of this instrument will not only give some respite and refreshment to the congregation, and to the minister, but may be advantageously employed, either to reflect on what is past of the service, or prepare our minds for what is to come. And therefore it should not be filled up, either by the performer with the lighter airs of musick instead of solemn strains and such as may excite proper dispositions, or by any of the congregation with needless discourse, or such private thoughts or imaginations, as blot out good impressions already made, and indispose us for receiving the like afterwards. *Abp. Secker.*

[k] *Then shall be read distinctly with an audible voice the First Lesson,* &c.] "Distinctly," that the reader may be the better understood; "with an audible voice," that he may be the better heard. *Dr. Hole.*

After the Psalms follow the Lessons. For having, according to the Exhortation, "set forth God's most worthy praise," we proceed to "hear his most holy word." And then a respite is given to the bent of the mind: for, whereas in the work of praising it was active, in hearing it is only attentive. Besides, a different faculty of the soul is now called into employment. In the Psalms the will and affections were employed: but now in the Lessons chiefly the understanding. And, as with the members of the body, so with the faculties of the mind, a change of employment prevents weariness, and affords relief. *Dr. Bisse, Dr. Bennet.* He, which prayeth in due sort, is thereby made the more attentive to hear; and he, which heareth, the more earnest to pray. *Hooker.*

That they, who are blessed with a revelation from God, should read and hear it with reverence, when they assemble to worship Him, is a plain dictate of reason and religion. Accordingly the Jews "read Moses and the Prophets in their synagogues of old time," as the book of Acts informs us, Acts xiii. 27; xv. 21; and so indeed do writers of their own, in the same age with it; who boast of the practice as a most useful and honourable distinction peculiar to their nation, that the laws of life were thus published to all the people. The primitive Christians, as one of the earliest apologists for them, Justin Martyr, tells us, read at their meeting, both the Jewish prophets, and the writings of the apostles, in proper portions. And when the Church of Rome had broken them into small fragments, interrupted with other things; and had continued to read even these in Latin, after it was no longer understood; our Church rectified both errors; and hath taken care that the Old

the Calendar[l], *except there be proper Lessons*[m] *assigned for that day: He that readeth so standing*[n] *and turning himself*[o], *as he may best be heard*[p] *of all such as are*

Testament should be gone through once a year and the New thrice. Only we omit some parts of the former; which are repetitions of what is related in other parts, or bare lists of genealogies and families, or too mystical and abstruse to be edifying in publick; on which last account we omit also the book of Revelation, excepting two or three chapters: matters of such difficulty being wisely thought fitter for the private meditation and study of those, who are qualified to engage in them.

The order, in which the books of both Testaments are read, is that in which they stand. Only in the Old, the Prophet Isaiah, containing the fullest predictions of Christ's coming and kingdom, is placed at the approach of his nativity: and in the New, the Gospels and Acts are the Lessons for the morning, and the Epistles for the afternoon. In this manner we make provision for every day in the year: and hence one great recommendation of daily attendance on public prayers, where there are opportunities for it, is, that by means of it we shall proceed regularly through the sacred writings, and preserve the due connexion of the several discoveries, made in them to man. But for the first Lessons on Sundays, those chapters of the Old Testament are selected, which appear to be most useful. The second Lessons being from the New, there was no necessity, and little room, for choice. And to Holydays such portions of both are adapted, as best agree with the occasion. *Abp. Secker.*

Whilst the Scriptures are reading, the people should not be conversing with each other, or disregarding them: but should reverently attend to what is read, considering that it is the Word of God, which is the rule of their duty, and by which they shall be judged at the last day. And whensoever any thing applies to their own case, whether it be instruction or correction, comfort or reproof, let them take particular care thereof, and treasure it up in honest hearts, and endeavour to conduct themselves according to it in the whole course of their conversation. Thus the publick reading of God's word will become truly profitable, and they will have reason to return God special thanks for every opportunity of hearing it: whereas otherwise it will only aggravate their sins, and increase their condemnation. *Dr. Bennet.*

[l] — *out of the Old Testament, as is appointed in the Calendar,*] It is plain therefore, that the Apocryphal Lessons, though not expressly mentioned, are to be read by virtue of this rubrick, as it is explained by comparison with the Calendar. *Dr. Bennet.* With respect to these books it may be observed, that they are read in the congregation, not as divine, but as venerable for their antiquity, and for the spirit of religion that breathes in them; that the doctrine of them in the main is excellent, and the narrations instructive; that they were quoted with respect in the first ages of Christianity; that they were read in publick from very early ages; that it would have given great and needless offence at the Reformation to have left them out entirely; and that they are never appointed for the Lord's day. At least the second Lessons are at all times canonical Scripture: of which a great deal more is read, besides the Psalms, even in those of our churches which have not week-day prayers, than in any one congregation not of the Church of England. *Abp. Secker.*

[m] — *except there be proper Lessons* &c.] The course of the first Lessons for Sundays is different from that for week-days. From Advent Sunday to Septuagesima Sunday some particular chapters out of Isaiah are appointed, as containing the clearest prophecies of Christ. But upon Septuagesima Sunday Genesis is begun: because then begins the time of penance and mortification, to which Genesis suits best, as treating of the original of our misery by the fall of Adam, and of God's severe judgment upon the world for sin. For which reason the reading of this book was affixed to Lent, even in the primitive ages of the Church. Then are read forward the books as they lie in order; not all the books, but, because more can attend the publick worship of God on Sundays than upon any other days, such particular chapters are selected, as are judged most edifying to all that are present. And if any Sunday be, as some call it, a privileged day, namely, if it hath the history of it expressed in Scripture, such as Easter-day, Whit-Sunday, &c., there are peculiar and proper Lessons appointed.

Upon Saints'-days another order is observed: for upon them the Church appoints Lessons out of the moral books, such as the Proverbs, Ecclesiastes, Ecclesiasticus, and Wisdom, which, containing excellent instructions of life and conversation, are fit to be read upon days of saints, whose exemplary lives and deaths are the causes of the Church's solemn commemoration of them, and commendation of them to us.

Other holidays, such as Christmas-day, the Circumcision, the Epiphany, &c., have proper Lessons appointed suitable to the occasions.

And, as for the second Lessons, though generally the Church observes the same course on Sundays as on week-days, yet on some particular holidays and saints'-days such Lessons are appointed, as either explain the mystery, relate the event commemorated, or apply the example. *Wheatly.*

The proper Lessons are very well chosen, especially those for particular occasions; some of which, particularly Gen. xxii. for Good-Friday, are the same which the Church used in St. Augustin's time. *Dean Comber.*

[n] *He that readeth so standing*] When our Saviour read in the synagogue at Nazareth, Luke iv. 16, "he stood up for to read:" hereby shewing the decent regard and reverence to be evidenced towards holy Scripture. From which example of our Saviour, the Church hath ordered the same posture to be used by the minister in reading the Scriptures. *Dr. Hole.* Or, the Scripture being the word of God, and so a declaration of his will, the reading of it to the people is an act of authority, and therefore the minister that reads the Lessons is to stand. *Wheatly.*

[o] — *and turning himself.*] That is, towards the people: whence it appears that before the Lesson he looked from the people. This was the ancient custom of the Church of England, that the officiating minister in all those parts of the service, which were directed to the people, turned himself towards them, as in the Absolution, the Benediction, the reading of the Lessons, and of the holy Commandments. But in those parts of the office, which were directed to God immediately, as prayers, hymns, lauds, confessions of faith or of sins, he turned from the people: and for that purpose, in many parish churches of late, the reading pew had one desk for the Bible, looking towards the people to the body of the church; another for the Prayer Book, looking towards the east or upper end of the chancel. *Bp. Sparrow.*

[p] — *as he may best be heard*] A small pause here may be useful, that the congregation may be seated and perfectly quiet before the Lesson begins; to the

present. And after that, shall be said or sung, in English, *the Hymn*[q] *called* Te Deum Laudamus, *daily throughout the Year.*

¶ *Note, that before every Lesson the Minister shall say*[r], Here beginneth such a Chapter, *or* Verse of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

Te Deum[s] *Laudamus.*

WE praise thee, O God: we acknowledge thee to be the Lord. Ps. cxxxv. 1, 2. 5.

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end that all present may distinctly hear the whole of it, and the greater respect and reverence be shewn to the word of God. *Dr. Bennet.*

[q] — *the Hymn*] It is certain from holy Scripture that the Christians were wont to sing hymns in the apostles' times; and it is probable that Ignatius appointed them to be sung by each side of the choir: since Pliny writing at that time to the Emperor Trajan reports, that the Christians used then to sing verses to Christ by turns, which was not much above one hundred years after our Saviour. And it is probable the place of these Hymns was, as now, after the Lessons: for St. Ambrose notes, that as, after one angel had published the Gospel, a multitude joined with him in praising God; so, when one minister hath read the Gospel, all the faithful glorify God. And St. Augustin observes, that a Psalm followed the Lesson out of the Old Testament. Not much unlike was that constitution of the Council of Laodicea, in the year 365, that a Lesson should be read, and then a Psalm sung, that by this variety the people might be secured against weariness and distraction. But, besides antiquity, there is great reason for this interposition of Hymns in respect to the great benefit we may receive from the word of God, for which we do daily praise Him; and if we bless Him for our daily food of meat and drink, how much more are we obliged to glorify Him for the food of our souls? As for the particular Hymns, they are, as of old in the primitive Church, generally taken out of the Scripture; yet, as they did also make use of some Hymns composed by inspired and extraordinary men, so do we. *Dean Comber.*

When we sing or say these Hymns we stand, which is the proper posture for thanksgivings and praises. Ps. cxxxiv. 1; 2 Chron. vii. 6. The erection of the body fitly expresses the lifting up of the heart in joy. *Bp. Sparrow.*

[r] *Note, that before every Lesson the Minister shall say,* &c.] The reason of this notice appears to be, that any of the congregation, who are furnished with Bibles, may look out the Lessons, and so quicken their attention by reading them with the minister. The words to be used by him are, "Here beginneth such a chapter, &c.;" and not "The first Lesson appointed for this morning's service, &c." *Collis.*

It may be said perhaps that there is no great reason, considering how many things are left in the Liturgy to our discretion, that we should be directed in such minute particulars as these are. Why may we not, for instance, be intrusted with using our own manner of introducing a Lesson out of the Bible, or a portion of Scripture to be read at the altar, but the very words must be prescribed us? True: And yet I must needs say, that he is both conceited and presumptuous, who is above following rule, when it is given, even in these little matters: especially when the command is positive and express, as it is upon supposition in all the rubricks of this class. *Archdeacon Sharp.*

[s] *Te Deum*] This ancient and excellent hymn is said to have been composed by St. Ambrose, and first sung at the baptism of St. Augustin: though afterwards the people, as St. Ambrose himself saith, daily repeated it with great devotion and delight. It contains three particulars. First, an act of praise offered to God by us, and by all creatures as well in earth as in heaven; particularly the angels, and the saints which are there, join with us. Secondly, a confession of faith; declaring the general consent unto it, and the particulars of it; namely, concerning every Person in the Trinity, the Father, Son, and Holy Ghost; and more largely concerning the Son, as to his divinity, his humanity, and particularly his incarnation; his death; his present glory; and his return to judgment. Thirdly, a supplication grounded upon it; 1. for all his people, that they may be preserved here, and saved hereafter; 2. for ourselves, who daily praise Him, that we may be kept from future sin, and be pardoned for what is past, because we trust in Him. *Dean Comber.*

It appears certain that this hymn was used generally by the Church in her publick devotions before the middle of the sixth century, at which time St. Bennet instituted his order, and prescribed the singing of this hymn as one of his rules. *Dr. Nicholls.* The author however was probably not St. Ambrose, but Nicetius, a Bishop, who lived at that time. But be he the author, or be he not, the frame is so excellently modelled, that the Church could not enjoin a better of human structure: and indeed it is the structure only that is human, the materials being divine, and of sacred derivation. *L'Estrange.*

The Hymn, called Te Deum, derives that name from the first words of it in the Latin: in which language it was composed about the middle of the fourth century; and hath been used by the whole Western Church at least 1200 years; in that of Rome, only on Sundays and holydays, and not all those, but in ours, every day, as the singular excellence of it well deserves. It begins with equal majesty and simplicity: "We praise thee, O God, we acknowledge thee to be the Lord." And not we alone, but "all the earth doth worship thee, the Father everlasting:" every corner of it having retained some apprehensions of a supreme Ruler; on which is founded that of St. Paul to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you," Acts xvii. 23. But unspeakably worthier honours than those of poor mortals, are incessantly paid Him in heaven by the holy angels: mentioned in Scripture, and thence here, under the names of "Cherubin, and Seraphin;" the former denoting probably their unwearied diligence to serve Him, the latter their ardent love to Him; whose acclamations therefore we humbly presume to adopt, as we find them recorded in that lofty description of the prophet: "I saw the Lord, sitting upon the throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: and one cried unto another and said, Holy, holy, holy, is the Lord God of hosts: the whole earth is full of his glory," Isa. vi. 1—3. Where it must be observed, that for "God of hosts" in the prophet, is "God of sabaoth" in the hymn: the latter being the Hebrew word for the former: which both the Greek and Latin of the Old and New Testament having preserved, as comprehending more than could be well expressed by a single term of any other language; it is preserved in the English also, both here and in two places of the Epistles, Rom. ix. 29; James v. 4. And it signifies

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens[t], and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy[u]: Lord God of Sabaoth;

Heaven and earth are full of the Majesty: of thy Glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee[x];

The Father: of an infinite Majesty;

Gen. xxi. 33.
Rev. v. 11, 12, 13. vii. 11, 12.
Nehem. ix. 6, 7.
Isa. vi. 1—3.
Ps. xcix. 1.
Rev. iv. 8.
James v. 4.
Ps. xix. 1. cxix. 64. civ. 24.
Rev. vii. 9, 10. 13, 14.
Matt. xxviii. 19.
Ps. civ. 1.

God to be the sovereign Lord of the "innumerable company of angels," Heb. xii. 22; of the host of heaven, which the heathen worshipped, the sun, moon, and stars; of the hosts and armies of all nations on earth; particularly the Jewish people, whom He led forth to battle; and lastly of the Christian Church; which the Old Testament foretold would be "terrible as an army with banners," Cant. vi. 4. 10; and the New describes, as furnished with "weapons of warfare, mighty, through God, to the casting down of imaginations and every high thing that exalteth itself against the knowledge of him, and bringing into captivity every thought to the obedience of Christ," 2 Cor. x. 4, 5. This therefore the phrase, "Lord God of sabaoth," means; not, as many suppose, though it be a truth, but a very inferior one, that God is peculiarly "Lord of the sabbath" day, Mark ii. 28; Luke vi. 5. For the words are entirely different in the original, though somewhat like in our manner of writing them.

Nor are the praises of God sung in heaven by the angels alone, but "the spirits" also "of just men made perfect," Heb. xii. 23; particularly as we go on to specify, the "apostles, prophets, and martyrs;" with whom the "holy Church" yet militant "throughout the world" aspires to join, in celebrating "the Father of an infinite Majesty: his honourable, true, and only Son," compared with whom, the highest of all created beings is unworthy of that name; "also the Holy Ghost, the Comforter" of every pious soul. Then returning to "the Captain of our salvation," Heb. ii. 10, we thankfully own, that "when he took upon him to deliver man" from sin and punishment, "he did not abhor," and disdain, as beneath Him, the condescension of exchanging the glories of the Godhead "for the Virgin's womb;" and "when he had overcome the sharpness of death," for us, by suffering it Himself, which alludes to the words, "O death, where is thy sting!" 1 Cor. xv. 55, "he opened the kingdom of heaven to all believers." Not that we mean to say, it was not open at all till then; any more than that "life and immortality were" not at all "brought to light" before "the Gospel," 2 Tim. i. 10. But as the light, which men had antecedently to our Saviour's coming, was augmented inexpressibly by it: so the kingdom of heaven was set open vastly wider, in consequence of his sufferings, to receive believers, not from one people only, and their neighbours, but from the whole globe. To Him therefore, our Mediator now, "at the right-hand of God," and who "shall come to be our Judge," we address our prayers, that as "we magnify him day by day," and let us take care to make good that assertion, so He would keep us this and every "day without sin;" restrain us from offending through infirmity, as far as will be really for our inward benefit, but especially from wilful and presumptuous transgression; and that his "mercy" may "lighten," that is, light or come "upon us as our trust is in him." *Abp. Secker.*

It is observable, that the Church hath not added the doxology, "Glory be to the Father, &c." after this, as after all the other hymns. For the "Te Deum" itself is chiefly a paraphrase on the doxology, the same hymn to the blessed Trinity, only drawn into a larger form. *Dr. Bisse.*

Neither should "Amen" be said at the end of it, as is the practice in several places. *Collis.*

Though we generally stand when we say this hymn, yet it is manifestly, from the whole form, addressed to God. And indeed it is one of the most excellent pieces of devotion ever written; so that the Church has with the greatest reason made it part of her Liturgy. It is therefore much to be lamented, that many persons are exceedingly careless in the use of it; repeating it with as little consideration and zeal, as if they did not regard what they said, or to whom the words are directed. As an assistance to their congregations it is useful for the clergy to pause, after they have said, "Here endeth the first lesson;" that the people may have time to rise from their seats, and be prepared for the beginning of this solemn hymn. Indeed the same observation applies to the beginning of any other hymn or psalm, after either lesson, in either morning or evening prayer. *Dr. Bennet.*

[t] *— the Heavens,*] Though the heavens are not rational creatures, nor have any proper voice, yet they are figuratively said to "cry to God," and utter his praises, because by the contemplation of their wonderful beauty the glory of their Creator is seen. In this sense the Psalmist says, "The heavens declare the glory of God, &c." Ps. xix. 1—4. *Dr. Bennet.*

[u] *Holy, Holy, Holy:*] We here "praise and acknowledge" the thrice holy, as revealed to us in Scripture by the three personal distinctions of Father, Son, and Holy Ghost, the Lord God of sabaoth, that is, of hosts or armies; who gave life and being to all the inhabitants of earth and heaven, and on whom they continually depend for their preservation and support. The commencement of this hymn is a paraphrase on that sublime song of the heavenly host, recorded by the Prophet Isaiah, vi. 3, and by St. John in the Revelation, iv. 8. The same is likewise adopted by our Church into her office for the communion. *Waldo.*

This is the song which we must sing in the regions of everlasting bliss. Let us learn to sing it now. Whilst we are on earth, let us endeavour to join with the heavenly hosts in singing, "Holy, Holy, Holy, Lord God of hosts." Let us not be discouraged by the wide difference that subsists between their nature and ours. It is true, they are spiritual: and it is equally true, that God is waiting to make us so too. *Rogers.*

[x] *The holy Church—doth acknowledge thee,* &c.] The form of words to be used at the baptizing of all Christians is prescribed by our blessed Saviour Himself, "in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19. This form is used throughout God's holy Church, and consequently the three Persons in the ever-blessed and adorable Trinity are

Thine honourable, true: and only Son[y];

John v. 23. viii. 14. 1 John iv. 9. Also the Holy Ghost: the Comforter.

John xiv. 16. Ps. xxiv. 7. 10. 1 Cor. ii. 8. James ii. 1. Thou art the King of Glory: O Christ[z]:

Rev. xxii. 13. Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor

Isa. vii. 14. Matt. i. 23. the Virgin's womb.

1 Cor. xv. 55. 57. When thou hadst overcome the sharpness of death: thou didst open

John xiv. 2. 1 Thess. iv. 14. 17. John iii. 36. the Kingdom of Heaven to all believers.

Thou sittest at the right hand of

Col. iii. 1. 1 Pet. i. 21. God: in the Glory of the Father.

We believe that thou shalt come:

Rom. xiv. 10. Acts xvii. 31. Job ix. 15. to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed

Mark ix. 24. 1 Pet. i. 18, 19. with thy precious blood.

Make them to be numbered with

2 Thess. i. 10. thy Saints: in glory everlasting.

Eph. i. 18. 2 Cor. iv. 17. 2 Tim. ii. 10. 2 Cor. i. 2. Acts xv. 11.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever. Ps. xxviii. 9.

Day by day: we magnify thee; Ps. xl. 16.

And we worship thy Name: ever world without end. 2 Sam. vii. 26. Ps. cxlv. 1, 2.

Vouchsafe, O Lord: to keep us this day without sin. 1 Sam. ii. 9.

O Lord, have merey upon us: have merey upon us. Ps. xix. 13. cxii. 3. Ps. cxxiii. 3.

O Lord, let thy merey lighten upon us: as our trust is in thee. Ps. xxxiii. 18.

O Lord, in thee have I trusted: let me never be confounded. Ps. xxii. 4, 5.

¶ *Or this Canticle*[a],

Benedicite[b], *omnia Opera.*

O All ye Works of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye

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acknowledged. Such as deny either of them oppose our blessed Saviour's own doctrine, and thereby set themselves against Christ. And as it is said 1 John ii. 22, "That he is antichrist that denieth the Father and the Son," so it follows from the text above mentioned, that whosoever denieth the Holy Ghost is antichrist also. *Veneer.*

[y] *Thine honourable, true: and only Son;*] Christ is called God's "true Son," because He is not barely an adopted child, as we are by baptism; but very God of very God, by eternal generation. For this reason also, and in this sense, He is God's "only Son:" and being such, He cannot but be "honourable," or worthy of all possible respect and adoration. *Dr. Bennet.*

The title of honourable evidently belongs to the Son; because "he that honoureth not the Son, honoureth not the Father," John v. 23. *Veneer.*

[z] *Thou art the King of Glory: O Christ:*] This title is given to Him by the inspired Psalmist in the 24th Psalm, which is a plain prophecy of his ascension into heaven. "Lift up your heads, O ye gates—and the King of Glory shall go in" And then follows, "Who is this King of Glory? The Lord of hosts, he is the King of Glory," Ps. xxiv. 7. 10. It is remarkable that this title of THE LORD OF HOSTS, which is never bestowed on any but the one supreme God, is here expressly applied to Christ, as it is in several other places; even to Him, "who is over all, God blessed for ever, Amen," Rom. ix. 5; and whom St. Paul elsewhere calls "The Lord of Glory," 1 Cor. ii. 8. Indeed the proofs of his divinity in every part of the Bible are innumerable: both the Old and the New Testament proclaiming Him to be, what this hymn styles Him, "The EVERLASTING Son of the Father." *Waldo.*

The propriety of singing or reading the Te Deum after the first lesson must be evident to every observer. The Scriptures of the Old Testament set before us God's exceeding great and precious promises, the rectitude of his moral government, and his wonderful dealings with his Church and people from the earliest times. If we hear these things in a proper temper of mind, they will fill us with devout sentiments of adoration and praise. And to express these sentiments in the most lively and vigorous manner, more suitable words have never been devised than those of this rational and majestick hymn. *Rogers.*

[a] *Or this Canticle,*] Or song of praise. *Abp. Secker.* The song of the Three Children is sometimes used, instead of the "Te Deum," after the first lesson: which, though it be not canonical Scripture, is an exact paraphrase of the 148th Psalm, being an elegant summons to all God's works to praise Him, intimating that they all set forth his glory, and inviting us, who have the benefit of them, to praise and magnify his name with them. It begins with the whole creation, even "all the works of the Lord," and then particularizes the several parts of it with their inhabitants. *Dean Comber.*

This was an ancient hymn in the Jewish church, and adopted into the Christian worship in publick devotion from very early times: being used, as St. Augustin affirms, in his time on the solemn festivals of the Church. Indeed our Church doth not accept it for canonical Scripture, because it is not found in the Hebrew, nor was allowed in the Jewish canon. But by whomsoever and upon whatsoever occasion it was composed or uttered, it is not only very ancient, but is a pious form of praise, and fit to excite a spirit of devotion in the reader. *Dr. Nicholls, Dean Comber.*

It is now very seldom used, at least in parochial churches: it contains however a noble acknowledgment of the glory of God in his works of creation, the memorial of which was the original design of the sabbath-day: and might be justly preferred to the former hymn, whenever there is particular occasion to return thanks for the blessings of nature. *Abp. Secker.* Or when the lesson is out of Daniel. *Bp. Sparrow.* When we would glorify God for his works; or when the lesson treats of the creation, or any wonderful act of God's providence. *Dean Comber.*

When in the course of this hymn we call upon "the angels and spirits of the righteous," upon the "heavens" and the other works of creation to "bless the

the Lord: praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord: praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord: praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Sun, and Moon, bless ye the Lord: praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord: praise him, and magnify him for ever.

O ye Showers, and Dew, bless ye the Lord: praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord: praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord: praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord: praise him, and magnify him for ever.

O ye Nights, and Days, bless ye the Lord: praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord: praise him, and magnify him for ever.

O ye Lightnings, and Clouds, bless ye the Lord: praise him, and magnify him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnify him for ever.

O ye Mountains, and Hills, bless ye the Lord: praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord: praise him, and magnify him for ever.

O ye Wells, bless ye the Lord: praise him, and magnify him for ever.

O ye Seas, and Floods, bless ye the Lord: praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord: praise him, and magnify him for ever.

O all ye Beasts, and Cattle, bless ye the Lord: praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord: praise him, and magnify him for ever.

O let Israel bless the Lord: praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord," this is plainly no more than a figure of speech, though a very sublime one: lending as it were a tongue even to inanimate creatures; and calling both on those who do not, and those which cannot, hear us, to glorify our common Maker, just as is done in the 148th Psalm, of which this Canticle is an evident imitation. *Abp. Secker.*

[b] *Benedicite,*] This Canticle is so called, because in the Latin version it begins with these words. It is called "The Song of the Three Children," because Hananiah, Mishael, and Azariah, (whom the prince of the Eunuchs named Shadrach, Meshach, and Abednego, Dan. i. 7,) are reported to have sung it in the burning fiery furnace, into which they were cast by order of Nebuchadnezzar for adhering stedfastly to their God, Dan. iii. 19, &c.; and in which God preserved them in a miraculous manner, ver. 27. *Dr. Bennet.*

This and the Te Deum are the only hymns used in our service, that are of man's composing. Our Church being careful, even beyond all the ancient churches, in singing to God, to sing in the words of God. *Dr. Bisse.*

¶ *Then shall be read in like manner*[c] *the Second Lesson, taken out of the New Testament*[d]. *And after that, the Hymn following*[e]; *except when that shall happen to be read in the Chapter for the Day, or for the Gospel on* St. John Baptist's *Day.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel: for he hath visited, and redeemed his people;

And hath raised up a mighty salvation for us: in the house of his servant David;

As he spake by the mouth of his holy Prophets: which have been since the world began;

That we should be saved from our enemies: and from the hands of all that hate us;

To perform the mercy promised to our forefathers: and to remember his holy Covenant;

To perform the oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might serve him without fear;

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[c] *Then shall be read in like manner*] Namely "distinctly, with an audible voice, &c." as in the rubrick before the first lesson. *Dr. Bennet.*

[d] — *the Second Lesson, taken out of the New Testament.*] The cause of reading first the Old Testament, then the New, and always somewhat out of both, is most likely to have been that which Justin Martyr and St. Augustin observes in comparing the two Testaments. "The apostles," saith the one, "have taught us, as themselves did learn, first the precepts of the Law, and then the Gospels. For what else is the Law, but the Gospel foreshewed? What other the Gospel, than the law fulfilled?" In like sort the other, "What the Old Testament hath, the very same the New containeth; but that which lieth there as under a shadow, is here brought forth into the open sun. Things there prefigured are here performed." Again, "In the Old Testament there is a close comprehension of the New: in the New, an open discovery of the Old." To be short, this method of publick reading either purposely did tend, or at the least wise doth fitly serve, that from smaller things the minds of the hearers may go forward to the knowledge of greater, and by degrees climb up from the lowest to the highest things. *Hooker.*

As by this harmony of the lessons the faith of the hearers is established; so by the order, wherein they are read, the understanding is enlightened. Whilst therefore the lessons, whether out of the Old or New Testament, are read in our ears, we should not let them pass away as a vulgar history, or an idle legend, or as the word of man; but reverently listen to it, as it is in truth the word of God. For the minister in reading the Scriptures is, even as Aaron was, the mouth of God to the people: for which cause he is directed to turn his face to them as speaking to them from God, and to read standing, to signify his authority. When therefore he standeth up in order to read the lesson, let every devout hearer take that advice, which Eli gave to Samuel, waiting likewise in the sanctuary, saying within himself; "Speak, Lord; for thy servant heareth," 1 Sam. iii. 9. And let us not only hearken but apply what we hear; if examples, let these lead us; if precepts, let these teach us; if commands, let these bind us; if promises, let these encourage us; if threats, let these warn us; if mercies, let these comfort us; if judgments, let these awaken us. In whatsoever way the Lesson brings us instruction in righteousness, which it always does in some way, let us at the close answer with the congregation of Israel, saying in our hearts, "all that the Lord hath spoken, we will do." Exod. xix. 8. *Dr. Bisse.*

[e] *And after that, the Hymn following;*] When the Gospel was first published to the world, the angels sang praise; and all holy men, to whom it was revealed, entertained these "good tidings" with great joy. And since it is our duty also, whenever we hear the Gospel read, to give glory to God, therefore the Church appoints this hymn, which was composed by holy Zacharias upon the first notice that God had sent a Saviour to mankind, and is one of the first Evangelical hymns indited by God's Spirit upon this occasion. Its original therefore is divine, its matter unexceptionable, and its fitness for this place unquestionable. *Dean Comber.*

This prophecy of Zacharias, called "Benedictus" for the reason already mentioned, was uttered on the birth of John the Baptist; and is a thanksgiving for the redemption of mankind, of which he was to publish the speedy approach. It copies very nearly the style of the Jewish prophets, who described spiritual blessings by temporal imagery. Thus, meaning to praise the "Father of mercies," 2 Cor. i. 3, for delivering all nations from the dominion of the wicked one, it "blesses the Lord God of Israel, for saving his people from their enemies, and from the hand of those that hate them." Now this kind of language was laid aside after our Saviour's ascension: and therefore the prophecy before us is not of later date, but genuine. Yet it sufficiently explains, to what sort of "salvation" it refers: by mentioning "the remission of sins, the giving of light to them that sit in darkness, and the guiding of their feet into the way of peace." And so it may teach us both the fitness and the method, of assigning to the Old Testament predictions an evangelical interpretation. The people, in repeating it, should remember, that the words, "And thou, Child, shalt be called the Prophet of the Highest," belong, not to our Saviour, but to the Baptist. And it is easily to be apprehended, that if, in the dawning which preceded "the Sun of Righteousness," Mal. iv. 2, good Zacharias offered up his thanks with such transport, we, to whom He shines out in full splendour, ought to recite it with double gratitude. *Abp. Secker.*

Though the 100th Psalm is almost constantly used after the second lesson, there seems no good reason why this hymn should be laid aside. They are both equally indited by the Holy Spirit, and both admirably calculated to assist the devotion, and elevate the affections, of a Christian congregation: and the hymn being placed first, seems to have been intended for more general use than the psalm. *Waldo.*

The Church hath appointed two songs of praise and thanksgiving to be used, either of them after each lesson: but not so indifferently, but that the former practice of exemplary churches and reason may guide us in the choice. For the "Te Deum," "Benedictus," "Magnificat," and "Nunc dimittis," being the most expressive jubilations and rejoicings for the redemption of the world, may be said more often than the rest, especially on Sundays and other festivals of our Lord. *Bp. Sparrow.*

In holiness and righteousness before him: all the days of our life.

And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people: for the remission of their sins,

Through the tender mercy of our God: whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm,*

Jubilate Deo[f]. Psalm c.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be sung or said the Apostles' Creed*[g] *by the Minister and the people*[h], *standing*[i]: *except only such days*[k] *as the Creed of* Saint Athanasius *is appointed to be read.*

I Believe in God[1] the Father Almighty, Maker of heaven and earth: Heb. xi. 6. 1 Cor. viii. 6. Gen. xvii. 1.

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[f] *Or this Psalm, Jubilate Deo.*] So called from its commencement in Latin. When the Benedictus is not used, there is appointed another divine hymn taken out of the Old Testament, but wholly respecting the evangelical state there revealed to holy David. The title it bears in the Bible is "a psalm of praise;" and it was first composed for a form of publick thanksgiving to be sung by course at the oblation of the peace-offering, and so may well be used by us after we have heard the Gospel of peace; after which it seems to have been sung about the year 450. *Dean Comber.* It was introduced into this part of our service for variety in King Edward's second book. *Wheatly.*

The 100th Psalm, which being shorter than the Benedictus, we use the more frequently on account probably of the service being long, is peculiarly proper after a lesson from the Gospel, since it peculiarly relates to the Gospel times: as appears from its inviting "all lands to be joyful in the Lord;" declaring them equally "God's people, and the sheep of his pasture;" and calling on them equally to "go into his gates, and praise him for his mercy and truth." And may we all accordingly so praise and serve Him "in his courts" here below, that we may for ever "dwell in his tabernacle and rest on his holy hill" above, through Jesus Christ our Lord. Ps. xv. 1. *Abp. Secker.*

[g] *Then shall be sung or said the Apostles' Creed*] Which is placed between the third part of the daily service of our Church, namely, the lessons, and the fourth part, namely, the petitions, that we may express that faith in what we have heard, which is the ground of what we are about to ask. For as "faith cometh by hearing, and hearing by the word of God," Rom. x. 17, so we must "ask in faith," if we "think to receive any thing of the Lord," James i. 6, 7. For "how shall we call upon him, in whom we have not believed?" Rom. x. 14. But as all the doctrines of Scripture, though equally true, are not of equal importance; the more necessary articles have been, from the beginning of Christianity, collected into one body, called in Scripture "the form of sound words," 2 Tim. i. 13; "the words of faith," 1 Tim. iv. 6; "the principles of the doctrine of Christ," Heb. vi. 1; but in our common way of speaking at present, "the Creed," from the Latin word, Credo, which signifies "I believe." Now the ancient churches had many such Creeds: some longer, some shorter; differing on several heads in phrase, but agreeing in method and sense: of which that called "the Apostles' Creed" is one. And it deserves this name, not so much from any certainty, or great likelihood, that the apostles drew it up in these very expressions: though some, pretty early, and many since, have imagined they did: as because it contains the chief apostolick doctrines; and was used by a Church, which, before it grew corrupt, was justly respected as the chief apostolick settlement, I mean, the Roman. *Abp. Secker.*

The opinion which ascribes the framing of this Creed to the apostles in person, though as ancient as the first account we have of the Creed itself from Ruffinus in the year 390, is yet rendered highly improbable, as by many collateral reasons, so especially by this argument, that it is not appealed to in elder times as the sacred and unalterable standard. And therefore our excellent Church with due caution styles it in her 8th Article, "that which is commonly called the Apostles' Creed." But though it seems not to have been compiled or formally drawn up by the apostles themselves, yet is its authority of sufficient strength; since it may still be demonstrated to be the apostles', or rather the apostolick, Creed, in three several respects: First, as it is drawn from the fountains of apostolical Scripture. Secondly, as it agrees in substance with the confessions of all orthodox churches, which make up the apostolick Church in the extended meaning of the word. Thirdly,

2 Cor. i. 3. John i. 18. And in Jesus Christ[m] his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pi- Matt. i. 20. Luke i. 27. 31. 35. Matt. xxvii. 2. 26. 35. 50. 59, 60.

as it was the Creed of an apostolick Church in the restrained sense of that term, denoting a Church founded by the apostles, as was that at Rome. *Kennet.*

Though this Creed be not of the apostles' immediate framing, yet it may be truly styled apostolical, not only because it contains the sum of the apostles' doctrine, but also, because the age thereof is so great, that its birth must be fetched from the very apostolick times. It is true, the exact form of the present Creed cannot pretend to be so ancient by four hundred years; but a form, not much different from it, was used long before. Irenæus, the scholar of Polycarp, the disciple of St. John, where he repeats a Creed not much unlike to ours, assures us, that "the Church, dispersed throughout the whole world, had received this faith from the apostles and their disciples;" which is also affirmed by Tertullian of one of his Creeds, that "that rule of faith had been current in the Church from the beginning of the Gospel:" and, which is observable, although there was so great a diversity of Creeds, as that scarce two churches did exactly agree therein, yet the form and substance of every Creed was in a great measure the same; so that except there had been, from the very plantation of Christianity, a form of sound words, or a system of faith, delivered by the first planters thereof, it is not easy to conceive, how all churches should harmonize, not only in the articles themselves into which they were baptized, but, in a great measure also, in the method and order of them. *Lord Chancellor King.*

The Creed itself was neither the work of one man, nor of one day; but the composure of it was gradual. First, several of the articles therein were derived from the very days of the apostles: these were the articles of the existence of God, the Trinity; that Jesus was Christ, or the Saviour of the world; the remission of sins; and the resurrection of the dead. Secondly, the others were afterwards added by the primitive doctors and bishops, in opposition to gross heresies and errors, that sprung up in the Church. *Lord Chancellor King.* It hath been received in all ages with the greatest veneration and esteem. The ancients declare their respect and reverence for it with the most noble and majestick expressions: and in these latter times, throughout several centuries of years, so great a deference hath been rendered thereunto, that it hath not only been used in baptism, but in every publick assembly it hath been usually, if not always read, as the standard and basis of the Christian faith. *Lord King.*

But neither this, nor any other Creed, hath authority of its own, equal to Scripture; but derives its principal authority from being founded on Scripture. Nor is it in the power of any man or number of men, either to lessen or increase the fundamental articles of the Christian faith: which yet the Church of Rome, not content with this its primitive Creed, hath profanely attempted; adding twelve articles more, founded on its own, that is, on no authority, to the ancient twelve, which stand on the authority of God's word. But our Church hath wisely refused to go a step beyond the original form; since all necessary truths are briefly comprehended in it, which it is the duty of every one of us firmly to believe, and openly to profess. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom. x. 10. *Abp. Secker.*

The place of the Creed in our Liturgy is, first, immediately after the lessons of holy Scripture out of which it is taken; and since faith comes by hearing God's word, and the Gospel doth not profit without faith, therefore it is very fit, upon hearing thereof, we should exercise and profess our faith. Secondly, the Creed is placed just before the Prayers, as being the foundation of our petitions; we cannot call on Him, on whom we have not believed, Rom. x. 14; and since we are to pray to God the Father in the name of the Son, by the assistance of the Spirit, for remission of sins, and a joyful resurrection, we ought first to declare, that we believe in God the Father, the Son, and the Holy Ghost, and that there is remission here and resurrection hereafter to be had for all true members of the catholick Church, and then we may be said to pray in faith. And hence St. Ambrose and St. Augustin advise Christians to say it daily in their private devotions; and so our old Saxon councils command all to learn and use it, not as a prayer (as some ignorantly or maliciously object), but as a ground for our prayers, and a reason for our faith and hope of their acceptance: upon which account also, as soon as persecution ceased, and there was no danger of the heathens overhearing it, the Creed was used in the public service.

And there are many benefits which we may receive by this daily use of it. For, first, This fixes it firmly in our memories, that we may never forget this blessed rule of our prayers, nor be at any time without this necessary touchstone to try all doctrines by. Secondly, Thus we daily renew our profession of fidelity to Almighty God, and repeat that watchword which was given us when we were first listed under Christ's banner, declaring thereby that we retain our allegiance to Him, and remain his faithful servants and soldiers; and no doubt that will move Him the sooner to hear the prayers, which we are now making to Him for his aid. Thirdly, By this we declare our unity amongst ourselves, and shew ourselves to be members of that holy catholick Church, by and for which these common prayers are made: those who hold this one faith, and those only, have a right to pray thus; nor can any other expect to be admitted to join in them; and therefore this Creed is the symbol and badge to manifest who are fit to make these prayers, and receive the benefit of them.

Wherefore in our daily use of this sacred form, let us observe these rules. First, To be heartily thankful to God for revealing these divine, mysterious, and saving truths to us; and, though the "Glory be to the Father," &c., be only set at the end of St. Athanasius's Creed, yet the duty of thanksgiving must be performed upon every repetition of this Creed also. Secondly, We must give our positive and particular assent to every article as we go along, and receive it as an infallible oracle from the mouth of God, and for this reason we must repeat it with an audible voice after the minister, and in our mind annex that word "I believe" to every particular article; for, though it be but once expressed in the beginning, yet it must be supplied, and is understood in every article: and to shew our consent the more evidently, we must stand up when we repeat it, and resolve to stand up stoutly in defence thereof, so as, if need were, to defend it, or seal the truth of it with our blood. Thirdly, We must devoutly apply every article, as we go along, to be both a ground for our prayers, and a guide to our lives; for, if we rightly believe the power of the Father, the love of the Son, and the grace of the Holy Ghost, it will encourage us (who are members of the catholick Church) to pray heartily for all spiritual and temporal blessings, and give us very lively hopes of obtaining all our requests. Again,

late, Was crucified, dead, and buried, Acts ii. 27. He descended into hell[n]; The third day he rose again from the dead, 1 Cor. xv. 4. He ascended into heaven, And sit-

since these holy principles were not revealed and selected out from all other truths, for any other end but to make us live more holily; therefore we must consider how it is fit that man should live, who believes that God the Father is his Creator, God the Son his Redeemer, and God the Holy Ghost his Sanctifier; who believes that he is a member of that catholick Church, wherein there is a communion of saints, and remission for sins, and shall be a resurrection of the body, and a life everlasting afterwards. No man is so ignorant, but he can tell what manner of persons they ought to be who believe this, and it is evident that whoever firmly and fully believes all this, his faith will certainly and necessarily produce a holy life. *Dean Comber.*

[h] — *by the Minister and the people,*] That is, by the whole congregation; because it is the profession of every person present, and ought therefore to be personally pronounced by every one of them, the more expressly to declare their belief of the same to each other, and consequently to the whole Christian world, with whom they maintain communion. Accordingly the form runs in the singular number: the minister not saying in the name of the congregation, "We believe in God, &c.," but each person saying in his own name, "I believe in God, &c." That the congregation may repeat their Creed as they ought, they should frequently reflect on the great importance of it. And it is much to be desired that the clergy should not begin it or proceed with it hastily: but so as to allow the congregation leisure to begin together with them, and to go through the whole form with due deliberation. *Dr. Bennet.*

This open "confession with the mouth," to be made by all the people, is chiefly with regard to men; before whom hereby as we give glory to God, so we call upon others to be witnesses, approvers, and followers of our faith. For with regard to God, who seeth the heart, it is sufficient to a man's righteousness or justification in his sight, if he "believeth with the heart." And in this respect also the practice of the Church of Rome seems deficient; which appoints the Creed, as well as the Lord's Prayer, to be said secretly; that is, either mentally, with the heart, not with the mouth, which is no confession at all; or silently by every one to himself, not audibly in the hearing of the congregation; which defeats the intended acts of confession, namely, the satisfying of the congregation that we hold the same faith, and the confirming and encouraging of them in the same. *Dr. Bisse.*

[i] — *standing:*] It should not be by any means with negligence or indifference that we profess our faith: for what we believe is the only just foundation of what we do, or hope, or fear. On this account we "stand" at the repeating of the Creed; to express our stedfastness in it, and our readiness to "contend earnestly" in every proper method "for the faith once delivered to the saints," Jude ver. 3. *Abp. Secker.* In Poland and Lithuania, nobles used formerly to draw their swords, in token that, if need were, they would defend and seal the truth of it with their blood. *Wheatly.*

Turning at the same time towards the east, as many do, is an ancient custom; as indeed, in most religions men have directed their worship some particular way. And this practice being intended only to honour Christ, "the Sun of Righteousness," who hath risen upon us, to enlighten us with that doctrine of salvation, to which we then declare our adherence; it ought not to be condemned, as superstition: and yet, being neither obligatory in itself nor commanded by authority, the omission of it ought not to be censured, as irreverence or disobedience. *Abp. Secker.*

Most churches are so contrived that the greater part of the congregation faces the east. The Jews in their dispersion throughout the world, when they prayed, turned their faces towards the mercy-seat and cherubim, where the ark stood. See 2 Chron. vi. 36—38. Daniel was found praying toward Jerusalem, Dan. vi. 10, because of the situation of the temple. And this has always been esteemed a very becoming way of expressing our belief in God, namely, by turning to the east, that quarter of the heavens, where He is supposed to have his peculiar residence of glory. *Collis.* The Christians from the beginning built their churches, and worshipped towards the east, because they expected our Saviour who is called the Day-Spring from on high, to come from thence. In that part also the holy table or altar is placed, where God affords his most gracious and mysterious presence. *Clutterbuck.* See note from Dr. Bisse before the Nicene Creed.

[k] — *except only such days* &c.] These days are enumerated in the rubrick before the Athanasian Creed. Our Church has with good reason ordered the omission of this Creed, when the other is appointed: because that Creed contains much the same articles as this, but some of them expressed in a fuller manner. *Dr. Bennet.*

[l] *I believe in God* &c.] Paraphrase on the Apostles' Creed.

I make this confession of my faith, relating to those truths, which upon the testimony of God Himself are revealed unto me. I. I believe, that there is one only God, Deut. iv. 35; 1 Cor. viii. 6; that He is Father to all men by creation, Mal. ii. 10; by redemption, Deut. xxxii. 6; adoption, 1 John iii. 1; but in a peculiar manner the Father of our blessed Lord by eternal generation, Heb. i. 1, 2; John vi. 57. I believe farther, that this one God is "Almighty," and is vested with an infinite power of doing all things, Isa. xlv. 12; Rev. xix. 6; and governing all things at his pleasure, 1 Chron. xxix. 11; Jer. xvi. 21; that He was "the Maker of heaven and earth," that is, the whole world and every thing contained therein, Exod. xx. 11; John i. 10; Col. i. 16.

II. I believe likewise "in Jesus Christ," being verily persuaded, that He is what his name "Jesus" signifies, the Saviour of the world, Luke i. 31; Matt. i. 21; Acts xiii. 23. That He is "Christ" or the Messiah, which was so long before his coming promised under the Old Testament, Gen. xxi. 12, and xlix. 10; Mal. iii. 1. That He is the "only Son" of God, begotten from all eternity, partly, as being said to come down from heaven, John vi. 38; partly because He is recorded in Scripture to have made the worlds, Heb. i. 2; Col. i. 16: partly, by reason He is frequently called God, John i. 1; Phil. ii. 6, 7; 1 Tim. iii. 16; Rom. ix. 5; but chiefly, because of the divine essence being communicated to Him, John xvi. 15, and v. 26; 2 Cor. iv. 4; and that, in a manner different from all created beings, Heb. i. 13. Who is likewise "our Lord" by being the true Jehovah or Lord, Hos. i. 7; Matt. iii. 3; by having all things put under his dominion, Ps. ex. 5; by redeeming us from the power of the devil, who before had got the mastery over us, Heb. ii. 14; Col. ii. 15; by purchasing us by his blood, Acts xx. 28; Eph. i. 7; by our voluntarily becoming his servants and scholars

teth on the right hand of God the
Mark xvi 19. Father Almighty; From thence he shall come to judge the quick and the dead. Matt. xxv. 31, 32. Acts x. 42. Matt. xxviii. 19. 2 Cor. xiii. 14. 1 John v. 7.

by baptism, Rom. vi. 6. 13. I believe further, that though Christ was true man, Heb. iv. 15, yet He was not produced after the ordinary manner of human conception, but by the overshadowing "of the Holy Ghost," Luke i. 35; "was born of Mary," a poor maid of the lineage of David, who continued a "virgin" notwithstanding that miraculous birth, Luke i. 27; that He suffered an ignominious death as was foretold, Isa. liii. 9; Mark ix. 12: and this at the time when "Pontius Pilate" was governor under the Romans in Judea, Matt. xxvii. 2: was nailed to a cross, a terrible and scandalous punishment, by which the Romans used to put their wicked slaves to death: that under this grievous torture He became really "dead," Luke xxiii. 46; Mark xv. 37: and after that by a kind disciple was "buried," John xix. 38: and "descended into hell," or hades, the repository or place of separate souls, Isa. v. 14; Ps. xvi. 10: on "the third day" after his crucifixion He "rose again," Matt. xvi. 21; Mark ix. 31: as He had before foretold, Matt. xxvii. 63: after that, in the sight of a great many credible witnesses, He in a most glorious manner "ascended up into heaven," Luke xxiv. 50, 51; Acts i. 9, 10: as the prophet had long before predicted, Ps. lxviii. 18; Micah ii. 13: and was shortly after advanced to a most especial honour, which was never vouchsafed to any person before, Heb. i. 13; "to sit on the right hand of God," Luke xxii. 69; 1 Pet. iii. 22: which is a place of the greatest dignity in heaven, 1 Kings ii. 19; Heb. viii. 1: where He has begun his spiritual kingdom, and treads upon the necks of the great enemies of his jurisdiction; sin, Rom. vi. 14; satan, Heb. ii. 14; and death, 1 Cor. xv. 26: who, at the end of the world, shall come in a triumphant and glorious procession attended with the angels, 2 Thess. i. 7; Matt. xxv. 31; and shall have all power committed to Him, John v. 22. 27; Acts xvii. 31, to judge those who shall then be alive, 1 Thess. iv. 15; 1 Cor. xv. 51; and those who shall be raised up from their graves, Matt. xxv. 32.

III. I believe "the Holy Ghost" to be very God, and the third Person of the blessed Trinity; that He is not a virtue or grace, as some fondly imagine, but a person, Eph. iv. 30; Rom. viii. 26; Acts x. 19: who is called frequently "the Comforter," John xiv. 26; xv. 26; xvi. 7: and is expressly named God, Acts v. 3, 4. I further believe, that there is a number of men, sequestered from the rest of the world by faith in Christ, and governed by his laws; who have continued throughout all ages from the apostles' time, and shall do so to the coming of Christ, which I call "the Catholick Church," which is "holy," 2 Tim. ii. 19, by reason of the holy profession, which they are called to; though all the particular members are not so, Matt. xiii. 24. 47. It is likewise "Catholick" or universal, because of its diffusiveness throughout the world, Matt. xxviii. 19; Luke xxiv. 47. I believe that there is a "communion of the saints" and elect people of God, 1 Cor. vi. 11; Eph. i. 13; with God the Father, 1 John i. 3; with God the Son, John xvii. 21; 1 Cor. i. 9; with the Holy Ghost, Phil. ii. 1; Rom. viii. 9; and with all the saints in all the churches now upon earth, 1 John i. 7; as also with all the saints departed, Heb. xii. 22, 23. I believe further, that, whereas by our sins we are become debtors to God's justice, 1 John iii. 4; Matt. v. 22; so through the blood of Christ, who has made satisfaction for them, Matt. xx. 28; 2 Cor. v. 18; Rom. v. 10; Col. i. 20; we may obtain "forgiveness" of them, not only in baptism, Acts ii. 38; Acts xxii. 16; Eph. v. 26; but afterwards if we truly repent of them, 1 John iv. 10; 1 John ii. 1. I believe likewise "the resurrection of the body," not only as a thing possible to be done by an almighty agent, Luke i. 37; Acts xxvi. 8; Matt. x. 28: but as a thing generally expected by the Jews, Job xix. 25; Dan. xii. 2: that this is clearly promised under the Gospel, Rom. xiv. 9; viii. 11; 1 Cor. xv. 21: and moreover that the selfsame body shall rise again, 1 Cor. xv. 23; Rom. viii 11; 2 Cor. v. 10: and lastly, that the resurrection shall extend to bad as well as good men, 1 Cor. xv. 22; John v. 28. Finally I believe the "everlasting" duration of all bad men in misery, Matt. xxv. 41. 46; x. 28; Luke iii. 17; Rev. xx. 10; and of all good men in a state of glory, which does arise from a vacancy from all sorrow, Rev. xxi. 4; from the vision of God, 1 Cor. xiii. 12; 1 John iii. 2; as also from unspeakable pleasures, which they shall then partake of, 1 Cor. ii. 9. Amen. *Dr. Nicholls.*

[m] *And in Jesus Christ*] It is usual for our congregation to bow, when we come to this article of the Creed: agreeably to a pious ordinance of our Reformers, first established by the Queen's Injunctions, 1559, and afterwards incorporated into the Canons of the year 1603. It is there provided, that "when in time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed, testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment, that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world, in whom alone, all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised." *Collis.*

See the note from Dr. Bisse and Hooker on the rubrick before the Nicene Creed.

[n] *He descended into hell;*] The meaning is, that his soul, being separated from his body by a real transition and local motion, went into the unseen region of spirits; where, according to the laws of death, it remained amongst other religious and pious departed souls till the resurrection of his body on the third day. In the ancient English dialect the word "Hell" was taken in a large sense for the general receptacle of all souls whatsoever, and it is so used in the old translation of the Psalms in our Common Prayer Book, Ps. lxxxix. 47. Which sense may be confirmed from the primary and original signification of the word: according to which it imports no more than an invisible and hidden place, being derived from the old Saxon word *Hil*, which signifies to hide, or from the participle thereof *Helled*, that is to say, hidden or covered: as in the western parts of England at this very day to "hele" over any thing signifies amongst the common people to cover it: and he, that covereth an house with tile or slate, is called an *Helliar*. Whence it appears that the word "Hell" according to its primitive notion exactly answers to the Greek word, "Hades," which signifies the common mansion of departed souls, and was so called because it is an unseen place. *Lord Chancellor King.*

The assertion in the Creed is founded on Ps. xvi. 10, where David prophesies of Christ, what St. Peter in the Acts explains of Him, that "his soul should not be left in hell," Acts ii. 24—32; which imports that once He was there. The most common meaning, not only amongst heathens, but amongst Jews and the first Christians, of the word "Hades," here translated

I believe in the Holy Ghost[o]; The holy Catholick[p] Church; The Communion of Saints[q]; The Forgiveness of sins; The Resurrection of the

Eph. i. 22. 23; ii. 19—21; v. 25, 26, 27. Rom. xii. 5. 1 John i. 3. 2 Cor. xiii. 14. Heb. i. 14. 1 John i. 7. Acts ii. 42. Heb. xii. 22, 23.

Acts xiii. 38. 1 Cor. xv. 20—22. 42. Phil. iii. 21. Matt. xxv. 46.

"Hell," was in general that invisible world, one part or another of which the souls of the deceased, whether good or bad, inhabit. Probably therefore all that was intended to be taught by this part of the Creed is, that when He died, as his body was laid in the grave, so his spirit went where other separate spirits are. And we should remember, in repeating these words of the Creed, that this is the whole of what we are bound to profess by them. But in what part of space, or of what nature, that receptacle is, in which the souls of men continue from their death, till they rise again, we scarce know at all: excepting that we are sure it is divided into two extremely different regions, the dwelling of the righteous, called in St. Luke "Abraham's bosom," where Lazarus was; and that of the wicked, where "the rich man" was; "between which there was a great gulf fixed," Luke xvi. 22, 23. 26. And we have no proof, that our Saviour went on any account into the latter: but since He told the penitent thief, that "he should be that day with him in Paradise," Luke xxiii. 43, we are certain that He was in the former; where "they, which die in the Lord, rest from their labours," and "are blessed;" Rev. xiv. 13; waiting for a still more perfect happiness at the resurrection of the last day. *Abp. Secker.*

[o] *I believe in the Holy Ghost;*] As faith in God is confessedly the foundation of all religion, so the belief of the true God, as revealed to us in the holy Scriptures under the personal distinction of "the Father, the Son, and the Holy Ghost," is douhtless the first principle of Christianity. On this principle the Creed proceeds. The first article of our belief is in "God the Father Almighty." We next declare our faith in the second Person of the ever-blessed Trinity, "his only Son, our Lord Jesus Christ." We then proceed to the third Person, "I believe in the Holy Ghost." Here ends the principal part of the Creed. And it were to be wished, that, in repeating it, a pause were here made to distinguish it from what follows. For hitherto we have declared our faith in the holy Trinity, into whose name we were baptized. The remaining articles relate to some of the most important doctrines of our religion, which we are required indeed firmly to believe, because they are revealed to us by the word of God: but, when we profess our belief in these, it is in a somewhat different and more restrained sense than when we say, we "believe in God the Father Almighty, in our Lord Jesus Christ, and in the Holy Ghost." For to believe in the divine Being implies, not only a firm and steady belief of the existence and perfections of God; but also an hearty trust and dependence on Him, a reliance on his promises, a submission to his will, and an entire devotion of ourselves to his service. This is that true and lively faith, which alone will be available to our salvation; and this we should always most sincerely and cordially profess, when we declare our belief in the blessed Trinity. Thus when we say "I believe in the Holy Ghost" we should not confine our thoughts to the nature or essence of the Holy Spirit, as being one with the Father and the Son, though that is the first thing intended to be thereby acknowledged; but extend them to the offices He sustains in the work of our redemption as our sanctifier and comforter; and to our consequent obligations to adore and obey Him. Then follows, "the holy Catholick Church; to believe in which, or rather to believe which, signifies only, that we believe that there is such a general society of Christians dispersed throughout the world: not confined to any particular age, or nation, but catholick, or universal, according to the descriptions so often given of it in the sacred writings. This distinction is carefully observed in the Nicene Creed; where after the article of belief in the Holy Ghost, follows; not, I believe in, but "I believe one catholick and apostolick Church, I acknowledge one baptism, &c." *Waldo.*

[p] — *Catholick*] The word "Catholick," applied to the Church in our Creed, is no where used in Scripture, but frequently in the early Christian writers: and it means "universal," extending to all mankind. The Jewish Church was not universal, but particular: for it consisted only of one nation; and their law permitted sacrifices only in one temple; nor could several other precepts of it be observed in countries at any considerable distance from thence: but the Christian consists "of every kindred, tongue, and people," Rev. v. 9, equally; and "offers unto the name of God in every place, from the rising of the sun unto the going down of the same, incense and a pure offering," Mal. i. 11. The catholick Church then is the universal Church, spread through the world: and the catholick faith is the universal faith; "that form of doctrine," which the apostles "delivered," Rom. vi. 17, to the whole Church, and it received. What this faith was, we may learn from their writings, contained in the New Testament: and at so great a distance of time, we can learn it with certainty no where else. Every church or society of Christians, that preserves this catholick or universal faith, accompanied with true charity, is a part of the catholick or universal Church: and because the parts are of the same nature with the whole, it hath been usual to call every Church singly, which is so qualified, a catholick Church. And in this sense, Churches, that widely differ in several notions and customs, may, notwithstanding, each of them, be truly catholick Churches. But the Church of "Rome," which is one of the most corrupted parts of the catholick Church, both in faith and love, hath presumed to call itself the whole catholick Church, the universal Church; which it no more is, than one diseased limb, though perhaps the larger for being diseased, is the whole body of a man. And by attempting to exclude us, they take the direct way to exclude themselves, unless God impute their uncharitable way of thinking and acting, as we hope He will, to excusable ignorance and mistake. The Church of England pretends not indeed absurdly, to be the whole catholick Church; but is undoubtedly a sound and excellent member of it. So that we have much better ground to call ourselves Catholicks, than they; were such names worth disputing about, which they are not: only one would not flatter and harden them, by giving them a title, which they both claim unjustly, and turn into an argument against us. *Abp. Secker.*

[q] *The Communion of Saints;*] The word "saints" is of the same meaning with the word "holy;" and therefore comprehends all Christians in the same manner as has been already explained. Having "communion" is being entitled to partake of benefits and kindnesses, and bound to make suitable returns for them. And thus Christians, or Saints, have communion or "fellowship" with "the Father from whom cometh down every good and perfect gift:" with his Son Jesus Christ, 1 John i. 3; James i. 17; through whom forgiveness and mercy is conveyed to us: with the Holy Ghost, whose sanctifying graces are conferred on such, as duly qualify their hearts

body, And the life everlasting. Amen[r].

¶ *And after that, these Prayers*[s] *following, all devoutly kneeling*[t]*; the Minister first pronouncing with a loud voice,*

The Lord be with you. Ruth ii. 4. 2 Thess. iii. 16. 2 Tim. iv. 22.

Answer. And with thy spirit.

for the reception of them. And for these blessings we owe all thankfulness and all duty, in thought, word, and deed. Christians have also communion with the holy angels; as these "are ministering spirits sent forth to minister for them who shall be heirs of salvation," Heb. i. 14: and undoubtedly we ought to think of what they do for us, with an inward sense of gratitude and love. But, as we are unacquainted with particulars, we can make no particular acknowledgments: nor ought we to make any general ones, by outward expressions of respect: since "worshipping God alone" is commanded, Matt. iv. 10; and worshipping angels condemned in Scripture, Col. ii. 18.

With respect to those of our own nature, we are bound so far to hold communion even with the worst of unbelievers, as not only to do them every kind of justice, but sincerely to wish, and, if occasion offer, heartily endeavour, their good, both in body and soul. But to all, "who have obtained the like precious faith with ourselves," 2 Pet. i. 1, we bear a still nearer relation; as being, in a peculiar sense, children of the same Father, disciples of the same Master, animated by the same Spirit, members of the same body. And these things oblige us to the utmost care of preserving, by prudent order and mutual forbearance, as much unity in the Church, as we possibly can.

Such indeed, as obstinately deny the fundamental doctrines, or transgress the fundamental precepts of Christianity, ought to be rejected from Christian communion. But to renounce communicating with any others, who are willing to admit us to it on lawful terms, is the way to cut off ourselves, not them, from the body of Christ: who yet, we doubt not, will allow those on both sides to belong to his Church, who through pardonable passions or mistakes will not allow one another to do so.

And, as we should maintain communion with all proper persons, we should shew our disposition to it in all proper ways: attend on the publick instructions, join in the publick worship, sacraments, and discipline, which our Lord hath appointed; and keep the whole of them pure from all forbidden or suspicious alterations or mixtures: avoid, with great care, both giving and taking needless offence, in respect to these or any matters; and by all fit means "edify one another in love," Rom. xiv. 19; Eph. iv. 16: "obeying those, who are set over us;" condescending to those, who are beneath us; esteeming and honouring the wise and virtuous; teaching and admonishing the ignorant and faulty; bearing with the weak, relieving the poor, and comforting the afflicted.

Nor have we "communion" only with the "saints" on earth, but are of one city and one family, with such, as are already got safe to heaven. Doubtless they exercise that "communion" towards us by loving and praying for the brethren, whom they have left behind them. And we are to exercise it towards them; not by addressing petitions to them, which we are neither authorized to offer, nor have any grounds to think they can hear; but by rejoicing in their happiness; thanking God for the grace, which He hath bestowed on them, and the examples, which they have left us; holding their memories in honour; imitating their virtues; and beseeching the Disposer of all things, that, having followed them in holiness here, we may meet them in happiness hereafter; and become, in the fullest sense, "fellow-citizens with the saints and of the houshold of God," Eph. ii. 19: "having with all those, that are departed in the true faith of his holy name, our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord. Amen." See *Burial Office. Abp. Secker.*

[r] *Amen.*] That is, this confession or declaration of my belief I make sincerely, in the face of God, and of the whole church. *Dr. Bennet.*

We shall constantly perceive the vigour of our practice to be proportionable to the steadiness and liveliness of our faith: what revives one will always quicken the other. From every doctrine in the Creed issues a commandment; and the doctrine stirs us up to keep the commandment.

When by reciting the Creed we declare our belief in God, the Father, the Son, and the Holy Ghost, with all that each has done for us; we should "love the Father" for his tender love, adore the "Almighty" for his infinite power, and commit our souls to Him in well-doing as to a faithful "Creator."

From "Jesus" we should seek salvation: from "Christ" the anointed, as a Prophet, instruction; as a Priest, atonement; as a King, protection; as the "only-begotten Son," the adoption of children. As "our Lord," we should serve Him, for his "conception," in faith; for his "nativity," in humility; for his "sufferings," in patience; for his "cross," in crucifying sin; for his "death," in mortifying the flesh; for his "burial," in burying the old man with his evil desires; for his "descent," in meditating on the other world; for his "resurrection," in newness of life; for his "ascension and inthronization," in setting our affections on things above, on the pleasures at God's right hand; for his "return," in awe of his second coming; for his "judgment," in judging ourselves before we come to be judged by Him.

From the "Spirit" we should seek the breath of saving grace: that so in the "Church" we may partake of a high and heavenly calling; in the "Holy Church," of sanctification; in the "catholick Church," of "communion" with our brethren in prayers and sacraments: and all this, in order to a firm persuasion of "the remission of our sins," as well as a confident hope of "resurrection," and translation to "life eternal."

Thus is the Creed at once a profession of faith, a manual of devotion, and a directory of practice. "The just shall live by faith." *Bp. Horne.*

[s] *And after that, these Prayers* &c.] Thus far, we trust, that order and variety have fully appeared, the beauty of holiness hath shone forth, in the principal parts of our service, as they are laid down in the Exhortation. We have seen the Church acknowledging her sins in the Confession: then "setting forth God's most worthy praise" in the Psalms; then "hearing his most holy word" in the Lessons; and after that, with one heart and one mouth, declaring her assent to the catholick faith in the Creed. And now having her conscience absolved from her sins, and her affections warmed with thanksgiving, and her understanding enlightened by the word, and her faith strengthened by her publick confession, how fit and prepared is she to enter solemnly on supplication and prayer, and "to ask those things that are necessary as well for the body as the soul," as

Minister. Let us pray[u].
Lord, have mercy upon us[v].

Christ, have mercy upon us[x]. Ps. cxxiii. 3. Luke xvii 13.
Lord, have mercy upon us.

they are appointed in the following parts of the service, namely, the Collects and Litany! *Dr. Bisse.*

Having all repeated our Creed together, and thereby given good proof that we are members of the catholick Church, and such as have a right to join in the prayers thereof, we now prepare ourselves to pray. And since salutations have ever been the expressions and badges of that mutual charity, without which we are not fit to pray, therefore we begin with an ancient form of salutation, taken out of holy Scripture: the minister commencing salutes the people with, "The Lord be with you," Ruth ii. 4; Ps. cxxii. 8; 2 Thess. iii. 16: and they return it with a like prayer, "And with thy spirit," 2 Tim. iv. 22. Which words have been of early use in the Christian Liturgies: and indeed the phrase is the very words of St. Paul; and St. John forbids us to say to any heretick "God speed," 2 John ver. 10, 11. But when the minister hath heard every one in the congregation repeat his faith, and seen by their standing up at it, a testimony of their assent to it, he can now safely salute them all as brethren and members of the true Church: and surely, as difference in religion creates great animosities, so agreement in one faith is an excellent means to beget charity, and to make minister and people heartily pray for one another: the people are going to pray, which they cannot do without God's help, and therefore the minister prays that "the Lord may be with them," to assist them in the duty, according to that gracious promise of our Saviour, that when two or three are met to pray, He will be with them, Matt. xviii. 20. And since the minister prays for all the people, and is their mouth to God, they desire he may, heartily and devoutly, offer up these prayers in their behalf, saying, "The Lord be with thy spirit." *Dean Comber.*

By a man's spirit in Scripture phrase is frequently meant the man himself. So that the people do in reality answer thus, May God be with thee, as thou desirest He may be with us, in the oblation of our joint prayers. In this sense the word is used in the place, whence this form is borrowed, 2 Tim. iv. 22. *Dr. Bennet.*

Till every person has finished the repetition of the Creed, and there is silence in the whole congregation, the minister should not pronounce the words, "The Lord be with you." These words ought also to be pronounced by the minister in a standing posture, they being addressed to the people. And after the people have returned their answer, the minister should still stand and pronounce these words, "Let us pray:" and then give the people time enough to kneel down, that there may not be the least noise, and every person may be perfectly composed, and ready to join, when the minister begins the prayers.

And because these words, "The Lord be with you," and the reply of the people, "And with thy spirit;" and those also, "Let us pray," are all of them directed and spoken, not to Almighty God, but only to men; namely, by the minister and people alternately to each other; therefore care should be taken, that a difference be made in the tone of voice, between these short forms of mutual compellation, and the prayers themselves. *Dr. Bennet.*

[t] — *all devoutly kneeling;*] When we make profession of our faith, we stand; when we acknowledge our sins, or seek unto God for favour, we fall down: because the gesture of constancy becometh us best in the one, in the other the behaviour of humility. *Hooker.*

So generally was this practice adopted and approved in the first ages of the Christian Church, that some of the zealous and holy fathers did not hesitate to rebuke even those who stood during prayers. But if standing was considered an improper posture, what would they think, were they to come into the congregations of modern Christians, and see the greater part of them sitting? They would undoubtedly conclude, either that the spirit of Christianity was materially altered, or that its influence was but little known amongst us. Certainly the religion of the Bible does not consist in the mere external observance of forms; yet it must be allowed, that those forms, which the Bible itself prescribes for general use, ought to be generally adopted: and kneeling in prayer is one of these. *Rogers.*

[u] *Let us pray.*] These words are often used in ancient Liturgies, as well as in ours, and are an excitation to prayer, to call back our wandering, and recollect our scattered thoughts, and to awaken our devotion, bidding us mind what we are about; namely, now when we are about to pray, to pray indeed, that is, heartily and earnestly. The deacon, in ancient services, was wont to call upon the people often, "Let us pray vehemently;" nay, "still more vehemently;" and the same vehemency and earnest devotion, which the manner of these old Liturgies breathed, does our Church in her Liturgy call for, in these words, "Let us pray;" that is, with all the earnestness and vehemency that we may, that our prayers may be such as St. James speaks of, active lively-spirited prayers; for these are they that avail much with God. And there is none of us but must think it needful thus to be called upon and awakened; for thoughts will be wandering, and devotion will abate, and scarce hold out to the prayer's end, though it be a short one; so that well said the old hermit, whom Melancthon mentions in his discourse on prayer, "There is nothing harder than to pray."

These words, "Let us pray," as they are an incitation to prayer in general, so they may seem to be sometimes an invitation to another form of petitioning, as in the Litany and other places; it being as much as to say, Let us collect our alternate supplications by versicles and answers into collects or prayers. In the Latin Liturgies, their rubricks especially, "Preces" and "Orationes" seem to be thus distinguished; that "Preces," or supplications, were those alternate petitions, where the people answered by responsive versicles; "Oratio," or prayer, was that which was said by the priest alone, the people only answering "Amen." *Bp. Sparrow.*

[v] *Lord, have mercy upon us,* &c.] Being unclean like those lepers in Luke xvii. 11, 12, before we come near, we begin to cry, "Lord, have mercy upon us:" which form is taken out of David's Psalms, where it is sometimes repeated twice together, Ps. vi. 2; li. 1; cxxiii. 3: to which the Christian Church hath added a third, namely, "Christ, have mercy upon us;" that so it might be a short litany or supplication to every Person in the blessed Trinity. We have offended every Person, and are to pray to every Person, and therefore we beg mercy of them all. And indeed this, "Lord, have mercy upon us," (spoken by the Latin Church in the original Greek of the New Testament, "Kyrie eleeson," but much more prudently translated by ours into English, *Abp. Secker,*) is of great antiquity, both in the Eastern and the Western Churches. *Dean Comber.*

This is not only a confession, but a short Litany: as it was called by the ancients. And it hath this resem-

¶ *Then the Minister, Clerks*[y]*, and people, shall say the Lord's Prayer*[z] *with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

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blance with our larger Litany: for as in that we call on each Person of the Trinity by a distinct invocation, crying, first, "O God, the Father of heaven," secondly, "O God, the Son, Redeemer of the world," thirdly, "O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us miserable sinners:" so in this supplication thrice repeated we are taught to pray, saying, "Lord," the Father, "Christ," or Lord, the Son, "Lord," the Holy Ghost, "have mercy upon us." This threefold repetition of the words is with regard to the three Persons in the Trinity, to which it is thus thrice separately addressed. In the Greek Church the same words, "Lord, have mercy upon us," were thrice repeated: but the Latin Church, which borrowed it from the Greek, as appears by their still retaining the Greek words, "Kyrie eleeson," in their Liturgy, changed the second versicle into "Christe eleeson." *Dr. Bisse.*

It may be observed, that this earnest and humble supplication to the blessed Trinity, Father, Son, and Holy Ghost, was usually in old services, and so is in ours, set immediately before the Lord's Prayer, as a preparation to it; and very fitly: for as we cannot devise a more suitable preparation to prayer than this humble petition of mercy, and acknowledgment of our own misery; so is there no prayer, whereto greater preparation is required, than that divine prayer sanctified by the sacred lips of our Lord, wherein we say, "Our Father, &c." Clement advises us, when we say this prayer, to be careful to prepare ourselves, so that we may in some manner be worthy of this divine adoption to be the sons of God; lest, if we unworthily call Him Father, He upbraid us as He did the Jews, Mal. i. 6, "If I be your Father, where is mine honour?" The sanctity of the Son is the honour of the Father. Indeed it is so great an honour to call God "Our Father," 1 John iii. 1, that we had need with all humility beg pardon of his majesty, before we venture upon so high a title. Therefore our mother the Church hath been careful to prepare us for this divine prayer, sometimes by a confession of our sins and absolution, as at Morning and Evening Service, but most commonly by this short Litany; first teaching us to bewail our unworthiness, and pray for mercy, and then with an humble boldness to look up to heaven, and call God "Our Father," and beg farther blessings of Him. *Bp. Sparrow.*

This most humble and pathetick Litany, directed to the blessed Trinity, is generally throughout the Liturgy placed before the Lord's Prayer, as a proper introduction to it; the Church thereby seeming to intimate two things: first, as to the object of our worship; that this prayer, and by consequence our other prayers, of which this ought to be the pattern, is to be directed to the Trinity; and that by the word "Father" in the preface to it, not the first person alone, but the other two are equally included; for we pray not, saying, "The Father," but "Our Father." The second thing intimated is, as to the manner of our worship: that we ought with all humility to approach his majesty, acknowledging that it is through his mercy we presume to call Him "Father:" a name, which the Jews never used in prayer, having "received the spirit of bondage to fear," Rom. viii. 15; whereas we Christians have received at our baptism "the spirit of adoption, whereby we cry, Abba, Father." And for this reason, the catechumens in the ancient Church, though embracing the faith and taught therein, yet being unbaptized and so unqualified to call God "Father," were not allowed to be present at the Lord's Prayer, that prayer being then used only at the Communion service, which began after the catechumens were dismissed. *Dr. Bisse.*

The clerk and people are here to take notice, not to repeat the last of the versicles, "Lord, have mercy upon us," after the minister. In the end of the Litany indeed they ought to do it, because there they are directed to say all the three versicles distinctly after him; each of them being repeated in the Common Prayer Book, namely, first in a Roman letter for the priest, and then in an Italick, which denotes the people's response. But in the daily Morning and Evening Service, in the office for Solemnization of Matrimony, in those of the Visitation of the Sick, for the Burial of the Dead, for the Churching of Women, and in the Commination, where these versicles are single, and only the second printed in an Italick character, there they are to be repeated alternately, and not by way of repetition: so that none but the second versicle, "Christ, have mercy upon us," comes to the people's turn, the first and last belonging to the minister. *Wheatly.*

[x] Lord, have mercy upon us, *Christ, have mercy upon us.*] This is in different letters, to shew, that according to the ancient custom the people use to answer the minister as at the end of the Litany. And it is to be noted, that the book does not every where injoin and prescribe every little order, what should be said or done; but takes it for granted, that people are acquainted with such common things, and things always used already. *Bp. Overall.*

[y] — *Clerks,*] By the clerks in this rubrick (which was first inserted in the second book of King Edward) I suppose were meant such persons as were appointed at the beginning of the Reformation, to attend the incumbent in his performance of the offices: and such as are still in some cathedral and collegiate churches, which have lay-clerks (as they are called, being not always ordained) to look out the lessons, name the anthem, set the psalms, and the like: of which sort I take our parish clerks to be, though we have now seldom more than one to a church. *Wheatly.* Parish clerks were heretofore real clerks, of whom every minister had at least one, to assist under him in the celebration of divine offices. *Dr. Burn.*

The word "clerk" is but once mentioned; and that is in the office of Matrimony. *Collis.*

[z] — *shall say the Lord's Prayer*] Though this Prayer was said before, namely, after the Absolution; yet that, as we observed, was a distinct office of itself, and separated from this, on which we are now entering, by the interposal of two distinct offices: namely, of praise, as in the Psalms; and of hearing, as in the Lessons. And therefore all now following the Creed being a distinct office, the insertion of the Lord's Prayer here in the beginning serves, as to render it perfect, so also to distinguish it. *Dr. Bisse.*

As before we subjoined the Lord's Prayer to our con-

¶ *Then the Priest standing up*[a] *shall say*[b],

O Lord, shew thy mercy upon us.

Ps. lxxxv. 7. *Answer.* And grant us thy salvation.

1 Sam. x. 24. *Priest.* O Lord, save the Queen.

Answer. And mercifully hear us

Ps. iv. 1. when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful[c]. Ps. cxxxii. 9.

Priest. O Lord, save thy people.

Answer. And bless thine inherit- Ps. xxviii. 9.
ance.

Priest. Give peace in our time, O Lord. 1 Chron. xxii. 9.

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fession, to obtain the confirmation of our pardon; so now we prefix it to our requests, as a summary of our desires. And surely saying it again at such a distance, and with so different a view, cannot be thought a vain repetition. *Abp. Secker.*

We are about to conclude this part of the Morning Service with several important and solemn requests to Almighty God. But after what model can we better form these requests, than that which is here prescribed? The repetition of this form, which bears the royal stamp of divine authority, may probably be complained of by some. But the fervency of our devotion will not be at all abated by the frequent use of it, if our minds are alive to its real excellencies: nay, it may be fairly presumed, that to have this pattern before us, which our Saviour Himself hath shewed us, will rather tend to animate our souls, and lead us to urge our petitions with renewed zeal, than be any impediment to our intercourse with the Father at the throne of grace. *Rogers.*

[a] *Then the Priest standing up*] The priest in the holy offices is sometimes appointed to kneel, sometimes to stand. The reason of this is as follows. The priest or minister, being a man of like infirmities with the rest of the congregation, a sinner, and so standing in need of grace and pardon, as well as the rest, in all confessions of sins and penitential prayers, such as the Litany is, is directed to beg his pardon and grace upon his knees. He being moreover a priest, or minister of the most high God, that hath received from Him an office and authority, sometimes "stands," to signify "that his office" and authority. Which office of his may be considered, either in relation to God, or the people. As it relates to God, so he is God's ambassador, 2 Cor. v. 20; to whom is committed the "ministry of reconciliation," in which respect he is to "teach, baptize, consecrate the holy Eucharist, bless and absolve the penitent;" and in all these acts of authority, which he does in the name and person of Christ, he is to "stand." As his office relates to the people, so he is in their stead, for them appointed by God to offer up gifts and sacrifices to God, particularly the sacrifice of praise and thanksgiving, together with their prayers; so we read, Heb. v. 1, "every high priest, or priest," (so the words are promiscuously used, Heb. viii. 3, 4,) "taken from among men, is ordained for men," or in their stead, "in things pertaining to God, to offer up both gifts and sacrifices for sins." Which definition of a priest belongs not only to a priest of the Law, but also to a priest or minister of the Gospel. So that the ministers of the Gospel are appointed by God to offer up the sacrifices of prayers and praises of the Church for the people, thus to stand betwixt God and them; and to shew this his office, in these services he is directed to "stand." By this we may see what advantage it is to the people, that their prayers are offered up by a priest. For God, having appointed him to this office, will certainly assist and accept his own constitution: and though the minister be wicked or indevout in his prayers, yet God, that will punish this neglect in himself, will certainly accept of his office for the people. *Bp. Sparrow.*

[b] *— shall say,*] Before the minister begins to pray alone for the people, they are first to join with him according to the primitive way of praying in some short versicles and responsals taken chiefly out of David's psalms, and containing the sum of all the following collects; the first, "O Lord, shew thy mercy, &c.," Ps. lxxxv. 7, being a petition for mercy and salvation, answers to the Sunday collect: the second, "O Lord, save the king," Ps. xx. 9, (according to the Greek translation,) for a blessing upon his majesty, answers to the collects for the king and his family: the third, "Endue thy ministers, &c.," Ps. cxxxii. 9, and the fourth, "O Lord, save thy people, &c.," Ps. xxviii. 9, for the success of ministers and the prosperity of their people, these two answer the collect for the clergy and people: the fifth, "Give peace in our time, &c.," 1 Chron. xxii. 9, for safety from our enemies, answers the morning and evening collects for peace and safety: the sixth, "O God, make clean, &c.," Ps. li. 10, 11, for the help of God's Spirit, answers the morning and evening collects for grace. And thus we have the sum of all the ensuing prayers, which minister and people must devoutly join in by this alternate way of responses, to fit them the better for the following collects. *Dean Comber.*

It appears that the suiting of these scriptural sentences to the prayers following could not have been the intention of the original compilers of our service, because some of the prayers, namely, those for the king, for the royal family, and for the clergy and people, were added afterwards at different times: so that these sentences were not designed as compendiums of their respective prayers, but rather the prayers were added as paraphrases on these sentences. The result is a natural harmony of correspondence between them: so that the different parts of the service hang together, and answer to each other. *Dr. Bisse.*

These versicles and all others elsewhere, as already observed, though pronounced vocally by the minister and people alternately, are notwithstanding to be mentally joined in throughout by them both. *Dr. Bennet.* Indeed otherwise the sense is not perfect. For each versicle and answer being connected by the conjunction "and," or, as in one instance, by "because," they are but a continuation of the same petition, though put into two sentences, and appointed respectively for the minister and the people. *Dr. Bisse.*

[c] *And make thy chosen people joyful.*] Namely, the laity, who are through Christ God's "chosen people." *Dr. Bennet.* This petition, as well as the two following, is taken from the Psalms; Ps. cxxxii. 9, and xxviii. 9: and it is plain that the words "thy chosen people," or as in the original, "the saints" and "thy people" and "thine inheritance," all mean precisely the same thing; being applied by the Psalmist to the people of the Jews, and by us to the whole body of Christians; for by these and such titles both the one and the other are usually distinguished from heathens, or unbelievers, throughout the sacred writings. *Waldo.*

Answer. Because there is none other[d] that fighteth for us, but only thou, O God.

Ps. xxxiii. 16, 17. 20.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

Ps. li. 10, 11.

¶ *Then shall follow three Collects[e]; the first of the Day[f], which shall be the same that is appointed at the Communion; the second*

[d] *Give peace in our time, O Lord. Because there is none other* &c.] The meaning of this petition is, that whatever help we have besides, we look upon it as nothing, without that of the Almighty: whom therefore we beg, when we are in peace, to continue it, by restraining such as would disturb it; and when we are not, to restore it, by turning the hearts, or overthrowing the attempts, of those who have infringed it. *Abp. Secker.*

[e] *Then shall follow three Collects;*] Our Saviour Himself taught and commended the frequent use of brief forms of prayer; and the primitive Christians were wont to pray in that manner, from whom these Collects were derived; and they are called "Collects," because they are collected generally out of the Epistle and Gospel, and because they are a very brief collection of all things necessary for soul and body; or, if we respect the phrase of the ancients, because they were repeated in publick when the people were collected or gathered together: and the form of them is, that they generally are directed to the Father, through the Son, and usually they begin with the motive inducing us to ask, and then mention some great or comprehensive blessing desired, concluding with the ground of our hope, that we shall obtain it through Jesus Christ. They are most of them above a thousand years old, having been used in the Western Church from the time of St. Gregory the Great, and many of them before, and are so plain, they will need no explication. *Deon Comber.*

Though it hath been a constant practice from the beginning, for the people to bear a vocal part by their suffrages and answers in the publick service of God, which for that very reason was by the ancients called Common Prayer, yet for the more renewing and strengthening of their earnestness and importunity, they desired that both they and their devotions should in the close be recommended to God by the priest, they all adjoining their assent, and saying Amen to it.

As to the particular Collects in our Liturgy, they being of so frequent use, and so considerable a part of the devotion of our Church, it may be convenient to observe as follows:

1. Concerning their authors and their antiquity. Our Church endeavouring to preserve, not only the spirit but the very forms, as much as may be, and in a known tongue, of ancient primitive devotion, hath retained these very Collects, the most of them, among other precious remains of it: for we find by ancient testimony that they were composed or ordered, either by St. Ambrose, Gelasius, or Gregory the Great.

2. For the object of these Collects, they are directed to God in the name of Jesus Christ our Lord; for so usually they conclude, and very fitly: for Christ is indeed the altar upon which all our prayers are to be offered, that they may be acceptable: "Whatsoever ye shall ask the Father in my name, he will give it you," John xvi. 23. And so it was the custom of old. But yet we may observe, that a few Collects are directed to Christ, and in the Litany some supplications to the Holy Ghost, besides that precatory hymn of "Veni Creator" in the Book of Ordination; and that some Collects, especially for great festivals, conclude with this acknowledgment, "that Christ with the Father and the Holy Ghost liveth and reigneth one God world without end." And this seems to be done, to testify what the Scripture warrants, that, although for more congruity we in the general course of our prayers go to the Father by the Son, yet we may also invocate both the Son and the Holy Ghost; and that, while we call upon one, we equally worship and glorify all three together.

3. For their form and proportion, as they are not one long-continued prayer, but diverse short ones, they have many advantages to gain esteem: the practice of the Jews of old, in whose prescribed devotions we find a certain number of several prayers or collects to be said together; the example of our Lord in prescribing a short form; the judgment and practice of the ancient Christians in their Liturgies; and St. Chrysostom, among others, commends highly short and frequent prayers with little distances between; and lastly, they are most convenient for keeping away coldness, distraction, and illusions from our devotion; and that, not only in respect of the minister, but the people also, whose minds and affections become hereby more erect, close, and earnest, by the oftener breathing out of their hearty concurrence, and saying all of them Amen together, at the end of each Collect.

4. The matter of them is most excellent and remarkable. It consists usually of two parts: an humble acknowledgment of the adorable perfection and goodness of God, and a congruous petition for some benefit from Him. The first is seen not only in the Collects for special festivals or benefits, but in those also that are more general; for even in such, what find we in the beginning of them, but some or other of these and the like acknowledgments? "That God is Almighty, everlasting, full of goodness and pity, the strength, refuge, and protector of all that trust in Him, without whom nothing is strong, nothing is holy, no continuing in safety or being: that such is our weakness and frailty, that we have no power of ourselves to help ourselves, to do any good, to stand upright, cannot but fall; that we put no trust in any thing that we do, but lean only upon the help of his heavenly grace; that He is the author and giver of all good things, from whom it comes that we have an hearty desire to pray, or do Him any true or laudable service; that He is always more ready to hear than we to pray, and to give more than we desire or deserve, having prepared for them that love Him such good things as pass man's understanding."

These, and the like expressions, can be no other than the breathings of the primitive Christians, who with all self-denial made the grace of God their hope, refuge, protection, petition, and profession against all proud heretieks and enemies of it: and the petitions which follow these humble and pious acknowledgments and praises, are very proper, holy, and good. *Bp. Sparrow.*

The people here should remember, that these Collects and the following prayers are to be vocally pronounced by the minister alone, though the people are to join mentally therein. The congregation should therefore be careful not to disturb each other by uttering their prayers in an audible manner, contrary to the design and rule of the Church. *Dr. Bennet.*

[f] *— the first of the Day,*] As on every day or season there is something more particularly recommended to our meditations by the Church; so the first Collect reflects chiefly upon that, though sometimes more generally upon the whole matter of the Epistle and Gospel,

for Peace; the third for Grace to live well[g]. *And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.*

desiring inspiration, strength, and protection from God Almighty in the practice and pursuance of what is set before us. *Bp. Sparrow.*

Besides the Lord's day, which is the weekly memorial of all God's goodness to us and our duty to Him, we have annual ones, to celebrate, not only the principal parts of the history of Christ, but also the holy lives and deaths of his chief followers, who are mentioned in the New Testament. For, as "the righteous are to be had in everlasting remembrance," Ps. cxii. 6; and the Epistle to the Hebrews particularly directed the first Christians to "remember them which had had the rule over them, who had spoken unto them the word of God," Heb. xiii. 7; as they did accordingly pay distinguished honours to the memories of the apostles, evangelists, and martyrs; and as the Church of Rome, which had gone much too far in this matter, would notwithstanding have had a great advantage against us, if we had neglected it entirely: we do therefore on the days, which bear their names, read portions of holy writ relating to them; return thanks to God for their labours and example; and beg, that we may profit suitably by them. This then makes a considerable portion of the variable Collects. The rest are appointed, one for each Sunday and week in the year. And the intention, however imperfectly executed, must have been, that sometimes praying more explicitly for this grace or mercy, sometimes for that, we may be likelier to obtain, through God's goodness, all that are needful for us.

The objection that our service is taken from the Popish affects chiefly the Collects. But those of ours, which are the same with theirs, are mostly derived from Prayer Books, brought over in the days of that Pope, by whose means our Saxon ancestors were converted to Christianity, above 1100 years ago: and they were old ones then; much older than the main errors of popery. However, partly at, and partly since, the Reformation, such of the Collects in those books, as wanted and deserved it, have been carefully corrected; many, that were thought improper, quite removed; and new ones framed in their stead. But why should those be changed, which are both faultless in themselves, and recommended by venerable antiquity? *Abp. Secker.*

Concerning the particular Collects, see below, in connexion with the Epistles and Gospels.

[g] *— the second for Peace; the third for Grace to live well.*] Peace and grace comprehend all temporal and spiritual blessings, and therefore are to be the subject of our daily prayers. *Dean Comber.*

[h] *— for Peace.*] The Greek Church prayed thrice for peace in the daily service: the Latin twice, as we also do in forms very ancient and comprehensive. *Dean Comber.* This prayer is translated from the Latin, being taken out of the Sacramentary of Gregory the Great. *Dr. Nicholls.*

Peace is used in Scripture for all earthly blessings, because it is the mother and the nurse of them all; it is the most comprehensive benefit on earth, and the type of heaven; wherefore the old Christians followed after it in their lives, and begged it in their prayers; and to encourage us to pray for it, our "God" is represented here as the "author of peace," Isa. xlv. 7, and the "lover of concord," Ps. cxxxiii. 1. He keeps us in peace, and loves us when we live in peace together, He makes us have peace from without, and delights when we have concord within, and so no doubt will be well

The second Collect, for Peace[h].

O God, who art the author of peace[i] and lover of concord, in knowledge of whom standeth our

1 Cor. xiv. 33. Isa. xlv. 7. Ps. cxxxiii. 1. 2 Cor. xiii. 11.

pleased to hear us pray for that which He is so able to give, and so delighted with wherever He finds it. *Dean Comber.*

Peace was our Lord's legacy: "My peace I leave with you." He prayed for peace, paid for peace, wept for it, bled for it. Peace should therefore be dear to us; all kinds of peace, outward peace and all; for if there be not a quiet and peaceable life, there will hardly be godliness and honesty, 1 Tim. ii. 2. *Bp. Sparrow.*

In this Collect we beseech God, "in the knowledge of whom standeth our" hope of "eternal life" hereafter, and "whose service," in proportion as we improve it, gives us here "perfect freedom" from the tyranny of sin, and the stings of an evil conscience, that He would likewise so "defend us in all assaults of our" outward "enemies, that trusting in *Him*, we may not fear *them*." Thus we embolden ourselves from the consideration of his greater mercies, to hope for the less: in imitation of the Apostle's reasoning, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. viii. 32. *Abp. Secker.*

[i] *O God, who art the author of peace* &c.] It may be observed with respect to the form of our Collects, that the preface is frequently addressed to God with regard to some such particular attribute, as is a ground both for the nature of the petition, and for our hopes of acceptance. Thus, to instance in the standing Collects for the daily service, when we pray for peace, we invoke God as "the author of peace and lover of concord:" when for protection, as an "Almighty and everlasting God:" when for the King, as "King of kings, and Lord of lords:" when for the defence of the Church, that is, the whole congregation of people under their Bishops and Curates, among and from all her enemies, a work of the greatest power, yea, a standing miracle, we say, "Almighty God, who alone workest great marvels."

Thus in many others we shall find these prefaces no improper repetitions; but generally varying with the matter of the prayer, and relating to, and being of a piece with it. But, as in some few Collects the divine attribute mentioned in the preface may have no direct reference to the matter of the petition, yet it always serves to strengthen the faith of the petitioner. For instance, suppose it were God's goodness, as, "O most gracious God," or his power, as, "O Almighty God;" both these serve to strengthen our hopes of acceptance, whatever our petition be; God's goodness, by certifying that He is willing to help us; his power, by certifying that He is able to do so. And thus the preface to our Lord's Prayer relates, not to the particular petitions contained in it, but rather to all prayer in general; intimating to us God's readiness to hear us, whatever we ask, because He is "our Father;" and his ability to grant it to us, because "He is in heaven." *Dr. Bisse.*

These prefaces then give life to the petition, and to the faith of the petitioner; and so carry with them great usefulness and beauty. On the other hand the conclusions of our prayers generally run in the same form; namely, "through Jesus Christ our Lord," or, what amounts to the same thing, "through his merits and mediation," or the like expressions: which is done in obedience to the command of Christ Himself. *Dr. Bisse.* And thus we are continually reminded to lift up our hearts to Him, and to rest our faith in his

John xvii. 3. James i. 25. John viii. 36. Ps. lix. 1. eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any Ps. cxviii. 6. Eph. vi. 11. Isa. lxiii. 1. adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace[k].

O Lord, our heavenly Father[l], Almighty and everlasting God, who hast safely brought us to the beginning of this day[m]; Defend us Acts xvii 28. in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may Jude 24. be ordered by thy governance, to do Ps. xxxvii. 23, 24. always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem*[n].

¶ *Then these five Prayers following*[o] *are to be*

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merits and mediation, on which all our hopes and expectations from God intirely depend. *Wheatly.*

[k] *The third Collect, for Grace.*] This follows the Collect for peace, for God hath joined them in Scripture, 2 Cor. i. 2; Gal. i. 3; and we must not separate them in our devotions, because grace alone makes peace true, beneficial, and lasting. The former Collect is for freedom from the evil of punishment; this from the evil of sin. *Dean Comber.* We here pray "for grace to live well:" for if there be not peace with God by an holy life, there will never be peace in the world. No man can so much as think a good thought, much less lead a godly life, without the grace of God: therefore this is also prayed for, together with God's protection for the day or night following. *Bp. Sparrow.*

[l] *O Lord, our heavenly Father,* &c.] The very name of grace shews that it is the free gift of God: of Him therefore we must ask it. James i. 5. And the Church hath selected such attributes of his, as are most proper to quicken our hopes of obtaining it. We are frail creatures on earth and need it exceedingly, but He is the "Lord our heavenly Father," and so both loves and pities us: we are weak, but He is "Almighty," and therefore able to help us: our span of life is measured by days and nights, but He is an "everlasting God," always the same without any change, and therefore ever ready to hear us: and as a further ground of our hope, that He will grant us grace to defend us in this day, we are taught thankfully to own that it is He "who safely" kept us in soul and body the night past, and "brought us" intire in both "to the beginning of this day;" and as He hath begun it with his mercy, we must begin it with his praise, Lam. iii. 22, 23. *Dean Comber.*

This Collect is not taken from the Roman, but principally from the Greek service, as others of our prayers besides are: the compilers of our Liturgy prudently extracting from both, what was proper to enrich and add authority to the work, in which they were engaged. And it begs that protection of God more especially for the present day, which the former begs in general: but above all, "that we may fall into no sin" even undesignedly, much less "run into any kind of danger" of it wilfully, but "do always what is righteous in his sight." *Abp. Secker.*

[m] *— the beginning of this day;*] The natural day of twenty-four hours is divided into two parts; the beginning or former part, and the night or the latter part. So that the word "beginning" in this place must not be understood too strictly, as if it signified only the daybreak, or the former part of the morning. Nor must the word "night" in the third Collect for evening prayer be understood too strictly, as if it signified only that portion of time, when it is dark. Accordingly we find the Scriptures also speaking much after the same manner, saying, "The evening and the morning were the first day," Gen. i. 5: for, as Bp. Patrick observes upon the place, In the Hebrew language Evening and Morning signify a whole day. *Dr. Bennet.*

Of these two Collects, namely, "for peace" and "for grace," as they are intitled and distinguished, the former comprises all temporal goods, such as are "necessary for the body;" the latter all spiritual goods, such as are "necessary for the soul." And in this sense and latitude they were understood by the compilers of our Liturgy; who therefore closed the morning and evening service here, adding only the prayer of St. Chrysostom and the blessing. Thus they thought they answered the purpose of assembling together, as stated in the Exhortation; which was to "ask those things which are requisite and necessary as well for the body as the soul." *Dr. Bisse.*

These Collects, both in the morning and in the evening service, were plainly intended to be constantly used every day: and though few of us have an opportunity of doing this in publick, yet we may all use them so in private, making them a part of our secret devotions. And indeed how can we so properly begin and end the day, as with these pious addresses to our great Creator and Preserver? how so well imprint in our minds an humble and grateful sense of our dependence on Him, who is the Giver of all good gifts, both temporal and spiritual? Long forms of prayer may be irksome and tedious; and many persons have neither time nor inclination to use them. But surely no Christian can plead any good excuse for neglecting to employ at least some few minutes of the day in the use of those excellent prayers which our Church prescribes: which are the more excellent for being short; and are infinitely more useful and edifying than all other devotional compositions whatsoever. *Waldo.*

[n] *In Quires and Places where they sing, here followeth the Anthem.*] The original of which is probably derived from the very first Christians: for Pliny has recorded that it was the custom for them in his time to meet upon a fixed day before light, and to sing a hymn, in parts or by turns, to Christ as God. The practice was soon established throughout the Church, and has universally obtained ever since. *Wheatly.* The Church thinks this the most proper place for singing, where there is a sort of division in the service. For the foregoing Collects respect ourselves: those following respect others. If therefore there be any singing before the conclusion of the service, this is the place where it should be practised, and not after the second lesson, as is sometimes done; both because after the second lesson a proper hymn or psalm is appointed, which is interrupted by a singing psalm coming between, and so far the rubrick is not conformed to; and also because, this being the time specially appointed for singing, to sing at this time, if at all, is to conform to the appointment of the Church. *Dr. Bisse, Wheatly.* Concerning paro-

read here, except when the Litany is read: and then only the two last are to be read, as they are there placed.

A Prayer for the Queen's Majesty[p].

1 Tim. vi. 14—16. Dan. ii. 47. Eccles. viii. 4. Ps. cxiii. 5, 6. Isa. lxvi. 1.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA*[q]; and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies[r]; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

1 Tim. ii. 1, 2.

Ps. cxix. 33—35. 1 Kings iii. 9—12. Ps. lxxii. 1. Ezra vi. 10. Ps. lxi. 6. Ps. lxxxix. 21—23. xxi. 1. Matt. xvi. 26.

A Prayer for the Royal Family[s].

ALMIGHTY God, the fountain of all goodness, we humbly

James i 17. Ps. xxxvi 9.

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chial psalmody, see the note after the "Thanksgivings."

[o] *Then these five Prayers following*] The three first of these prayers were not in our Liturgy at its first establishment, as already intimated. See p. 38, note *m*. Two of them, namely, the first and last, were inserted by order of Queen Elizabeth, being framed from Gregory's Sacramentary, nearly word for word: the second was inserted by order of King James the First, who was the first protestant prince that was married and had children. They were all three, till the last review, printed at the end of the Litany; but were read in the same place or manner, as they are now expressly appointed. Although added afterwards in the service, they are well connected with the preceding Collects. For peace is the great and summary blessing to us as men, the subjects of civil government: and grace is the same to us as Christians, the members of a spiritual society, that is, the Church. Now, because the former blessing is conveyed to us by the wise government of our temporal rulers, there follows a prayer for the King; and because the latter is derived to us by the administration of our spiritual governors, there follows a prayer for the Bishops and Clergy, and the charge committed to them. *Dr. Bisse.*

[p] *A Prayer for the Queen's Majesty.*] The supreme King of all the world is God, by whom all mortal kings reign; and since his authority sets them up, and his power only can defend them, therefore all mankind, as it were by common consent, have agreed to pray to God for their kings. It is well known that the Heathens made sacrifices, prayers, and vows for them; and Scripture records that the Persian kings desired to be prayed for at the temple of Jerusalem, Ezra vi. 10, as the Roman emperors did also afterward: the Jews had special forms of prayer for their kings, Ps. xx. and Ps. lxxii: but we Christians are expressly injoined to pray for kings, 1 Tim. ii. 1, 2; and all the ancient Fathers, Liturgies, and Councils are full of evidences that this was done daily: "We celebrate daily prayers to our God, in every one of our churches, for your empire," saith a Council (in St. Ambrose's time) to the emperors. And our old Saxon Councils do frequently decree this shall be done. And St. Paul shews it is the people's interest, as well as the princes'; for we pray that we may lead quiet and peaceable lives under them in all godliness and honesty, and in their peace we shall have peace also. As for this form, it was made by the first Reformers of this Church of England, which is famous for its untainted loyalty above all churches in the world, as both the practice of its true sons, and this excellent prayer do shew. *Dean Comber.*

The duties of the royal station being very important and difficult, and the hazards of erring and sinning in it many and great, we therefore pray Him, who is "the only Ruler" of the heart and conduct "of princes," and "beholds" the state of "all the dwellers" in their dominions every where "on earth, to replenish our Sovereign," both "with the graces and the gifts" needful for her: "to grant her long to live in health and wealth," that is, prosperity; as we pray God, in the Litany, "to deliver us in all time of our tribulation, in all time of our wealth;" "to strengthen her, that she may overcome all her enemies," all that wish ill to her or her people; and finally to bestow on her "everlasting felicity." *Abp. Secker.*

[q] *Our most gracious Sovereign Lady, Queen Victoria;*] Whom we name in the office, as the ancients were wont to do both in the Eastern and Western Churches. *Dean Comber.* When the emperors became Christian, they were particularly named in the Liturgies, with titles expressing the dearest affection and the most honourable respect. *Wheatly.*

The whole of this prayer is happily adapted to that spirit of loyalty, which our Church on all occasions recommends; and no person, void of that spirit can join in it without gross hypocrisy. The language is remarkably noble and sublime: the introductory part grand and solemn: and the several petitions that follow are extremely pertinent and proper. May God give us all grace to use it with sincerity and devotion; and to shew in the whole course of our lives and conversations that loyalty, which is one distinguishing mark of the disciples of Christ. *Waldo.*

[r] *—that she may vanquish and overcome all her enemies;*] This and similar passages in our Liturgy have been sometimes misrepresented, as recommending aggrandisement and conquest. On Christian principles the Church must presuppose, that Christian princes will engage in no wars, which are not undertaken in just and necessary defence. She knows, that all war, excepting in cases of unjust aggression from abroad, or unnecessary resistance to the measures of government at home, is equally repugnant both to the letter and spirit of the Christian religion. In her offices day by day she prays for peace. In her Litany, or general supplication, thrice a week, she deprecates war, and from "battle and murder" intreats deliverance. Whenever she prays for a blessing on the arms of the sovereign, and for victory over all her enemies, she must be understood to pray for the ends of victory: the preservation of the lawful and just rights of her majesty and of these realms, deliverance from the power of enemies, and the restoration of quietness and peace. *Shepherd.*

[s] *A Prayer for the Royal Family.*] This was added

Jer. ii. 13. Ezra vi. 10. beseech thee to bless the Prince *Albert*, *Albert*, Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them 1 Chron. xxix. 19. with thy heavenly grace; prosper 2 Sam. vii. 29. them with all happiness: and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people[t].

ALMIGHTY and everlasting God, who alone workest great Ps. cxxxvi. 3, 4. marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace[u]; 2 Thess. iii. 1; i. 11. and that they may truly please thee, Luke xi. 13. pour upon them the continual dew Titus ii. 11. of thy blessing. Grant this, O Lord, Col. i. 9, 10. for the honour of our Advocate and 1 John ii. 1. 1 Tim. ii. 5. Mediator, Jesus Christ[x]. *Amen.* 2 Thess. i. 12.

A Prayer of St. Chrysostom[y].

ALMIGHTY God[z], who hast given us grace at this time with Heb. xii. 28. Acts i. 14; ii. 1. one accord to make our common Eph. vi. 18.

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in conformity to that ancient desire of the Persian emperor. Ezra vi. 10; that the Jewish priests would pray for the life of the king and his sons; and among the Romans the heirs of the empire were prayed for as well as the emperor, as Tacitus relates: the primitive Christians also prayed for the imperial family; and the canons of old Councils, both at home and abroad, do injoin it: and our Reformers have composed an excellent form to do it by. *Dean Comber.*

Because the royal family are the future hopes of the publick, and in the mean while their whole behaviour is of very great consequence to it; we apply more distinctly than the ancient Church did, but surely with reason, to "the Fountain of all goodness," who therefore is able to supply the branches, as well as the root, for such blessings on every branch, especially the principal by name, as their condition requires. *Abp. Secker.*

But let us not suppose that we have discharged our duty by only praying for them. Something more is certainly required of us: for if we are bound to honour our sovereign, we ought surely to pay a suitable regard and reverence to those, that are so nearly related to her: not to listen to every idle and scandalous report, which malice may propagate concerning them; but to think, and speak, of them with affection and respect; to admire and applaud their virtues; and to conceal, rather than publish, their failings. *Waldo.*

[t] *A Prayer for the Clergy and people.*] Holy Scripture is full of prayers for the Church of God, and particularly for the governors and pastors thereof, and all the ancient Liturgies have peculiar petitions for the bishops and the clergy, as well as for the congregations committed to their charge; Synesius, a primitive Bishop, writes to his clergy to pray for him in all their churches; and our Saxon Councils ordain daily prayers shall be made for the bishop and for the Church of God; which order we observe in this ancient form. *Dean Comber.*

The Church, for which this prayer is offered, is excellently described by "bishops, curates, and the people committed to their charge." By curates here are not meant stipendiaries, as now it is used to signify, but all those, whether parsons or vicars, to whom the bishop, who is the chief pastor under Christ, hath committed the cure of souls of some part of his flock, and who are thus the bishop's curates. The bishop with these curates, and the flock or congregation committed to their charge, make up a Church. For according to our Saviour's definition, a Church is a "shepherd, and his sheep that will hear his voice:" to which St. Cyprian's description agrees, "The Church is a congregation of believers united to their bishop, and a flock adhering to their shepherd; whence you ought to know," says he, "that the Church is in the bishop, and the bishop in the Church, and they that are not with the bishop, are not in the Church." Now because the bishops are the guides and governors of the Church, so that all acts of the Church are ordered and directed by them, as the same St. Cyprian says; therefore the custom of the Church always was, and not without reason, to pray particularly by name for their bishop, as they did for the king.

To make this Church, to gather it from among infidels and heathens, and to preserve it from all her subtile and potent enemies, "by the healthful Spirit of his grace," is an act of as great power, and a greater miracle of love, than to create the world. "Although thou beest wonderful, O Lord, in all thy works, yet thou art believed to be most wonderful in thy works of piety and mercy," says St. Augustin: and therefore the preface is suitable, "Almighty God, who alone workest great marvels, send down upon thy Church, bishops, curates, and the congregations committed to their charge, the healthful Spirit of thy grace." *Bp. Sparrow.*

In this prayer we beseech Almighty God, that He, "who alone worketh great marvels;" who hath in all ages marvellously protected his Church against the devil and wicked men; who endued his apostles with marvellous and miraculous gifts on the day of Pentecost, and by their means many others; who doth and ever will produce marvellous effects on the hearts of believers by the ministry of his word and sacraments; and who only can do such things; would "send down the healthful," that is, the healing, strengthening, and saving "Spirit of his grace, on all bishops and curates;" persons to whom the cure or care of souls is intrusted: for this the word "curates" signifies throughout the Prayer Book, not merely those persons, who assist the proper incumbent; and likewise on "all congregations committed to their charge." And we further beseech Him, not only to bestow on them at first good dispositions; but, "that they may truly" and lastingly "please him," to "pour upon them his continual blessing," like a kindly "dew" descending from above. "For neither is he that planteth any thing, neither he that watereth; but God that giveth the increase," 1 Cor. iii. 7. *Abp. Secker.*

[u] *— the healthful Spirit of thy grace;*] The Spirit of God's grace is, according to the Scripture idiom, God's gracious Spirit. And is therefore called healthful, because He brings health, that is, holiness, to the soul. *Dr. Bennet.*

As the influences of the Holy Spirit, in a greater or less degree, are absolutely necessary to be experienced by every individual that would be a Christian indeed: so they are more especially by those, who are appointed to teach the way of salvation to others. For he that teacheth, and he that learneth, must be assisted by the same master: they must be renewed by the same grace,

supplications[a] unto thee; and dost promise, that when two or three are
Acts xii. 12. gathered together in thy Name[b] thou
Matt. xviii. 20. 1 John v. 14, 15. wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expe-
Ps. cxlv. 18, 19; xx. 5. Matt. xxvi. 39. dient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

1 Tim. ii. 3, 4. Rom vi. 22, 23.

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ[c], and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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and derive their spiritual health from the same source. We acknowledge this, when we pray, that God would send down upon his ministers, and the congregations committed to their charge, the healthful Spirit of his grace. *Rogers.*

[x] — *our Advocate and Mediator, Jesus Christ.*] An advocate is one that pleads the cause of another in a court of justice. Therefore Jesus Christ is called our Advocate, because He pleads our cause with his offended heavenly Father, and causes our pardon to be sealed, and our persons, accused by our sins, to be acquitted by Him. He is also our Mediator: that is, the person, who transacts the grand affair of reconciliation between God and his creatures. He intercedes for us, and is continually offering up his own merits for our sakes, to rescue and skreen us by his all-perfect righteousness from that damnation, to which we otherwise must have been eternally liable. *Dr. Bennet.*

Neither ministers nor people must ask for the gifts and graces of the Holy Spirit, with a view to advance their own glory and importance in the Church. The honour of our Advocate and Mediator must be the grand end of our petitions. It is Jesus who procures for us, by his intercession with the Father, both the Spirit and the blessing. Let Him have the honour of all the good we have ever received; and of all the hope, and joy, and comfort we have ever experienced. And as nothing can tend more effectually to promote his glory and the promotion of his religion in the world, than that his Church should be governed by wise and pious rulers; his ordinances conducted by zealous and holy ministers; and his house filled with humble, teachable, and godly people; we have good reason to pray that the Lord will give grace to all bishops and pastors of his Church, that they may diligently preach his word, and duly administer the godly discipline thereof; and that He will grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ, our Lord. Amen. *Rogers.*

[y] *A Prayer of St. Chrysostom.*] Where ancient Liturgies afforded proper prayers, our Reformers chose to retain them rather than compose new ones: therefore, as some are kept from the Western offices, so this is taken out of the Eastern, where it is daily used in the Liturgies both of St. Basil and St. Chrysostom, who is agreed to be the author of it. And it is very proper for a concluding prayer. *Dean Comber.*

It is taken from the middle of St. Chrysostom's Liturgy; but much more judiciously placed in the close of ours. It first thankfully confesses the great goodness of our blessed Redeemer, in disposing our minds, of themselves so variously and wrongly inclined, to ask unanimously of Him such things as we ought, and encouraging our applications by such explicit assurances of hearing us. Then it submits entirely to his wisdom, in what manner, and how far, He will think it for our good to grant us any of our particular requests: begging nothing absolutely, but what He hath absolutely engaged to bestow on our prayers and endeavours; namely, that practical "knowledge" here "of his truth," his doctrines and precepts, his promises and threatenings, that hereafter we may attain "everlasting life" and happiness. *Abp. Secker.*

Neither this nor the following benedictory prayer is at the end of either the Morning or Evening service, in any of the old Common Prayer Books; which all of them conclude with the third Collect. But the prayer of St. Chrysostom is at the end of the Litany, from the very first book of King Edward; and the benedictory prayer from that of Queen Elizabeth; and there also stood the prayers for the King, the Royal Family, for the Clergy and people, till the last review. And I suppose, though not printed, they were always used, as now, at the conclusion of the daily service. For after the third Collect, the Scotch Liturgy directs, that "then shall follow the Prayer for the Queen's Majesty, with the rest of the prayers at the end of the Litany, to the Benediction." *Wheatly.*

[z] *Almighty God,* &c.] It is a general rule in our Liturgy, (except in the Litany, in some few of the Collects, and in the Hymn "Veni Creator Spiritus" in the Ordination service,) to address our prayers to the Person of the Father, in the name and through the mediation of our Lord Jesus Christ. But the prayer of St. Chrysostom is directed immediately to the Son, as appears plainly from the promise referred to in the introductory part, which our Saviour made in his own person, whilst He dwelt on earth; and also from the omission of the usual words, "through Jesus Christ our Lord," at the end. Not that, when we address ourselves to one Person only in the blessed Trinity, we are to exclude the others from our thoughts; since they are one undivided nature or substance, the joint objects of our faith and worship. Accordingly it is justly remarked in the Nicene Creed, that "the Holy Ghost with the Father and the Son together is worshipped and glorified;" and, in the Athanasian, that "in all things the Trinity in Unity is to be worshipped." *Waldo.*

[a] — *common supplications*] That is, joint or united: such as are "common" to more persons than one; or such as more persons than one bear part in. Thus "common supplications" are opposed to private supplications, or such supplications as a person pours forth in his closet, when no one joins in prayer with him. And for this reason our established Liturgy is called a "Book of Common Prayer," that is, a book containing such forms of prayer, as people meet together to join in, and with united hearts and affections to offer up to God at the same time. *Dr. Bennet.*

[b] — *when two or three are gathered together in thy Name* &c.] This is founded on that gracious promise of Christ, Matt. xviii. 19, 20, that "where two or three are gathered together in his name, he is in the midst of them;" that is, He will give them this assurance of his presence, that He "will grant their requests," 1 John v. 15. Perhaps we are but few at common prayer; but since we come as his disciples, in obedience to his precepts, to ask in his name alone, we are sure that Jesus is among us, and hears our prayers; and then such is his love to us and power with God, that we

doubt not to obtain them. And oh! whom would it not move to lay aside all needless impediments, and come to prayers, when we are sure to meet the Lord Jesus there! *Dean Comber.*

[c] *The grace of our Lord Jesus Christ*, &c.] It was ever the custom to dismiss the people from religious assemblies with a "final blessing" both in the Jewish and Christian Church, pronounced by the priest, and received by the people on their knees; nor ought any one to go out before it was given. The Jews had a form of God's making, and ours is indited by the Spirit, with which St. Paul uses to close his Epistles. *Dean Comber.*

This form of blessing seems to have been delivered to the Church, that it might be used instead of the Jewish form, with which the priest under the law dismissed the congregation. The reason of its being changed was undoubtedly owing to the new revelation made of the three Persons in the Godhead. For otherwise the Jews both worshipped and blessed, in the name of the same God as the Christians; only their devotions had respect chiefly to the Unity of the Godhead, whereas ours comprehend also the Trinity of Persons. *Wheatly.*

The words are somewhat altered from what they are in the text whence they are taken. For, 1. the minister makes use of the term "us," instead of "you," including himself with the people: 2. the word "evermore" is added. By the former of these alterations the Church has turned this form into a prayer, rather than a blessing. It is also expressly called a "prayer" in the rubrick before the prayer for the queen. The minister therefore is to kneel whilst he utters it, as he does in using the other prayers: and the congregation are to speak it mentally to God, to whom it is addressed. *Dr. Bennet, Dr. Bisse.*

The former things being done, it only remains, that on departing from God's more immediate presence in his Church, we intreat for ourselves and one another, as we do accordingly in the words of Scripture, the continual presence of the holy Trinity, wherever we go: that "grace of our Lord Jesus Christ," which will secure to us "the love of God" the Father, and "the fellowship," that is, the communication of the needful warnings and assistances, "of the Holy Ghost." *Abp. Secker.*

Nor are these only desired for us, but pronounced over us, and conveyed to us by the Ambassador of heaven, from whose mouth when we have received this blessing, let us bow our heads, and return home in peace, saying, "Amen, Amen," and God shall make it good. *Dean Comber.*

Thus we have attempted to set before the reader the several parts or offices of the Morning or first service of our Church: which upon this imperfect view appear so rational in themselves, so exact in their proportions, and so apt in their connexions; that we may venture to affirm, that thus far our holy Mother doth "worship the Lord in the beauty of holiness," 1 Chron. xvi. 29. *Dr. Bisse.*

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezekiel* xviii. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

O Lord, correct me, but with judgement; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

Repent ye; for the Kingdom of Heaven is at hand. *St. Matth.* iii. 2.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgement with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the

soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: he pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the people also kneeling, and repeating it with him.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat[a] *(or the Song*

[a] *And after that, Magnificat*] As soon as the blessed Virgin was filled with the Holy Ghost she uttered this divine canticle, which is the very first hymn recorded in the New Testament, and may be reckoned the first fruits of the Spirit; and therefore it hath been anciently used among the Christians, and is received at this day into the service of all the reformed Churches of Holland and Germany, as well as retained in ours, where it is placed very fitly after the first lesson at evening prayer, in which are usually set forth those acts of God's gracious providence over the pious, and those prophecies and promises of a Saviour to come, for which this hymn doth praise the Lord: the blessed Virgin then experienced God's goodness to his servants, and saw the accomplishment of all his promises, and in this form she expressed her joy and gratitude; and when we hear in the lesson like examples of his mercy, and are told of those prophecies and promises which are now fulfilled in Christ's birth, we may be expected to rejoice with her in the same words. *Dean Comber.*

The hymn after the first lesson, called "Magnificat" from the word with which it begins in the Latin, was used anciently by the Western Church; and continues to be used by the Protestants abroad. It is the song

of the blessed Virgin Mary) *in English, as followeth.*

Magnificat. St. Luke i.

MY soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness[e] of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed, for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm*[f]*; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

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of the blessed Virgin, recorded by St. Luke, i. 46—55, on the confirmation, which she received at Elisabeth's house, of what the angel told her, that she should become the mother of our Lord, by the operation of the Holy Ghost: and it expresses most naturally the transport, which on that occasion she must feel: but like the hymn of Zacharias, in phrases of the Old Testament, to be interpreted from the New: of which matter I have already spoken. See page 26, note *e*.

"My soul doth magnify the Lord," doth acknowledge the infinite greatness of his power and mercy: "for he hath regarded the lowliness of his hand-maiden;" that is, "the low estate;" for so the original signifies, and so it is expressed in our Bibles; not the humility of the mind, which the Holy Virgin was too humble to ascribe to herself. "From henceforth all generations shall call me blessed:" as we do accordingly, both by repeating this hymn, and in our common speech. "For he that is mighty hath magnified me," hath raised me to great honour: "and holy is his name:" his truth, his justice, his mercy, his concern for the goodness as well as happiness of his creatures, are gloriously manifested in this wonderful dispensation. "He hath shewed" in times past, and will as certainly now, as if it were done already, "strength with his arm," supernatural power, for the erection of the kingdom of his Son: and hath often scattered, and will again, "scatter" and defeat "the proud" opposers of it, by means of those very "imaginations of their hearts," in which they exult. "The mighty" among the Jews and heathen "shall be put down from their seat, and humble and meek" Christians "exalted" in their stead. "They, that hunger and thirst after righteousness," Matt. v. 6, shall be "filled with" "spiritual good things; and the rich," that rely on the vain and false treasures of their own wisdom and merit, He will convict of being "poor and blind and naked," Rev. iii. 17, "and so send them empty away." "He hath holpen his servant Israel," all that by obeying Him become his people, "as he promised to our forefathers, Abraham" the father of the faithful, "and his" true "seed;" thus "remembering his" covenanted "mercy," which shall last "for ever." This is the triumph of the holy Virgin; and every part of it should be our own likewise. For God "hath regarded our low estate," together with hers, and "magnified" us, and made us "blessed." And we should magnify and bless Him continually for it. *Abp. Secker.*

[e] *For he hath regarded the lowliness*] Or low estate "of his hand-maiden." She does not speak here of her humility, or lowliness of spirit, though of that indeed she was an eminent example, but of the meanness and obscurity of her condition; admiring the goodness of God, who in his infinite wisdom "raiseth up the poor out of the dust," and "chooseth the weak things of the world, and things that are despised," that is, the meanest and lowest of his servants, to be the instruments of conveying his greatest blessings to the sons of men. Various instances of this sort are recorded in the sacred writings, but none so remarkable as this of the blessed Virgin, who was raised from poverty and disgrace, to be distinguished by the highest honour, to be "highly favoured and blessed among women." "For behold," says she, "from henceforth all generations shall call me blessed; for he that is mighty hath magnified me, and holy is his name." In her was to be accomplished the ancient prophecy, that "a Virgin should conceive and bear a son," Isa. vii. 14. Of her was to be born the Redeemer of Israel, the Saviour of the world, the Holy One, the Mighty God, the Prince of Peace. Well therefore might all after-ages "call her blessed:" well might they celebrate her memory, the fruit of whose womb was "the Author of eternal salvation:" well might they admire her, as a pattern of true meekness, and piety, and purity of manners: but farther than this we dare not go. To invoke her, as the queen of heaven; to pray to her, and worship her, as one having divine power, is the height of profaneness and impiety: a direct breach of "the first and great commandment." How must her meek and humble spirit have been offended and shocked, could she have foreseen the idolatrous adoration of the Church of Rome, who not only "call her blessed," but place her upon an equality with the blessed Lord of heaven and earth; nay, in some sense, make her superior to our Saviour, by beseeching her to "command her Son" to grant their requests! *Waldo.*

[f] *Or else this Psalm;*] Instead of the "Magnificat," made by the most excellent of the daughters of David, we sometimes use a Psalm of David's own composing, out of which part of the "Magnificat" was taken, namely, Luke i. 54, "He hath remembered his mercy and truth toward the house of Israel:" which is the fourth verse of this Psalm, and as there "the strength of God's arm" is celebrated, so is "the power of his

Cantate Domino. Psalm xcviii.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands: sing, rejoice, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis[g] (*or the Song of* Symeon) *in English, as followeth.*

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holy arm" magnified here also, ver. 2. And indeed there is a great similitude between them, only this seems more proper, when the evening first lesson mentions some great and eminent deliverance of God's people. *Dean Comber.*

In the 98th Psalm, which our Prayer Book tells us may be used, and in some places frequently is, instead of the "Magnificat," we exhort one another to "sing unto the Lord a new song;" words, denoting in the book of Revelation, v. 9; xiv. 3, Gospel praises: and we foretel that "all lands" shall join in it, "with trumpets and shawms," another instrument of wind musick, which in our Bible is called a cornet: whence we may conclude, if it needed proof, that musical instruments are lawful in Christian worship. This future time of universal thanksgiving is described to be, when God shall "remember," that is, shall give evidence that He hath never forgot, "his mercy and truth towards the house of Israel," according to the flesh; and not only they, but "all the ends of the world shall see his salvation." No wonder, that even the irrational and inanimate parts of nature are called upon, by a lofty figure of speech, to celebrate that glorious day: "the sea" to "make a noise, and all that therein is: the floods" to "clap their hands, and the hills to be joyful together before the Lord:" partly for the present happiness of that period, in which possibly the lowest of God's works may share; but chiefly for the approach of the next and concluding scene of Providence, when He shall "come" finally, "with righteousness to judge the world, and the people with equity." *Abp. Secker.*

When the first lesson treats of some great and temporal deliverance granted to the peculiar people of God, we have the 98th Psalm for variety; which, though made on occasion of some of David's victories, may yet be very properly applied to ourselves, who, being God's adopted children, are a "spiritual Israel," and therefore have all imaginable reason to bless God for the same, and to call upon the whole creation to join with us in thanksgiving. *Wheatly.*

[g] —*after that, Nunc dimittis* &c.] After the second evening lesson out of the Epistles of the holy apostles, this hymn is most commonly used; the author of it is supposed to be that holy doctor whom the Jews call Simeon the Just, son of the famous Rabbi Hillel, a man of eminent integrity, and one who opposed the then common opinion of the Messiah's temporal kingdom. The occasion of composing it was his meeting Christ in the temple when he came to be offered there, wherein God fulfilled his promise to him, that he should not die till he had seen the Messiah; taking Jesus therefore in his arms, inspired with joy and the Holy Ghost, he sang this "Nunc dimittis:" and though we cannot see our Saviour with our bodily eyes as he did, yet He is by the writings of the apostles daily presented to the eyes of our faith; and if we were as much concerned for heaven, and as loose from the love of this world as old Simeon was, and as we ought to be, we might upon the view of Christ in his holy word by faith, be daily ready to sing this hymn; which was indited by the Spirit, recorded in holy writ, and is adopted into the publick service of all Christian churches, Greek and Latin, reformed and Roman, and used to be sung in extraordinary by divers saints and martyrs a little before their death. *Dean Comber.*

This hymn, called from the Latin beginning of it "Nunc dimittis," expresses the gratitude of good old Simeon, "a just man and devout," as we read in St. Luke, ii. 25—32, "and waiting for the consolation of Israel; to whom it was revealed, that he should not die, till he had seen the Lord's Christ." Accordingly, "he came by the Spirit into the temple; and when the parents brought in the child Jesus, he took him up in his arms," (image to yourselves the scene, I beg you,) "and blessed God, and said: Lord, now lettest thou thy servant depart in peace," that is, in comfort, "according to thy word; for mine eyes have seen thy salvation, which thou hast prepared" to set "before the face of all people." And the following sentence hath a strong appearance of being designed by the Holy Ghost to intimate, whether the speaker of it perceived the design or not, that, contrary to the expected and natural order of things, Christ should first "be a light to lighten the Gentiles;" then afterwards, "the glory of God's people Israel." To perceive the fitness of Simeon's thanksgiving for our use, it needs only to be remembered, and ever should in repeating it, that we also "have seen the Lord's salvation." For though we have not yet beheld our Saviour with our bodily eyes; to that of faith He is exhibited continually in the

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm*[h]*; except it be on the Twelfth Day of the Month.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the people, standing:*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

Gospel history and sacraments; we may meet Him in his Church; we may converse with Him in our private meditations. And this we should think happiness enough for us here, whatever else we want or suffer; and be always prepared, and always willing, to "bless God," and "depart in peace." *Abp. Secker.*

This hymn comes very properly after the second lesson, which is always taken out of the New Testament, wherein is contained and delivered to us that Gospel, the enjoyment and participation of which is the ground and foundation of the whole hymn. It should be added, that this hymn is addressed to God: and since it may be used as the personal address of every devout Christian, no one should repeat it after a careless manner: but consider to whom it is repeated, and utter the whole after a suitable manner. *Dr. Bennet.*

[h] *Or else this Psalm;*] The parallel to the former evangelical hymn is this Psalm of David, who prayed for that "saving health," which old Simeon rejoiced to see, Ps. lxvii. 2; Luke ii. 30; and both of them praised God upon the foresight they had, that it would be "made known" to us, and to all people, as it is this day by the voices of the apostles. Since David indited this Psalm for a form of prayer, for the sending of this salvation, and of praises to God, to be used by those who should see it accomplished, it cannot but be very suitable for our use, after we have heard out of the Epistles, how this salvation appeared to us, and to all men. *Dean Comber.*

This Psalm is a prophetick prayer, that through "the light of God's countenance," his gracious illumination, "the way" of his providence and man's duty to Him "may be known upon earth, his saving health," the means by which He heals and saves men's souls, "to all nations:" who are invited to "rejoice and be glad," because "he shall judge the folk righteously," shall govern and reward the people of the world, (for so the word, "folk," signifies, and was not a low expression formerly,) by the equitable and merciful rules of Christianity. For "then," on our doing this, "the earth shall bring forth her increase" more plentifully; "and God, even our own God, shall give his blessing," temporal and spiritual; for "godliness hath promise of the life that now is, and of that which is to come," 1 Tim. iv. 8. *Abp. Secker.*

This is one of the psalms that were introduced in King Edward's second Liturgy. *Wheatly.*

This Psalm is sometimes called "Deus misereatur," because in the Latin version it begins with these words.

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us;
Answer. And grant us thy salvation.
Priest. O Lord, save the Queen.
Answer. And mercifully hear us when we call upon thee.
Priest. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Priest. O Lord, save thy people.
Answer. And bless thine inheritance.
Priest. Give peace in our time, O Lord.
Answer. Because there is none other that fighteth for us, but only thou, O God.
Priest. O God, make clean our hearts within us.
Answer. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid*[i] *against all Perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer without alteration.*

The second Collect at Evening Prayer[k].

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

Phil. ii. 13. Prov. xvi. 1. John xiv. 27. Phil. iv. 7. Luke i. 68. 71. 74, 75.

The third Collect, for Aid against all Perils[l].

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for

2 Sam. xxii. 29. Ps. xviii. 28. Ps. lxxxiv. 12. Old Tr. cxxi 3, 4.

And it is very properly used after the second lesson, which is always taken out of the New Testament; because therein we may conveniently express our desires of the farther propagation of the Gospel. This Psalm is also a prayer to God, and therefore it must not be barely repeated, but addressed to our Maker in the most solemn manner. *Dr. Bennet.*

[i] *—the second for Peace; the third for Aid* &c.] Though the words of these Collects be different from those of the second and third Collects for morning prayer, yet the subject is the same: only the former are suited to the morning and these to the evening. They are of ancient use in the Western church. *Dean Comber.*

[k] *The second Collect at Evening Prayer.*] Peace is so desirable a blessing, we cannot ask it too often; and since there are two kinds of peace, external and internal peace, we beg outward peace in the morning to secure us against the troubles of the world, in which the business of the day engageth us; and inward peace in the evening to comfort and quiet our minds when we are to take our rest. *Dean Comber.*

The former of the two Collects, peculiar to evening prayers, is taken from a Latin form, at least 1100 years old. It begs for the greatest of blessings here below, that joyful peace of mind, which our Saviour promised his disciples: "Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you," John xiv. 27. And since it cannot be obtained, but by "holy desires, good" and prudent "counsels" for the execution of them, "and just actions," done in consequence of both; so we petition Him, "from whom all" these "proceed," to grant it us by means of them; that, our hearts being set" by his grace "to keep his commandments," and our ways "defended" by his providence "from the fear of our enemies," we may find "the work of righteousness, peace; and its effects, quietness and assurance for ever," Isa. xxxii. 17. *Abp. Secker.*

[l] *The third Collect, for Aid against all Perils.*] This is peculiar to and proper for the evening. We are always indeed environed with danger; but none are more dismal, sudden, and unavoidable, than those of the night, when darkness adds to the terror, and sleep deprives us of all possibility of foresight or defence; so that he must be an atheist, and worse than heathen, who doth not then by a special prayer commit himself to God's providence, the knowledge of which doth enlighten our minds, and makes us full of inward peace and comfort when we are in the darkest shades of night: therefore we pray with David, "Lighten our darkness, we beseech thee, O Lord," Ps. xviii. 28. Light signifies, in Scripture, knowledge and comfort, and under this metaphor we pray for both, namely, that our understandings may

the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A Prayer for the Queen's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen *VICTORIA;* and so replenish her with the grace of thy Holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless the Prince *Albert*, *Albert*, Prince of *Wales*, and all the Royal Family: Endue them with thy holy Spirit; Enrich them with thy heavenly grace; prosper them with all happiness: and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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be enlightened with the knowledge of his providence, and our hearts cheered with the assurance of his protection. *Dean Comber.*

This latter Collect, taken in part from an office of the Greek Church, prays more particularly for the safety of the ensuing night: that God's power may shine upon us, and "lighten our darkness;" that is, protect us, while we are unable to help ourselves, or even to know our danger. The same phrase is twice used in the book of Psalms. "Unto the godly there ariseth up light in darkness," Ps. cxii. 4. And again, "The Lord shall make my darkness to be light," Ps. xviii. 28. *Abp. Secker.* This Collect is particularly seasonable at night: for, being then in danger of the terrors of darkness, we by this form commend ourselves into the hands of that God, who "neither slumbers nor sleeps, and with whom darkness and light are both alike," Ps. cxxi. 3; cxxxix. 12. *Wheatly.*

Here endeth the Order of Evening Prayer throughout the Year.

¶ *Upon these Feasts;* Christmas-day[m], *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called*[n] *The Creed of Saint* Athanasius, *by the Minister and people standing.*

[m] *Upon these Feasts; Christmas-day,* &c.] The Creed, commonly called the Creed of St. Athanasius, is appointed to be said upon the days named in the rubrick, for these reasons: partly, because those days, many of them, are most proper for this confession of the faith, which of all others is the most express concerning the Trinity, because the matter of them much concerns the manifestation of the Trinity, as Christmas, Epiphany, Easter-day, Ascension-day, Whitsunday, Trinity Sunday, and St. John Baptist's day, at the highest of whose acts, the baptizing of our Lord, was made a kind of sensible manifestation of the Trinity; partly, that so it might be said once a month at least, and therefore on St. James, and St. Bartholomew's days; and withal at convenient distance from each time, and therefore on St. Matthew, Matthias, Simon and Jude, and St. Andrew's. *Bp. Sparrow.*

[n] *— this Confession of our Christian Faith, commonly called* &c.] The doctrines of Arius, which were first proposed at Alexandria, found a native of the same city to oppose them, and this was Athanasius. The integrity of Athanasius, his courage in opposition, his fortitude under persecution, his constancy, and his purity of life, have extorted praises from those who contemn his principles, and ridicule his doctrines.

At the Council of Nice, he was a deacon attending on the patriarch of Alexandria, and the great maintainer of the catholick doctrine against the novelties of Arius; he soon after was elected patriarch of Alexandria himself; and passed the remainder of his life in a succession of expulsions and restorations, according to the prevailing opinions of the different emperors at Constantinople; and in every variety of fortune continued steady in his principles, and unshaken in his constancy.

His writings are come down to our times, and in them we find all the doctrines, and most of the identical expressions, which are now in the Creed that bears his name; but the Creed itself is generally allowed by the learned not to be of his composition.

The Creed, as it now stands in our Liturgy, is supposed to have been framed from the writings of Athanasius; to have been acknowledged by the Western church in France, Germany, Italy, and Spain, as early as the sixth century; and to have been received into the Liturgy in the eighth. The general testimony of the learned supposes Vigilius, an African bishop in the sixth century, to be the author; but Dr. Waterland, a divine in our own Church of great erudition, after proving that the Creed itself is mentioned before the sixth century, offers an opinion of his own, that it was composed in France, as early as the year 450, by Hilary bishop of Arles. It was not however admitted into the offices of the Roman church, at the earliest, till the year 930; in which it has continued ever since, and was received into our Liturgy at the time of the Reformation.

I mention these particulars, in order to shew, that a Creed, which is 1300 years old, and which has been generally received into the Church for 900 years, ought not to be treated lightly, or irreverently, as has been the case in our own country of late; or to be neglected, without considering its merit. *Dean Vincent.*

The design of the author, whoever he was, in compiling it, was to furnish the Church with a plain and clear account of the grand doctrines of the ever-blessed Trinity, and the incarnation of Christ; in opposition to the gross errors and heresies which had been maintained and propagated, with great zeal and industry, by the enemies of the true faith. For, as the apostles had long before foretold, "false teachers crept" into the Church, and "privily brought in damnable heresies, denying the Lord that bought them, even the only Lord God, and our Lord Jesus Christ," 2 Pet. ii. 1, and Jude 4. As these spread their poison, it became necessary to provide an antidote; for which purpose it was wisely ordered that creeds or summaries of the Christian faith, should be drawn up, and published for general use, to guard and defend the Articles of religion against the arts and malice of the enemy, who lay in wait to deceive, and employed every stratagem to undermine them. And, to oppose these hereticks the more effectually, it was found expedient to be more full and particular in stating and explaining the doctrines they attacked, than had been usual or necessary in the earlier and purer ages of Christianity. Hence Creeds became more numerous and enlarged, and some terms were introduced not perhaps strictly scriptural, in order to illustrate the doctrines of Scripture, and to obviate the false glosses and perverse interpretations of hereticks. Of these Creeds, none has been more generally and deservedly received and esteemed, than this which bears the title of St. Athanasius's; which our Church has adopted into her Liturgy, as a standard of the true faith, which all her members may have recourse to, and which they are all directed publickly to repeat on particular festivals: an injunction, which surely we ought to comply with; since it is an acknowledgment and declaration of our holding fast that faith, into which we were baptized. *Waldo.*

As to the matter of it, it doth very fully and particularly condemn all the heresies that were of old in the time of this great bulwark of the catholick faith; forbidding us to confound the Persons of the Trinity, with Sabellius, or to divide the substance, with Arius and Eunomius: it shews us against Arius and Macedonius, that both the Son is God, and the Holy Ghost is God: it confesses Christ to be God, of the substance of his Father, against Samosatenus and Photinus, and man of the substance of his mother, against Apollinaris; yet he is not, as Nestorius dreamed, two, but one Christ, not by confusion of substance, as Eutyches held, but by unity of Person: so that this Creed is the quintessence of ancient orthodox divinity, and the means to extirpate all those accursed heresies, some of which our age hath seen revived; and therefore we have more need to hold and repeat this useful Creed. *Dean Comber.*

That this Creed is not Athanasius's is certainly true: but our Church receives it not upon the authority of its compiler, nor determines any thing about its age or author: but we receive it, because the truth of the doctrines contained in it "may be proved by most certain warrants of holy Scripture," as is expressly said in our eighth Article. I may add, that the early and general reception of this Creed by Greeks and Latins, by all the Western churches, not only before but since the Reform-

Quicunque vult.

WHOSOEVER will be saved[o]: before all things it is necessary that he hold the Catholick Faith. Mark xvi. 16.

Which Faith except every one[p] do

ation, must needs give it a much greater authority and weight than the name of Athanasius could do, were it ever so justly to be set to it. Athanasius has left some creeds and confessions, undoubtedly his, which yet never have obtained the esteem and reputation, that this hath done: because none of them are really of the same intrinsick value, nor capable of doing the like service in the Christian churches. The use of it is, to be a standing fence and preservative against the wiles and equivocations of most kinds of hereticks. This was well understood by Luther, when he called it, "a bulwark to the Apostles' Creed;" and it was this and the like considerations that have all along made it to be of such high esteem among all the reformed churches, from the days of their great leader. *Dr. Waterland.*

The doctrine of the Trinity, as it is here proposed, has been the doctrine of the Gospel; the doctrine of the primitive church; the doctrine of almost every thing that can be called a church in all ages: in the Greek and Roman church, it survived in the midst of all the corruptions that arose: upon the Reformation there was not a Protestant church, but what received it in its fullest extent: Luther, Calvin, Beza, and all the wisest and best reformers, acknowledged the Athanasian Creed, and made it their profession of faith; the Puritans in our own country, the parent stock of all our modern dissenters, embraced it as readily as the Church of England herself: and, if many of these reject it now, despise, contemn, and deride it, they are neither true Calvinists nor Presbyterians, but shelter themselves under the general name of Independents, among whom it is said at present that every man's private opinion is his church.

I do not know that this is fact, nor do I wish to deal in misrepresentation; but I have no scruple to say that "Scripture is not of private interpretation;" that whensoever we go contrary to a stream, which has run in one channel for seventeen centuries, we ought to doubt our own opinions, and at least treat the general and concurring testimony of mankind with respect; that the reason of individuals is not true reason, but opinion; and that the standard of true reason is the well-weighed decision of learned and good men, brought to a centre, and comprehending all the wisdom that their united abilities could collect.

If therefore any one has his doubts on the intricacies of this question, let him first search the Scriptures, and settle his principles from thence; if he afterwards wishes to pursue his researches, let him not recur to the crude and hasty publications of the present day, in which assertions are rashly made without foundation in Scripture, antiquity, or the principles of any church; but to those learned writers who managed this controversy fifty years ago in our own country; or, if he has learning and leisure sufficient, to the primitive fathers themselves. *Dean Vincent.*

Many have argued against the use of this Creed; and some, with strange vehemence: partly from the doctrines, which it teaches; but chiefly from the condemnation, which it pronounces on all, who disbelieve them. Now the doctrines are undeniably the same with those, that are contained in the Articles of our Church, in the beginning of our Litany, in the conclusions of many of our Collects, in the Nicene Creed, and, as we conceive, in that of the Apostles, in the Doxology, in the form of Baptism, in numerous passages of both Testaments; only here they are somewhat more distinctly set forth, to prevent equivocations. Any one, who examines into the matter, will easily see it to be so. Accordingly our dissenting brethren, after they had long objected to other parts of our Liturgy, consented readily to subscribe to this Creed; the Articles of which are the common faith of the catholick church, or, by immediate consequence, deducible from it; and little or nothing more. There are indeed several things in them, beyond our comprehension, as to the manner; but the Scripture hath the same. There are expressions, which may seem liable to exception; but it must be for want of understanding them, or admitting fair interpretations of them. The assertion that "there is one Father, not three Fathers," and so on, may appear to the ignorant, needless and trifling: but was levelled against heresies, then in being, which took away all distinction between the three Persons. That "none is before or after other" means, (as the following words, "but the whole three Persons are co-eternal" prove,) that none is so in point of time, not that none is so in the order of our conceptions; for the Scripture directs us to consider the Father as first. That "none is greater or less than another" is reconciled to our Saviour's assertion, "the Father is greater than I," (John xiv. 28,) by what follows in the Creed, "Equal as touching his Godhead, inferior as touching his manhood" That He is "one, altogether, not by confusion of substance, but by Unity of Person" means, (for so the next words explain it) that as each of us is one man, not at all by blending the soul and body into one substance, for they are still distinct, but "altogether," by a mysterious union of the two; so He is one Christ, not at all by blending the divine and human nature into one substance, but "altogether," intirely and solely, by an union of them, yet more mysterious than the former is.

The condemnation, contained in two or three clauses of this Creed, belongs, (as the most zealous defenders of our faith in the holy Trinity agree, and as every one, who reads it considerately will soon perceive) not to all, who cannot understand, or cannot approve, every expression in it; but only to such as deny "the Trinity in Unity," or three Persons who are one God. "This" alone is said to be "the catholick faith." The words that follow after, "for there is one Person of the Father," and so on, are designed only to set this forth more particularly. And the conclusion from the whole is, not that "in all things," which are "aforesaid," by the use of every term above mentioned, but "in all things, AS IS aforesaid; the Unity in Trinity is to be worshipped:" meaning, that as at first it was said, that in all acts of faith we are to believe in each Person, so here it is added, that in all acts of worship we are to adore each: never considering one, even while addressed distinctly, as separated or separable from the other two. Now this Trinity in Unity we apprehend to have been, ever since it was fully received, a fundamental article of the Christian faith. And yet those, who believe not even so much, the Creed no otherwise teaches "cannot be saved," or "shall without doubt perish," than as our Saviour teaches concerning the whole of the Gospel: "He that believeth, and is baptized, shall be saved: but he that believeth not shall be damned," Mark xvi. 16. Our condemnation is no more hard and uncharitable, than his. And neither is so: because both are to be interpreted with due exceptions and abatements. Suppose a collection of Christian duties had been drawn up: and it had been said, in the beginning or at the end of it, "This is the catholick" practice, "which except a man" observe "faithfully, he cannot be saved:" would not every one

keep whole and undefiled: without doubt he shall perish everlastingly[q].

And the Catholick Faith is this: That we worship one God in Trinity[r], and Trinity in Unity; Matt. xxviii. 19. John x. 30. 1 John v. 7.

understand, that allowance must be made for such things, as a man through involuntary ignorance mistook, or through mere infirmity failed in, or was truly sorry for, as far as he knew he had cause? Why then are not the same allowances to be understood in speaking of doctrines? For when the Creed says, that "whosoever will be saved, before all things it is necessary that he hold the catholick faith;" it doth not mean that true faith is more "necessary" than right practice; but that naturally it precedes it, and is to be first learnt in order to it. The intention therefore of the Creed, as well as of our Lord in the Gospel, is only to say, that whoever rejects the doctrine of it, from presumptuous self-opinion, or wilful negligence; and doth not afterwards repent of these faults: particularly if he is made sensible of them; or if not, at least in general, amongst his unknown sins; the case of such a one is desperate. But if want of information, weakness of apprehension, or even excusable wrongness of disposition, should make him doubt or disbelieve any or the main part of this Creed; nay, which is vastly a worst case, the whole revelation of Christianity; though we pass judgment on his errors without reserve; and, in general, on all who maintain them; yet personally and singly we presume not to judge of his condition in the next world. "To his own Master he standeth or falleth," Rom. xiv. 4. *Abp. Secker.*

It is not the province of a Creed to discuss the tenets which it delivers, or to investigate the formal nature and sin of heresy; but they must have paid little attention to Scripture, who are not aware, that those, who thus subject themselves to the severity of divine punishment, perish, not simply because they have abandoned the truth, but because they have abandoned the love of truth, and have pleasure in unrighteousness. Their condemnation is, that "light is come into the world; and men loved darkness rather than light," John iii. 19.

No one, I presume, will be disposed to contend against the validity and equity of the argument, laying aside the authority upon which it rests. The damnatory clauses therefore of a Creed, applied to those who pervert or corrupt its doctrines, are founded equally on the grounds of reason, and the authority of Scripture.

But the use of them so applied is not barely justifiable. Both prudence and a charitable regard to the offenders themselves, as well as to those who may be misled by their example, renders it a duty incumbent upon every Christian church, to hold up this most awful consideration, that, as the highest degrees of happiness assigned to our nature are the rewards of a Christian faith in a good conscience; so does the greatest degree of judicial misery, Matt. xxiii. 14, await those who shall purposely poison these waters of salvation; and thus frustrate, so far as they are enabled, the salutary ends of the Gospel with respect to others.

With regard to those too who probably might be affected by the popular influence of novel propositions, it was surely but consistent with that pious zeal for the happiness of others, which is the distinguishing mark of Christian morality, to apprise them, that, as the very end of their religion, the salvation of their souls, could be obtained only by the means, which that religion prescribes, a faith in its genuine doctrines was as indispensable as obedience to its precepts; and that whosoever will, therefore, in a Christian sense of the word, be saved, must before all things hold the catholick or primitive and unaltered faith; for as there is no other name under heaven, by which men can be saved, that is, by covenant secure life and immortality: because there is but one Mediator between God and men, Christ Jesus; so there is no other Gospel, nor any other doctrines deducible from the Gospel which we possess, that are not consistent with those taught in the primitive or catholick church. There is therefore a necessity, if we would be saved as Christians, to maintain whole and inviolate, so far as in us lies, the primitive or catholick faith. *Bp. Cleaver.*

[q] *Whosoever will be saved*, &c.] The meaning of this term in its primary signification, and as it is applied to common subjects in common discourse, means a preservation from threatening perils, or from threatened punishments: but in an evangelical sense, and as it occurs in the New Testament, it includes much more. It means the whole Christian scheme of redemption and justification by the Son of God, with all the glorious privileges and promises contained in that scheme. It means not merely a deliverance from danger or from vengeance, but a federal right to positive happiness purchased by the merits, and declared to mankind by the Gospel, of Christ Jesus our Lord. St. Paul calls it, "the obtaining of the salvation, which is in Christ Jesus, with eternal glory," 2 Tim. ii. 10. "Whosoever" then, says the Creed, "will" thus "be saved," will be desirous to secure the glorious promises of the Gospel, must pursue it upon the terms, which that Gospel proposes; and particularly, must embrace the doctrines which it reveals. "Above all things," or in the first place, as the foundation, on which he must hereafter build a holy practice, and a covenanted title to pardon for past deviations from it, "it is necessary that he hold the catholick" or universal "faith," that faith which was "once delivered to the saints," and which is to be delivered unto them to the end of the world. *Archdeacon Dodwell.*

[r] *Which Faith except every one* &c.] "Which faith," that is, "the catholick faith," before spoken of, which is another name for the true and right faith as taught in Scripture; called catholick, or universal, as being held by the universal church of Christ, against which "the gates of hell" shall never prevail. The meaning then is, that every one is obliged, under pain of damnation, to preserve, as far as in him lies, the true and right faith, in opposition to those that endeavour to corrupt it either by taking from it, or adding to it. That men shall perish eternally for unbelief, for rejecting the faith in the lump, cannot be doubted; when it is expressly said, (Mark xvi. 16,) "he that believeth not, shall be damned:" and as to rejecting any particular branch or article of it, it must of consequence be a sin against the whole; against truth, and peace, and therefore damnable in its own nature, as all wilful sins are without repentance. As to the allowances to be made for invincible ignorance, prejudice, or other unavoidable infirmities; as they will be pleadable in the case of any other sin, so they may, and they will also, be pleadable in this: but it was foreign to the purpose of the Creed to take notice of it in this case particularly, when it is common to all cases of like nature, and is always supposed, and understood, though not specially mentioned. *Dr. Waterland.*

[s] — *he shall perish everlastingly.*] Shall finally forfeit his claim to the benefits of the Christian covenant: shall be for ever excluded from the only stated claim of promised mercy. And "without doubt" he, who does not embrace the truths proposed by revelation, has no title

Neither confounding the Persons: nor dividing the Substance[s].

For there is one Person[t] of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father,

to those hopes which that revelation, and that only, offers to mankind. *Archdeacon Dodwell.*

[r] *And the Catholick Faith is this: That we worship one God in Trinity,* &c.] This new manifestation of the object of our adoration is what is peculiar to the professors of our religion, and indispensably necessary to the right notion of salvation as laid down in the sacred writings. The belief of a God, of a Providence, of duty owing in this life, of an account to be given of it in the next, is common to all that are in any degree reasonable creatures, and pretend to what is called natural religion. But the worship of the holy Trinity is appropriated to Christian believers; is that which Mahometans, Jews, and Pagans ridicule and blaspheme; but which the eternal Son of God came down from heaven to reveal to and to establish in his Church upon earth. This requiring of worship to the sacred Three cuts off all pretence of its being a speculative or uninteresting doctrine. This made it practical in the highest degree, and made the practice instructive to the understanding, as well as expressive of the devotion of the heart. It implied an acknowledgment of the real divinity of each, as nothing but that truth could justify this practice; and, that truth being admitted, this duty necessarily arose from it.

It was prescribed, indeed, not only by precept, but by the actual exercise of it: and the baptismal institution was at once an injunction of this duty, and an eminent instance of the discharge of it. The solemn dedication of all disciples to the service of "the Father, the Son, and the Holy Ghost," in the authoritative method of their first admission into the covenant of salvation, was the highest act of worship; and whilst it fulfilled a present performance of it, bound to the future perpetual exercise of it. That we "worship one God in Trinity," is what we have done already, and what we then professed ourselves obliged for ever to do hereafter. *Archdeacon Dodwell.*

The doctrine of the Trinity is doubtless the first and fundamental article of our faith; and for a Christian to deny it, is the greatest contradiction that can be. For to such we may well apply the words of St. Paul, "unto what then were ye baptized?" The form of baptism, as prescribed by our Saviour Himself, is a plain acknowledgment of the doctrine of the Trinity; that is, of three divine Persons, distinguished by the titles of Father, Son, and Holy Ghost, constituting one divine Being or nature, which we call God. To be baptized into the name of these three, is to acknowledge their divine power and dominion over us, and to dedicate ourselves to them, as the objects of our faith, hope, and worship. Agreeably hereto, we are told, that "the catholick faith is this: That we worship one God in Trinity;" that is, as distinguished by three Persons: and "Trinity in Unity;" that is, three Persons united in one God; the word "Trinity" signifying nothing more than "Three;" so that to object to the use of this word, because it is not found in Scripture, is most absurd. It is the doctrine, not the word, we contend for; and if three divine Persons, or agents, are mentioned as they are throughout the Bible, and at the same time we are told that there is but one God, we cannot, I think, express this doctrine more properly than by the words Trinity in Unity. As to the proofs of this great article of our faith, they are so numerous, and so clear and obvious to every impartial and unprejudiced reader of the Bible, that I shall not recite them. The argument drawn from our baptism is strong and conclusive; and the more it is weighed and considered, the more convincing it will appear. Besides, the names, attributes, and acts of the Deity are so often ascribed to the Son and Holy Spirit throughout both the Old and New Testaments, particularly in the latter, as to leave us no doubt of the divinity of their nature; since God, who has declared that He "will not give his glory to another," would never have thus dignified the highest of created beings. *Waldo.*

[s] *Neither confounding the Persons, nor dividing the Substance.*] Here would be no need of these particular cautions, or critical terms, in relation to this point, had men been content with the plain primitive faith in its native simplicity. But as there have been a set of men, called Sabellians, who have erroneously taught that the Father, Son, and Holy Ghost are all one Person, who was incarnate, and suffered, and rose again, making the Father (and Holy Ghost) to have suffered as well as the Son (from thence called Patripassians), hence it becomes necessary to caution every pious Christian against "confounding" the Persons, as those men have done. And as there have been others, particularly the Arians, who have pretended very falsely, that the three Persons are three Substances, and of different kinds, divided from each other, one being before the other, existing when the other two were not, as also being present, where the other two are not present; these false and dangerous tenets having been spread abroad, it is become necessary to give a caution against "dividing the Substance," as these have done, very much to the detriment of sobriety and truth. *Dr. Waterland.*

If it be said that Person is not a Scripture word, as applied on this occasion, it would be sufficient to say, that it is a word, that best sets forth the sense of Scripture, so as not to confound the Father, the Son, and the Holy Ghost, with each other, but to keep up the distinction between them without dividing the Substance. But, in reality, we have the authority of Scripture for using this very term in speaking of the distinction between the sacred Three. The Son of God is said by St. Paul to be "the express image of his Father's person," Heb. i. 3. The same Apostle elsewhere says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the person of Jesus Christ," 2 Cor. iv. 6. Our translators have injured the sense of this text, by rendering it, "in the face of Jesus Christ," because the original word might in itself bear that meaning: but the context shews that it cannot bear it in that place; and the same translators have rightly rendered the same word in a passage very little before it, "if I forgave any thing, to whom I forgave any thing, for your sakes forgave I it in the person of Christ," 2 Cor. ii. 10. Thus both the Greek words (ὑπόστασις and πρόσωπον) signifying a Person, are in the New Testament applied to the Son of God as distinct from the Father; and the Church had therefore even Scriptural authority for using this expression, and speaking of the error of "confounding the Persons." *Archdeacon Dodwell.*

[t] *For there is one Person* &c.] The Creed having thus far declared what "is the catholick faith," and "set forth in order a declaration of those things, which are most surely believed among us," proceeds now to the proof of it, and introduces, under particular heads, a demonstration of the general truth of a "Trinity in Unity." In this respect it differs, not in substance, but

John v. 17, 18. Phil. ii. 5, 6. Heb. i. 8. Acts v. 3, 4. 1 Cor. vi. 19. Col. i. 16, 17 1 Tim. i. 17.

of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

John i. 1—3. 1 John i. 2; v 20. Job xxxiii. 4. Gen. i. 2. Heb. ix. 14. Ps. cxxxix. 7.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible[u], the Son incomprehensible: and the Holy Ghost incomprehensible.

in form, from other Creeds; for whilst they teach, assert, and acknowledge the genuine doctrines of Christianity, they do not use arguments, but leave men to the perusal of their Bible for the evidence of those truths, and undertake no more than to recapitulate a summary of the principal contents of it. Whereas this Creed goes on in the argumentative method to shew, why we ought not, in our exposition or belief of this article, either to "confound the Persons, or to divide the Substance." *Archdeacon Dodwell.*

Before the proper divinity of Christ was questioned by Arius, few words and little explanation were necessary; before the Persons of the Godhead were confounded by Sabellius, no affirmation to the contrary was demanded. But, when these men began to judge the articles of faith by reason; when they applied reason to combat plain and positive assertions in the word of God; they demanded satisfaction upon points that were not the object of reason, but of faith; and when no satisfaction could be given them, they levelled Scripture to their reason, instead of building their faith on Scripture; they interpreted by a figure what is literal, they distorted what was plain.

If reason is the noblest gift of God, still let us not raise it to an equality with divine wisdom; if we ask what is truth, and search after truth, let us restrain ourselves within the bounds that God has fixed to reason. Let the wisest then try their reason in contemplating God Himself, his existence, omnipotence, prescience, eternity, or any other attribute: and if their reason is not checked in its flight; if truth, demonstrative truth, which they require, is to be found; if they are not stopped short with mystery, that word which they deride, that idea which they abhor; let them boast of a reason which other men have not, and which is peculiar to themselves.

If God has revealed Himself by reason to the heart of the heathen, if God has revealed Himself to the Hebrew in the Old Testament, I maintain that there is still inexplicable mystery in both revelations; and if there are additional mysteries in the Christian revelation, so be it; we are content to embrace these mysteries as articles of faith, to bow down our reason and our opinions before the word of God, to believe that He *will* not, He *cannot* deceive us, and that, if we are mistaken in interpreting his word, He will pardon our infirmity, and reward us for our intention, if not for our knowledge.

We confess then the Trinity in Unity to be a mystery; but if Christ is called God in Scripture, and the Holy Ghost God, and yet we read, "Hear, O Israel! the Lord thy God is one God," what remains for us but to adore in silent humility, what we cannot comprehend; and allow, with the Athanasian Creed, that, though every Person by Himself is Lord and God, yet there are not three Gods or three Lords, but one God and one Lord.

The same reasoning applies to all those repetitions in the Creed, which some assert offend their ears, and distract their minds; for, if Christ is God and the Holy Ghost God, they must be uncreate, incomprehensible, and eternal; these are all attributes of the Deity, and each Person severally must partake of these attributes, if He partakes of the Godhead.

The substance of the Godhead is an equal mystery. All pious men, and the catholick church itself, would have been silent on this head if they had been permitted; but when Sabellius maintained on one hand, that the three Persons were only three names, or three operations, or three modes of expressing one God; and the Arians, on the other, taught that the Son was not of the same substance with the Father; the church was either obliged to profess that Christ was not God, as He is styled in Scripture, or to declare, with the Athanasian Creed, that we neither confounded the Persons, as the Sabellians did, nor divided the Unity, as the Arians did. For, if Christ is not of the same substance with the Father, then is He not perfect God; then two different substances make two different Gods, a God superior, and a God inferior; our idea of God is confounded; we see no reason why He is called God in Scripture, or what we are to understand by the title.

It is agreeable to the same deduction, that we are compelled to acknowledge that "in this Trinity none is afore or after other, none is greater or less than another; but the whole three Persons are co-eternal together and co-equal." The title of God given to the second and third Person implies this; for though we understand that the Father is first in order, as unoriginate, that is, derived from none; the Son second, as begotten of the Father; the Holy Ghost third, as proceeding from both; though we confess that the Father is supreme in office, and that the Son and Holy Ghost condescend to inferior offices; still in duration, dignity, and other attributes peculiar to the Deity, they are co-equal.

Would to God, that questions of this sort had never been agitated, or professions of this kind never been required of us! Reason and language fail us, while we mention these subjects; and, while we are compelled to renounce the doctrines of our adversaries, we tremble at the ground we stand on ourselves.

I speak this not with a spirit of doubt, but in all humility of soul; for if we say, with St. John, "the Word was God," or, with St. Paul, that, "being in the form of God, he thought it not robbery to be equal with God," we cannot disallow the deduction of the Creed, without explaining away the meaning of the texts; and if we depart from the plain and literal sense of the Scripture, we may explain away our whole religion.

The conclusion of all these several assertions in the Creed is, that the Unity in Trinity and Trinity in Unity is to be worshipped. Worship follows the idea of God; and if we are told on one hand that the worshipping of angels is a sin, which St. Paul expressly declares; and on the other that the angels are commanded to worship the Son; and that the saints in heaven do worship Him; what doubt can we have of worshipping the three Persons in the Godhead, or the Godhead in the three Persons? *Dean Vincent.*

[u] —*incomprehensible,*] The English version here varies from the original. In the Latin, which was the language in which this Creed was first penned, it stands thus; "the Father immense, the Son immense, and the Holy Ghost immense." When this translation was first made in our native tongue, the word "incompre-

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

Rev. i. 8. Job xxxiii. 4. So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

John i. 1. 1 Tim. iii. 16. Acts xx. 28; v. 4. 1 Cor. vi. 19. So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

Acts x. 36. Rom. x. 12. 1 Cor. xv. 47. 2 Cor. iii. 17. So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten. John v. 26.

The Son is of the Father alone: not made, nor created, but begotten. John i. 14. 18; iii. 16. 18. Heb. i. 5, 6. 8. 10, 11; v. 5. 1 John iv. 9.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding. John xv. 26.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity[x], and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity[y].

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hensible" was not confined to the sense it now bears, as inconceivable, or beyond or above our understanding; but it then meant not comprehended within any limits, and thus answered to the original expression and notion of immensity. *Archdeacon Dodwell.*

[x] *So that in all things, as is aforesaid: the Unity in Trinity,* &c.] The reference, here made to what had been said before, belongs to the beginning of the Creed, where it had been said almost in the very same words, "The catholick faith is this, that we worship one God in Trinity, and Trinity in Unity." It was there laid down as a positive assertion, as a declaration of the professed doctrine of the church. It is here resumed as an inference from all the particulars, that had since been taught and proved from Scripture and reason. Had that doctrine and worship been acquiesced in, as plainly drawn from the baptismal form, that short sentence had in this respect been Creed sufficient. But when men, in attempting to explain the Trinity, advanced, or seemed to advance, notions repugnant to the divine Unity; or when, in adhering to that most fundamental point, they destroyed the distinctions of the sacred Three, which had been established in words as plain as the Scripture could use, then such errors were to be renounced in form; and it was judged necessary, that the members of the Church should in such instances be directed to declare what they did not believe, as well as what they did believe. Whatever notion "confounded the Persons," or "divided the Substance," was equally to be rejected, and every sentence which is inserted in this Creed, has a view to some error or heresy on the one side or the other.

However it was particularly necessary to prove the several attributes of each Person, as here specified, the uncreatedness, the incomprehensibility, or infinity, the eternity, the divinity, the lordship, or supreme dominion, of the Father, the Son, and the Holy Ghost, in order to intitle them to worship from us, and to justify us in the joint exercise of it. St. Paul severely censures those ignorant idolaters, who, "when they knew not God, did service unto them, which by nature are no Gods." (Gal. iv. 8.) And God Himself by his prophet declares adoration to be unalienably his sole prerogative. "I am the Lord; that is my name, and my glory will I not give to another," Isa. xlii. 8. Yet it is the declared design of the Father Himself, that "all men should honour the Son, even as they honour the Father," John v. 23. St. Paul adds expressly, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him," Heb. i. 6. And we find this injunction obeyed and exemplified by the whole host of heaven, Rev. v. 12, 13. Every benediction likewise "in the name of the Father, the Son, and the Holy Ghost;" every oath and appeal made to Christ, and to "conscience as bearing witness in the Holy Ghost," is a solemn act of adoration, intended as an authoritative pattern. This part of the Creed concludes with the repetition of the definitive sentence at the beginning of it. *Archdeacon Dodwell.*

[y] *He therefore that will be saved, must thus think of the Trinity.*] He, that will secure a title to the promised salvation through Christ, must embrace the doctrines that Christ has revealed, and obey the rules that Christ has established. He must profess the belief and adore the Persons, of the Father, the Son, and the Holy Ghost; for, without this, he cannot so much as be admitted a member of the Church. He must "with his heart believe this unto justification, and with his mouth make confession thereof unto salvation," as St. Paul speaks, Rom. x. 10. The doctrine of the Trinity, if true, must be a truth of great importance, for it is connected with every article of our religion, whether more or less speculative or practical. The acknowledgment or the rejection of it alters the very notion of our justification and salvation, and either represents it as a mystery of mercy in the conjunction of infinite justice, undeviating righteousness, and unlimited goodness, or

1 John iv. 3. John iii. 36. Acts xx. 21. Rom. i. 3.

Furthermore, it is necessary[z] to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

Rom. viii. 3. Heb. iii. 5, 6. John iii. 16. John i. 14. 1 Tim. iii. 16; ii. 5.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Heb. i. 2. Col. i. 16, 17. John xvii. 5. 24. Gen. iii. 14, 15. Rom. i. 3. Gal. iv. 4. Luke ii. 52. Matt. xxvi. 38. Luke xxiv. 39. 1 John iv. 3.

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

John x. 30. xiv. 28.

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as the easy grant of a tender Being, who has more regard to the happiness than to the holiness of his creatures.

On this account so much stress is laid on the necessity of embracing this article, and it is said, that "he must thus think of the Trinity, who would be saved." He who has such instruction offered, and such evidence of it laid before him, is answerable for his neglect, if he does not admit the truth; and falls finally short of the only federal title to mercy: without our determining any thing concerning their states who never heard of Christ; or theirs, to whom the truths of the Gospel are imperfectly proposed, or unfairly represented; or theirs, who, under all advantages in these respects, have yet perhaps equal difficulties to struggle with, through personal incapacity, or unsurmountable prepossessions. "To their own Master these stand or fall," Rom. xiv. 4. We are only to apply "to the law and to the testimony," and to say, what they must believe and do to be saved, who would secure their title to salvation upon the terms prescribed in the Gospel.

Now the proofs of the general doctrine of the "Trinity in Unity" are plain, and short, and easy, open to every understanding. The Father, the Son, and the Holy Ghost are distinguished from each other by peculiar acts and offices. Yet divine names, titles, attributes, and offices, are ascribed to each of them; and the Unity of the Deity is as unquestionably established. To this general doctrine alone belong the condemnatory sentences, and not to the particulars in view in the observations following, which may safely be unknown, where the opposite errors are never heard of. But, if ignorance be an excuse for not understanding orthodoxy, it is no excuse for embracing heresy. If the controversy be looked into, the review of this Creed cannot fail of being of use in it. It cannot but be observed, that the several heresies contradict each other, and do in their turn support each part of this Scriptural doctrine of a "Trinity in Unity." The Sabellians allow the strict and real divinity of the Father, the Son, and the Holy Ghost, and though they "confound the Persons" they do not "divide the Substance." The Arians allow the distinction between the sacred Three in the highest degree, for they look on them as three distinct Beings; and they do thereby "divide the Substance" though they do not "confound the Persons." Take the acknowledgment of the former for the undivided Unity, and that of the latter for the real subsistence of a Trinity; and the orthodox Creed will stand the more confirmed, clear of their inconsistencies and palpable opposition to some of the plainest passages in the sacred writings. *Archdeacon Dodwell.*

[z] *Furthermore, it is necessary* &c.] From the doctrine of the Trinity, the Creed passes on to that of the "incarnation of our Lord Jesus Christ;" the right belief of which it declares to be "necessary to everlasting salvation." The word "incarnation," though not to be met with in Scripture, expresses precisely what we read there in other words, even that "great mystery of godliness," as the Apostle calls it, "God manifest in the flesh," 1 Tim. iii. 16. With an account of this wonderful dispensation St. John begins his Gospel, declaring that the Word, or the Son of God, who "was in the beginning with God, and was God;" "by whom all things were made; in whom was life," &c. (all which expressions he uses to shew his true and proper divinity) that this same divine Person "was made flesh" or was incarnate, and "dwelt among us," &c.; that is, He who was truly God, by taking our nature upon Him, became truly man; "being made in all things like unto his brethren," sin only excepted. This doctrine, as well as that of the Trinity, having been denied by some hereticks, and greatly depraved and corrupted by others, the author of our Creed judged it necessary to state it in the clearest terms possible; keeping close to the sense of Scripture, and guarding it carefully against all false glosses, and wrong interpretations. *Waldo.*

With respect to this article, namely, the doctrine of the incarnation, first, we profess to believe that Jesus Christ, the Son of God, is God and man: this we assert in opposition to those, on the one hand, who thought Christ not fully and completely man, but a messenger from God, under a human appearance: and who supposed his suffering on the cross to be a mere representation or delusion of the senses; while on the other hand we resist the opinion of those who thought Him not fully God. It is for this reason we say, perfect God and perfect man, of a reasonable soul and human flesh subsisting; God as begotten of the Father before the worlds, man as born of the virgin in the world; and this we are compelled to say, because if He is not God, there is no covenant of redemption; if He is not man, the satisfaction on the cross is a delusion.

Equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. The equality to the Father has been proved already from St. Paul: the inferiority we the more readily acknowledge; because all the force of our adversaries is annulled by the concession. They are very full upon those texts "the Father is greater than I. There is none good but one, that is God. Of that day knoweth no man: no, not the Son, but the Father only." All these texts are literal Scripture, as much as those already quoted; but why are they produced against us, who never deny them? We confess the inferiority of the Son as well as they do, but not in their way. We grant that the Son while in flesh prayed to the Father, and acknowledged his own inferiority; but the Son in heaven is God, and sits on the right hand of God, partaker of the Divine Majesty. All the texts, that prove the inferiority of the Son as man, the subordination of the Son as the second Person, are good texts; but is there a single text to be produced from Scripture which will prove that He is not eternal, or not of the same substance with the Father? This is the point in question between us, and we challenge them to the proof. *Dean Vincent.*

Who although he be God and Man: yet he is not two, but one
1 Cor. viii. 6. Christ;

One; not by conversion of the Godhead into Flesh: but by taking
Heb. ii. 16. of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of
1 Cor. viii. 6. Person.

For as the reasonable soul and flesh is one man[a]: so God and Man is one Christ;

Isa. liii. 4—6. Matt. xx. 28. 1 Tim. ii. 6. 1 Cor. v. 7. 1 Pet. iii. 18. Who suffered for our salvation[b]: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved[c].

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[a] *For as the reasonable soul and flesh is one man: so* &c.] This simile or comparison, the only one the author has ventured to introduce into his Creed, may serve to give us some faint idea, however inadequate, of the mysterious union of the two natures in our blessed Saviour; at least thus much we may learn from it, not to deny or disbelieve any article of faith, because we cannot fully comprehend it, nor to reject a doctrine as contradictory or impossible, because we cannot explain it; for, according to that way of reasoning, we may believe nothing. How can we account for, or explain, the manner of our living, or moving, or thinking? Yet shall we therefore deny that we live, move, and think? So in regard to the union of soul and body; how it is effected, I am sure the wisest man living cannot explain; but that they are so united, cannot be denied. That two such different and contrary substances, as spirit and matter, should be so closely and intimately joined together in the human species, never to be separated till death, and to be reunited at the general resurrection, and so to remain to all eternity, is to our short-sighted and imperfect faculties truly amazing and unaccountable; but still there is nothing in it impossible or contradictory; nothing but what the wisest and most learned persons, as well as the ignorant and illiterate, firmly believe. And if we thus assent to an undoubted truth, relating to our own nature, though we cannot fully comprehend, or explain it: surely we ought not to dispute against what the word of God reveals to us concerning the divine nature, and its union with ours, however it may exceed our capacities to understand it. We should rather admire and adore "the wisdom of God in a mystery; even the hidden wisdom, which God ordained before the world unto our glory," and to accomplish our salvation, 1 Cor. ii. 7. *Waldo.*

[b] *Who suffered for our salvation*, &c.] The remaining part of this Creed relates to other articles founded on these already considered, but less controverted and more immediately practical. These shew the importance of those principles on which they are established; representing the end of this mysterious incarnation, the completion of it, its evidence, its effects, and its infinite consequence to us in our final happiness or misery, according to our improvement by, or neglect, or misapplication of it. This is the great truth with which we are to awaken our hearers, not only "witnessing a good confession" of faith before enemies as well as friends, but shewing its influence on ourselves, and our zeal to promote its beneficial effects on others, by strict example and warm admonition, as well as by sound instruction; warning them to "flee from the wrath to come," and to secure, whilst it may be secured, a title to everlasting bliss. *Archdeacon Dodwell.*

[c] *This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.*] This has been already explained of a federal title to the merits of Christ and the glorious privileges of his covenant in the secure promise of unmerited pardon, and even of endless happiness. But the requisite condition of obtaining this title, here specified, directs our view to suitable conduct, as well as to unfeigned assent. He does not "believe faithfully," who is not sincerely influenced by his faith to an holy life. This is an article never to be omitted or forgotten in our discourses on these doctrinal points: if our life is not amended and reformed, a speculative assent to these great truths may aggravate our sin and punishment, but cannot possibly atone for the one, or prevent the other, or even lessen either. It will add self-condemnation to both. *Archdeacon Dodwell.*

The sense of this concluding verse may be thus given. This is the sum and substance of the true doctrine of the Gospel, of that "faith, which was once delivered unto the saints," and which the catholick or universal church, still teaches, which if a man believe faithfully and sincerely, and lives suitably to that belief, he shall be saved; but, if he wilfully and obstinately refuses to believe, we condemn him not by any judgment of our own, we wish him no evil, but heartily pray for his conversion and salvation; referring him to the words of our blessed Saviour which we dare not dispute, or elude; "he that believeth not, shall be damned." *Waldo.*

From what has been already said it will be found, that damnatory clauses, or anathemas, as they are angrily called, deriving their authority from Scripture, should be considered as awful admonitions, which it hath seemed good to Divine wisdom to announce generally, in order to condemn an indifference of mind in matters of religious principle; to correct a fond admiration of change or novelty; and to intimidate, under the severest penalties of God's displeasure, the vain, or interested, from broaching their wild and pernicious heresies.

If it shall happen from the influence of prevailing heresies, that it may be expedient to draw up a summary of faith, not simply by a plain recital of positive articles, but to add likewise particular and guarded explications of them, in direct refutation of subtle and intricate errours, it may well happen, that terms or positions, thus calculated to preclude or obviate these errors, may, with the errors themselves, be sometimes too remote for vulgar apprehension.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

In such cases it will be evident, that neither articles of faith so conceived, nor the damnatory clauses accompanying them, will, or can be intended to, apply to those, who do not apprehend them.

Still will no just presumption against the utility of such a summary, or of such clauses, attach to them, even as they respect those, who may not at present understand their design. To these persons they will be nevertheless a security for the purity of their faith, whenever that faith shall be endangered by the misrepresentation of error, or artifice; for whenever they shall be tempted to admit false explications, or plausible objections to their faith, they will then at least be as capable of admitting such explications as are true; and, without delusively trusting to the apparent but unreal decision of their own judgment in matters beyond their reach, they will, in the Creeds of their church, always have the support of that authority, to which alone the unlearned ought to have recourse. A Creed of this kind may therefore be considered as a preservative against heresy, applicable as occasion shall require; and useful just so far as the danger of error shall occur.

If this Creed therefore be not in daily use, it will be desirable to remind the unlearned of such a preservative, by the repetition of it at stated times, and upon those occasions especially, when the great and leading objects of our faith are made the subjects of our meditation.

Such an use of it will have another important advantage, as it regards the unlearned: for, as it is previously made a test of the faith of their appointed teacher; so, by the stated repetition of it, it becomes a test of his perseverance in that faith; and they are thereby rendered as secure, as human provisions can render them, of the justness and consistency of his doctrinal instructions.

But to the publick at large a summary of this kind is valuable on many more accounts.

As an explicit and correct profession of the fundamental doctrines of our religion in the churches by which it is adopted, it manifests to the whole Christian world the extent and unity of that faith, which, existing from the commencement of the Gospel, has for the space of twelve or thirteen centuries been secured by the same form of words through the Latin or Western churches of Christendom. Thus again these churches present their institutes of religious faith more explicitly to the candid and mature examination of every liberal and well-informed mind, who is thereby enabled to judge of the degree of Scriptural authority, upon which they rest, and of the purity of the church, within whose pale he has been, or may wish to be, admitted.

The ministry are likewise thereby instructed more fully in the doctrines, which they undertake to teach, and forewarned more in detail of the heresies which they engaged to oppose; and, by these stated repetitions, are reminded of the strict obligations, which they have taken upon themselves; of the fraud, which they impose upon the religious establishment, so long as they receive the emoluments of a station and function, whilst they refuse to discharge the duties attached to them; and of the guilt, which they contract before God, when, by neglect or opposition to these doctrines, they discountenance articles of faith, which they voluntarily and publickly have engaged to promote. *Bp. Cleaver.*

With respect to the public reading of this Creed, which it is become the practice to omit in some places, it is desirable for the clergy to consider, how offensive this omission must be to the orthodox part of their congregation, who are thereby deprived of an opportunity of professing their faith publickly in the manner which the Church has directed. And they may be asked, whether is it more reasonable to offend those by an irregular omission; or to disgust the heterodox by reading what they are commanded? *Waldo.*

To the Sceptic, the Arian, and the Socinian, we do not expect to find such a Creed acceptable, because it was designed to restrain the fantastick and pernicious opinions started on their part upon the subjects contained in it.

But every firm and steady believer may still, and indeed ought to, hold high the value of the only Creed delivered to us from antiquity; which states that first and great principle of Christian revelation, the importance and necessity of a just faith.

Upon us, the ministers of the Church, especially, it is incumbent, as occasions offer, to explain and illustrate its design and uses to the more unlearned, as well as to obviate the crude exceptions made against its doctrines or language; to derive its due weight of authority from the venerable antiquity of its origin; and to draw an argument of its merits from the universal approbation, with which it has been received, and from the place which it now holds in the Confession, if not in the Liturgy, of every church in Europe, papal and reformed: from no one of which could it be removed, without authorizing, on the part of that church, a presumption, that its doctrines were erroneous.

It has now, indeed, for a long succession of ages borne so great a share in the just interpretation and support of our Christian faith, that it may well afford a doubt, how far without it this faith itself would, in the present degree of purity and correctness, be so well maintained; especially that important principle of it which stands foremost in this Creed, and which cannot meet our observation too often. This they have well judged, who, at different times, have proposed to us to part with it, merely to gain in return the applause of a liberal and candid concession, an inducement too usually proffered in contempt, and paid without sincerity.

Concessions, indeed, in matters of less importance, have too generally a very doubtful effect: but who would be responsible for a concession of such high concern? If this Creed be really what, I trust, the preceding considerations prove it to be, an important fence to the faith of that holy church, which Christ hath purchased with his blood; who would not tremble at the proposal of laying waste a fence, which, in any degree, hath afforded protection to what was obtained for us at so inestimable a price; and of inviting, by a voluntary surrender of our present security, renewed instances of insult in repeated and incessant attacks, to be made upon the terms and obligations of our Christian covenant? *Bp. Cleaver.*

When this Creed was written, it was both in the East and West churches accepted as a treasure of inestimable price by as many as had not given up even the very ghost of belief: howbeit not then so expedient to be publickly used as now in the Church of God. *Hooker.*

Upon the whole, it is exceeding useful and even necessary for every church to have some such form as this, or something equivalent, open and common to all its members; that none may be led astray for want of

proper caution, and previous instruction in what so nearly concerns the whole structure and fabrick of the Christian faith. As to this particular form, it has so long prevailed and has so well answered the use intended, that, all things considered, there can be no sufficient reason for changing any part of it, much less for laying the whole aside. There are several other Creeds very good ones, (though somewhat larger,) which, had they been made choice of for common use, might possibly have done as well. The Creeds I mean, (of which there is a great number,) drawn up after the council of Chalcedon, and purposely contrived to obviate all the heresies that ever had infected the Christian church. But those that dislike this Creed, would much more dislike the other; as being still more particular and explicit, in regard to the Nestorian, Eutychian, and Monothelite heresies, and equally full and clear for the doctrine of the Trinity.

To conclude; so long as there shall be any men left to oppose the doctrines which this Creed contains, so long will it be expedient, and even necessary, to continue the use of it, in order to preserve the rest; and, I suppose, when we have none remaining to find fault with the doctrines, there will be none to object against the use of the Creed, or so much as wish to have it laid aside. *Dr. Waterland.*

THE LITANY.

¶ *Here followeth the* LITANY[d], *or General Supplication*[e], *to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays[f], *and at other times when it shall be commanded*[g] *by the Ordinary*[h].

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[d] *Here followeth the Litany.*] Till the last review in 1661 the Litany was designed to be a distinct service by itself, and to be used some time after the Morning Prayer was over. *Wheatly.* And in the rubrick before the Commination it was ordered, that after Morning Prayer is done, which was then done betimes, and while it was yet morning, not put off as since till towards noon, "the people shall be called together again to the Litany, by the tolling of a bell, after the accustomed manner." So that in those days the custom was to go home after Morning Prayer, and to come again to the Litany. *Bp. Cosin.*

[e] *Here followeth the Litany, or General Supplication,* &c.] The word Litany is used by the most ancient Greek writers for "an earnest supplication to the gods, made in time of adverse fortune:" and in the same sense it is used in the Christian church for "a supplication and common intercession to God, when his wrath lies upon us." Such a kind of supplication was the fifty-first Psalm, which begins with "Have mercy upon me," &c. and may be called David's Litany. Such was that Litany of God's appointing, Joel ii. 17; where, in a general assembly, the priests were to say with tears, "Spare thy people, O Lord," &c. And such was that Litany of our Saviour, Luke xxii. 44, which kneeling he often repeated with strong crying and tears, Heb v. 7; and St. Paul reckons up "supplications" among the kinds of Christian offices, which he enjoins shall be daily used, 1 Tim. ii. 1; which supplications are generally expounded Litanies for removal of some great evil. As for the form in which they are now made, namely, in short requests by the priest, to which the people all answer, St. Chrysostom saith it is derived from the primitive age. And not only the Western, but the Eastern church also, have ever since retained this way of praying. This was the form of the Christians' prayers in Tertullian's time, on the days of their stations, Wednesdays and Fridays, by which he tells us they removed drought. Thus in St. Cyprian's time they requested God for deliverance from enemies, for obtaining rain, and for removing or moderating his judgments. And St. Ambrose hath left a form of Litany, which bears his name, agreeing in many things with this of ours. For when miraculous gifts ceased, they began to write down divers of those primitive forms, which were the original of our modern office: and about the year 400 these Litanies began to be used in procession, the people walking barefoot, and saying them with great devotion. And Mamertus, bishop of Vienna, did collect a Litany to be so used, by which his country was delivered from dreadful calamities, in the year 460. And soon after Sidonius, bishop of Arverne, upon the Gothick invasion, made use of the same office; and about the year 500, the Council of Orleans enjoined they should be used at one certain time of the year, in this publick way of procession: and in the next century Gregory the Great did, out of all the Litanies extant, compose that famous sevenfold Litany, by which Rome was delivered from a grievous mortality, which hath been a pattern to all Western churches ever since; and ours comes nearer to it, than that in the present Roman missal, wherein later popes had put in the invocation of saints, which our Reformers have justly expunged. But by the way we may note, that the use of Litanies, in procession about the fields, came up but in the time of Theodosius in the East, and in the days of Mamertus of Vienna, and Honoratus of Marseilles, namely, in the year 460, in the West; and it was later councils which did enjoin the use of it in Rogation week; but the forms of earnest supplications were far more ancient and truly primitive. As for our own Litany, it is now enjoined on Wednesdays and Fridays, the two ancient fasting days of the Christians, in which they had of old more solemn prayers; and on Sundays, when there is the fullest assembly: and no church in the world hath so complete a form, as the curious and comprehensive method of it will declare. *Dean Comber.*

[f] —*on Sundays, Wednesdays, and Fridays,*] Epiphanius referreth this order to the apostles. The Jews in their synagogues observed for their special days of assembling together those that dwelt in villages, Mondays and Thursdays besides the sabbath. The precedent of the Jews directed the church not to do less than they did. They made choice of Mondays and Thursdays, in regard of some great calamities, that befel their nation upon those days; and that they might not be three days together, without doing some publick service to God. The Church had the like reason of Wednesdays and Fridays, whereon our Saviour was betrayed and crucified; the moral reason of once in three days, with a convenient distance from Sunday, concurring. The observance of these days for publick assemblies was universal, and the practice of the oldest times. *Bp. Cosin.*

[g] —*when it shall be commanded by the Ordinary.*] Next to the Morning and Evening service in our Prayer Book stands the Litany, or most earnest supplication for averting God's judgments, and procuring his mercy. This earnestness, it was thought, would be best excited and expressed by the people's interposing frequently to repeat with their own mouths the solemn form of "beseeching" God to "deliver" and to "hear" them; in which however the minister is understood to join equally; as the congregation are in every particular specified by him. Such Litanies have been used in the Church at least 1400 years. And they were appointed first for Wednesdays and Fridays, these being appropriated to penitence and humiliation, and for other fasts: but not long after for Sundays also; there being then the largest congregation, and most solemn worship: and our Litany is farther directed to be used at such other times, as the Ordinary shall think proper. Originally it was intended for a distinct service; to come after the Morning Prayer, as the rubrick of our Liturgy still directs, and before the office for the Communion, at a proper distance of time from each: of which custom a

Eph. iii. 14. Ps. li. 1.

O God[i] the Father, of heaven[k]: have mercy upon us miserable sinners.

O God the Father, of heaven: have mercy upon us miserable sinners. John xx. 28.

O God the Son, Redeemer of the John v. 23. 1 Cor. i. 2.

few churches preserve still, or did lately, some remains. But in the rest, convenience or inclination hath prevailed to join them all three together: excepting that in some places there is a psalm or anthem between the first and second; and between the second and third, almost every where: besides that the latter part of the Morning Prayer is, most of it, ordered to be omitted, when the Litany is said with it. But still by this close conjunction many things may appear improper repetitions: which, if the offices were separate, would not. However, as it is, they, who use extempore prayers in publick, have small right to reproach us on this head. For doth it not frequently happen, that during one assembly of theirs, different ministers praying successively, or the same minister in several prayers, or perhaps in one only, shall fall into as many repetitions, as are in the different parts of our Liturgy, or more? But, be that as it will, to these last all persons would easily be reconciled, if an interval were placed, in their minds at least, between the services; and they would consider each, when it begins, as a new and independent one, just as if it were a fresh time of meeting together.

The Litany of our Church is not quite the same with any other: but differs very little from those of the Lutherans in Germany and Denmark. It is larger than the Greek; but shorter than the Roman, which is half filled up with the names of saints invoked: whereas we invoke, first, the three Persons of the holy Trinity, separately and jointly; then in a more particular manner our Redeemer and Mediator, "to whom all power is given in heaven and earth," Matt. xxviii. 18. *Abp. Secker.*

The posture, in which the minister is to repeat the Litany, is not prescribed in any present rubrick, expect that, as it is now a part of the Morning Service for the days above mentioned, it is included in the rubrick at the end of the suffrages after the second Lord's Prayer, which orders "all to kneel" in that place, after which there is no direction for "standing." And the Injunctions of King Edward and Queen Elizabeth both appoint, that "the priests, with others of the choir, shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany, which is set forth in English, with all the suffrages following, to the intent the people may hear and answer, &c." As to the posture of the people, nothing needs to be said in relation to that, because, whenever the priest kneels, they are always to do the same. *Wheatly.*

If the Litany be, as certainly it is, our most fervent address to God, fit is it that it should be made in the most significant, that is, in the lowest posture of supplication. *L'Estrange.*

[h] *Ordinary.*] This word, which we have received from the civil law, means the person, who hath the proper and regular jurisdiction, as of course and of common right; in opposition to persons who are extraordinarily appointed. In some acts of parliament we find the bishop to be called "Ordinary;" and so he is taken at the common law, as having ordinary jurisdiction in causes ecclesiastical. *Dr. Burn.*

[i] *O God* &c.] We have a divine command to use Litanies in time of trouble; for the Scripture saith, "Is any afflicted, let him pray," James v. 13. The person we pray to, is God, whose order is, "Call upon me in the day of trouble, and I will deliver thee," Ps. l. 15. The thing we pray for, is mercy; so David begins his great penitential, "Have mercy on me, &c." Ps. li. 1: and all the Litanies in the world begin with this solemn word, "Lord, have mercy on us:" so that this invocation is the sum of the whole Litany, being a particular address for mercy, first to each Person in the glorious Trinity, and then to them altogether: and the address is urged by two motives; first, because we are "miserable," and, secondly, because we are "sinners," upon both which grounds we extremely need "mercy:" which being as well a confession of faith, as an epitome of the whole Litany, every one is to repeat these four verses intirely after the minister. *Dean Comber.*

As we have the authority of Scripture for the people saying, "Amen" at the end of prayers, put up by the minister, so we have Scripture precedent for their joining vocally throughout the whole prayer. See Acts iv. 24. *Dr. Bennet.*

[k] *O God the Father, of heaven:* &c.] As we acknowledge every person by Himself to be God and Lord, so we worship each Person apart, beginning with "God the Father of heaven," that is, our heavenly Father, whose throne the heaven is; and as He is our "Father," He is gracious, as He is in "heaven," He is powerful, and can do whatever He pleases, Ps. cxv. 3. As for us, we confess ourselves to be "miserable sinners," and so need both his power to deliver us out of our troubles, and his mercy to pardon us for all our sins. *Dean Comber.*

We are "sinners" by breaking his laws: and we are "miserable sinners," by incurring all the punishments due to the breach of them. We are sinners against the Father of heaven, by forgetting his works, and the wonderful things He hath done for us; by being unmindful of the rock that begat us, and forgetting the God that formed us; by not glorifying God, as our Creator and Preserver, nor regarding the operations of his hand: so that we may say with the prodigal, "Father, we have sinned against heaven, and before thee, and are no more worthy to be called thy son." *Dr. Hole.*

[l] *O God the Son, Redeemer of the world:* &c.] The Arians, and other heretieks, denied the divinity of the Son, and so refused to worship Him; but we, with the true catholick church, give the Son the same worship with the "Father," John v. 23, calling Him not barely the Son of God, but "God the Son," that is, we own Him to be God equal with the Father, and make the same request to Him for mercy, giving Him the title of "Redeemer of the world," Heb. ii. 9; 2 Cor. v. 19; not the Redeemer of one sect or sort of men, as some parties proudly pretend, but the Redeemer of all mankind, and therefore of us, though we confess ourselves to be miserable sinners. *Dean Comber.*

The second Person of the Trinity hath here the name of God given to Him, equally with the Father: and it is given to Him by holy Scripture in sundry places. St. Paul calls Him "God blessed for ever," Rom. ix. 5; and elsewhere tells us, that "he thought it no robbery," or usurpation, "to be equal with God," Phil. ii. 6. The author of the Epistle to the Hebrews brings in the Father, saying to Him, "Thy throne, O God, is for ever and ever; the sceptre of righteousness is the sceptre of thy kingdom;" and again, when He bringeth Him into the world, He saith, "Let all the angels of God worship him," Heb. i. 6. 8. Where not only the divine name, but the divine nature, and divine honours, are ascribed to Him: which cannot be but to a divine person. *Dr. Hole.*

We have sinned not only against God the Father, but against his Son and our Saviour, by neglecting or refusing the tenders of salvation made by Him; by not

1 Pet. i. 18, 19. 2 Cor. v. 19.

world[l]: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

1 Thess. iii. 11—13. 2 Thess. iii. 5. Acts iv. 24, 25; i 16. John xv. 26.

O God the Holy Ghost, proceeding[m] from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity[n], three Persons and one God: have mercy upon us miserable sinners. 1 John v. 7 Matt. xxviii. 19.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences[o], nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord,

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closing so heartily as we should with the proffered terms of peace and reconciliation; by slighting his holy ordinances, rejecting his word, neglecting his sacraments, not duly repenting at his call, nor believing his promises, nor giving heed to the precepts of his Gospel, nor being thankful for his death, nor being mindful of his example, nor anxious for the welfare of those souls, which He bought so dear. To Him therefore we have cause to cry for mercy and pity. *Dr. Hole, Dean Comber.*

[m] *O God the Holy Ghost, proceeding* &c.] Many of the old hereticks, and especially Macedonius, denied the divinity of the "Holy Ghost" also; but we, with the catholick church, own Him to be very "God," and after St. Paul's example, do pray to Him as God, 1 Thess. iii. 12, 13, declaring that He "proceedeth" (not from the Father by the Son, as the Greeks hold, but) "from the Father and the Son," John xv. 26. Wherefore as He is of the same nature with the Father and the Son, we make the same petition to Him for "mercy."

We were baptized in his name, and therefore we must call on his name. *Dean Comber.*

We make the same supplication to the third Person in the Trinity, because we have sinned against Him as well as against the two former. For though we have not, it may be, fallen into the "unpardonable sin" against Him, Matt. xii. 32, yet the best of us have many other ways sinned against the Holy Ghost, and grieved this blessed Spirit, by quenching his good motions, by resisting his calls, by neglecting his gifts, contemning his graces, by not profiting by those ordinances which are the means He uses to convert, confirm, and comfort us, and by cherishing evil thoughts and pursuing wicked purposes in spite of the methods He uses for our sanctification. *Dr. Hole, Dean Comber.*

[n] *O holy, blessed, and glorious Trinity,* &c.] We have owned the Trinity of Persons, and now we confess as Scripture teacheth us, that these three are one God, 1 John v. 7, and so we worship the whole Trinity together "as three Persons and one God," repeating the same great and necessary request for mercy from the Father, Son, and Holy Ghost. *Dean Comber.*

This we find to be suitable to the ancient practice of the catholick church, which, after a solemn invocation of each person in the Godhead, joined them all in one and the same request for mercy. And our Church here teaches us to imitate their example by doing the same; and that for a very good reason: for every sin, which we commit against any one Person in the Trinity, is committed against the rest; and the mercy and pardon, which we desire, must come from the whole: yea, the misery, from which we expect to be relieved, proceeds not from any single Person, but from the joint and undivided concurrence of the whole Trinity. *Dr. Hole.*

A Litany being an earnest or vehement address to the throne of grace, the earnestness or vehemence of our Litany is seen in all its parts or divisions: namely, in the invocation, in the deprecations, in the intercessions, and in the conclusion.

First, in the invocation: which is addressed, not as in other prayers, to God in general, but to every Person in the Trinity separately, and then to all the three Persons jointly. By the separate invocation we are taught to acknowledge "every person by himself to be God and Lord;" and by the joint invocation to acknowledge also that "there are not three Gods nor three Lords." So that herein is contained a creed or confession of faith: and not only so, but also a confession of sin. We say that we are "miserable sinners." And as the first confession of sin in our Liturgy, and that of faith in the Apostles' Creed, were repeated after the minister by the whole congregation; so likewise are these short forms of invocation, wherein both those confessions are united. But if these serve to express our faith and humility, how much more our importunity? Nothing in any Liturgy, ancient or modern, was ever framed, more artful or more forcible than this invocation. *Dr. Bisse.*

[o] *Remember not, Lord, our offences,* &c.] Having opened the way by the preceding invocation, we now begin to ask; and because deliverance from evil is the first step to felicity, and the proper business of Litany, we begin with these deprecations, or, as St. Paul calls them, "supplications," 1 Tim. ii. 1, which he reckons as the first kind of prayers, made for removing of evil. And both the Eastern and Western church do thus begin their Litanies; and both theirs and ours are a paraphrase upon that piece of the Lord's Prayer, "Deliver us from evil." And whether we respect the evil of sin or the evil of punishment, it is never unseasonable for us miserable sinners to pray to our "good Lord" "to deliver us." Wherefore our Church (after a petition for forbearance) doth here in a curious method reckon up all the kinds of evil in the world, as well those of sin with the causes, effects, and kinds of them in the heart and in the life, in the sixth, seventh, and eighth petitions, as those of punishment, temporal and spiritual, in the ninth and tenth petitions, from all which we pray to be delivered: adding the means by which we desire to be delivered, namely, by all that Jesus did and suffered for us, in the eleventh and twelfth petitions; and the peculiar times when we would be delivered, in our life, in death, and at the last judgment, in the thirteenth petition. *Dean Comber.*

Here in the first place we pray to our Redeemer and Mediator, that He would not "remember our offences, nor the offences of our forefathers:" which He may not only with justice permit to intercept from us, as they naturally often will, the blessings, that we might otherwise have inherited; but, if we have imitated wicked ancestors, instead of taking warning by them, He may with equal

spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Ps. lxxix. 5. 8; cvi. 6. Isa. lxiv. 9. Joel ii. 17.

Spare us, good Lord.

From all evil and mischief; from sin[p], from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Ps. xci. 2—6. Gen. xx. 6. Eph. vi. 10, 11. 1 Pet. v. 8—10. Rom. i. 18. 2 Thess. i. 7—9. Eph. iv. 17, 18. Prov. xvi. 18. Gal. v. 26 1 Pet. ii. 1, 2. 1 John iii. 15. 1 Cor. xvi. 14.

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

1 Cor. vi. 13. 18. Exod. xxxii. 30. 1 Sam. ii. 17. Mark iv. 18, 19. Eph. iv. 22. Rev. xx. 10.

Good Lord, deliver us.

From lightning and tempest[q]; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Ps. xviii. 13, 14. Matt. viii. 24—26, 1 Kings viii. 37—39. Ps. xlvi. 9. Gen iv. 10.

Good Lord, deliver us.

From all sedition[r], privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

2 Sam. xxi. 1. Eccles ix. 12. Gal v. 19, 20. Ps. lxiv. 5. Rom. xiii. 1, 2. Tit. ii. 7. 1 Cor. i. 10. 1 Cor. xii. 24, 25. Rom. ii. 4, 5. Isa. v. 24. 2 Sam. xii. 9.

Good Lord, deliver us.

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justice punish us more severely, not indeed than we deserve, but than He would have done otherwise, to prevent the contagion from growing general and inveterate. Accordingly the second commandment threatens to "visit the iniquities of the fathers upon the children:" and the Psalmist, according to the marginal, and perhaps righter translation, prays as we do, "O remember not against us the iniquity of them, that were before us," Ps. lxxix. 8.

The words, "and be not angry with us for ever," beg, that the corrections, which He doth see fit to inflict on us, for surely we all feel some, He would in mercy shorten. It is common language, to speak of afflictions, that last any time, as if they were endless. And the expostulation of David in the just quoted Psalm, "How long, O Lord? wilt thou be angry for ever?" ver. 5, fully vindicates this petition, which was doubtless taken from thence. *Abp. Secker.*

In the parts now about to follow it should be observed, that the words "Good Lord, deliver us," have a respect in every place to the sentence previously uttered by the minister: so that the prayer is to be understood thus: "Good Lord, deliver us from all evil and mischief, from sin, &c." These words, "Good Lord, deliver us," are put in the last place, that the people might not seem to beg deliverance from they knew not what; but, after they had mentally uttered the several particulars together with the minister, they might in this summary manner vocally beg deliverance from them all. And certainly no words could more properly be vocally uttered by them, than those, which are but few, and yet are the principal ones, and include the substance of the whole prayer.

The frequent use of "Good Lord, deliver us," is however no vain repetition. It is every time applied to distinct matter, and consequently makes a distinct prayer: and it is as if we should say frequently, as we certainly must, in any other prayer, such words as these, "Grant, O Lord, &c." "We beseech thee, &c."

What has been said of the words, "Good Lord, deliver us," may be easily applied to the following form, "We beseech thee to hear us, good Lord:" which has always a respect to the words going before; and every time that it is used, makes a distinct prayer.

It has been already observed, that, when a prayer is used by way of responses, both minister and people are to join, at least mentally, in the whole; though they vocally pronounce only their respective parts. This should be carefully remembered in the Litany, wherein there are extraordinary occasions for it. *Dr. Bennet.*

[p] *From all evil and mischief; from sin,* &c.] Having here besought our blessed Lord to deliver us "from all evil and mischief" in general, that is, from every thing bad and hurtful to us: we deservedly rank "sin" the foremost of such things; and pray, first, against the original cause of human wickedness, the secret "crafts" and open "assaults of the devil," and its dreadful consequences, "God's wrath and everlasting damnation;" then against the principal transgression of his laws by name, subjoining, "and all other deadly sin." By this we mean not to deny, that the just "wages of" every "sin is death," Rom. vi. 23; though "there are," as we learn from St. John, "sins, not unto death," 1 John v. 16, 17, that is, comparatively; but only to pray against the peculiarly deadly with peculiar earnestness. But still, that we may leave out none, we petition lastly to be delivered "from all the deceits of the world, the flesh, and the devil;" every iniquity of every kind and degree. *Abp. Secker.*

[q] *From lightning and tempest;* &c.] Then we proceed to deprecate the present sufferings, that our sins have merited: and intreat our merciful Redeemer to preserve us, both from such, as God's immediate hand inflicts; "lightning and tempest, plague" properly so called, "pestilence" or epidemick diseases of any sort, "famine and sudden death;" and from such also, as men's unreasonable passions produce; whether they be temporal, as "battle and murder;" or spiritual, as "false doctrine," with its fruits, "heresy and schism;" and what begets them all, "hardness of heart" in regard to God's commands, and "contempt of his word," which contempt was never more widely spread and infectious, than at present.

We have indeed been blamed for praying against "sudden death." But the whole Christian church hath done it from ancient time: and nature and reason, as well as religion, directs us to do it. Some, we own, and we wish they were many, may be always prepared thoroughly, in all respects, to die at any time. Yet even these may have cause to wish for warning of their death on account of other persons. Their example under the approach of it will usually be very instructive; and their dying advice more than ordinarily beneficial to their friends, dependents, and relations: whom also their being taken away at once may shock, to a degree, for which they would be extremely sorry, whatever they might otherwise choose for themselves. But, even on their own account, Christian humility would surely desire a little space for completer preparation. And they, who profess to wish the contrary, are they so very certain, as this implies, that every part, both of their worldly affairs and their eternal concerns, is in the best condition, to which it can be brought? Or may not possibly this appearing readiness to die at any time

1 Tim. iii. 16. Luke ii. 11. 21. Matt. iii. 13—15; iv. 1, 2.

By the mystery of thy holy Incarnation[s]; by thy holy Nativity and Circumcision: by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

Luke xxii. 44. Ep. ii 14—16. 1 Pet. iii. 18. 1 Cor. xv. 3, 4. 1 Pet. i. 19. Rom. iv. 25; vi. 4. Eph. iv. S. Heb. ii. 3, 4.

By thine Agony and bloody Sweat; by thy Cross and Passion[t]; by thy precious Death and Burial: by thy glorious Resurrection and Ascension: and by the coming of the Holy Ghost,

Good Lord, deliver us.

1 Sam. x. 19. Ps. lxxviii. 30, 31. Numb. xxiii 10. Ps. xxii. 15. 19. Jude 24.

In all time of our tribulation[u]; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us[x], O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

2 Chron. vi. 27. Eph. v. 25—27. Matt. xvi. 18. Acts xiii. 10, 11. Prov. iv. 11.

We beseech thee to hear us, good Lord.

That it may please thee to keep

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arise, either from a secret dread to think of dying at all, or a secret unbelief, more or less, of what will follow after death? But, whatever a few may imagine best for themselves, justly or unjustly; some previous notice is undeniably best for the generality: and common prayers must be adapted to common cases; always submitting it to God, to make exceptions, where He shall think proper. *Abp. Secker.*

[r] *From all sedition*, &c.] The former evils were levelled against our own persons and estate, but these aim at the ruin of the kingdom and the Church. Sedition and privy conspiracy endeavour to subvert the government; false doctrine and heresy attempt to destroy religion: to which (on occasion of our late accursed civil war) since his majesty's happy restoration, was added, "from rebellion—and schism:" and good reason was there so to do, since that rebellion and schism did murder one of our best kings, and thousands of his loyal subjects, and also pull the Church to pieces: we have seen the sad effects, and therefore we pray against the causes. *Dean Comber.*

[s] *By the mystery of thy holy Incarnation;* &c.] Having thus expressed from what things we desire to be delivered, we earnestly intreat our good and gracious Lord to shew this mercy to us, "by the mystery of his holy Incarnation," and so on: that is, by the means, and for the sake, of all that He hath done and suffered for us. The same manner of expression is used, not only in common speech on other occasions, and in the liturgies of the ancient church on this, but in the Scripture itself: where St. Paul "beseeches" Christians "by the mercies of God," Rom. xii. 1; "by the meekness and gentleness of Christ," 2 Cor. x. 1; "by his coming and their gathering together to him," 2 Thess. ii. 1: and Daniel intercedes with God thus, "According to all thy righteousness, let thine anger be turned away: defer not for thine own sake, O my God," Dan. ix. 16. 19. *Abp. Secker.*

The same vehemence of devotion, before noticed in the invocation, breathes likewise in the deprecations of the Litany, namely, in those petitions against evils, whether incident to the soul or body. Now these, being many in number, and differing in kind, are cast into small divisions, or short heads of prayer, in extent resembling the Collects: which however are not concluded, as the Collects are, by a bare assent, the people saying "Amen;" but by an earnest supplication, the people crying, "Good Lord, deliver us." Again: whereas the Collects are concluded in general, "through Jesus Christ our Lord," or the like form; after these, all the particulars of his merit, all that He did, suffered, and obtained for us, from "the mystery of his holy incarnation," to his "glorious ascension and the coming of the Holy Ghost," are summed up to strengthen and increase our faith. These are called by some obsecrations: and, being recited in order by the minister, and inforced by that repeated cry of the people, "Good Lord, deliver us," how do we in a manner, "take heaven by force!" *Dr. Bisse.*

[t] *—by thy Cross and Passion;* &c.] The ancient Fathers of the Greek church in their Litany, after they had recounted all the particular pains in Christ's passion, as they are set down in the four Gospels, and by all and by every one of them called for mercy and deliverance, as here we do, added after all, and shut up all with this petition, "By thine unknown sorrows and sufferings, good Lord, have mercy upon us, save, and deliver us:" for He felt more of them than we know, or can distinctly express. *Bp. Cosin.*

[u] *In all time of our tribulation;* &c.] As we have need of protection and deliverance continually, so we proceed to beg for it, not only "in all time of our tribulation," or adversity; but "in all time of our wealth," or prosperity; for, when we seem in the most flourishing state, we are often in the most danger of evil; and of sin, the worst evil. But, as "the hour of death" is a season of peculiar trial and terror; and "the day of judgment" will determine our lot for ever: we therefore intreat his more especial grace and favour at both. The former indeed fixes our condition at the latter. But still, as the best life and death obtain acquittal and reward, only through the pardoning goodness of our Judge; we have great cause to pray for ourselves, as St. Paul did for Onesiphorus, "that we may find mercy of the Lord in that day," 2 Tim. i. 18. *Abp. Secker.*

[x] *We sinners do beseech thee to hear us,* &c.] This part of our Litany, commonly called the intercessions, is instituted by God, who commands us to "make intercessions for all men," 1 Tim. ii. 1; and it is drawn after the best and most primitive forms, being used first in those ages wherein the Christian's charity was so large as to desire blessings for all sorts of men; a sordid or an evil man in his fear may pray for his own deliverance, but he must have a charitable soul who can with equal devotion pray for others, as for his own self: and he, who would so pray, cannot have a more methodical or comprehensive form than these intercessions, which reckon up every degree of men in their due place, and leave out none that we would wish to pray for. *Dean Comber.*

This part of our Litany is very properly introduced with the following supplication: "We sinners do beseech thee to hear us, O Lord God!" We acknowledge ourselves unworthy, through our manifold sins, to offer up our prayers to Thee, who art of purer eyes than to behold iniquity, and hast declared that Thou "hearest not sinners." Yet for the sake of "Jesus Christ the righteous" we beseech Thee to receive us, though vile and sinful, yet humble and penitent; and mercifully to accept our petitions which we are now going to present to Thee. "And that it may please thee to rule and govern thy holy Church universal in

and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governour;

Ps. xvii 5; xviii. 20—23. 2 Sam. xxiii. 3.

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

Ps. xxvii. 13; lxxxvi. 11, 12; xx. 7.

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

Ps. cxliv. 10. 1 Chron. xvii. 10.

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve the Prince *Albert*, *Albert*, Prince of *Wales*, and all the Royal Family;

Ezra vi. 10. 1 Chron. xxix. 19. 2 Sam. vii. 29.

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and

2 Tim. ii. 7.

that both by their preaching and living they may set it forth, and shew it accordingly;

1 Tit. ii. 7. 2 Cor. ii. 16. Eph. vi. 18, 19. Col. iv. 3.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

Prov. viii. 14—16. Ezra vii. 25, 26. Jer. vii. 5—7. Exod. xviii. 21, 22.

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

Numb. vi. 22—24.

We beseech thee to hear us, good Lord.

That it may please thee to give all nations unity, peace, and concord;

Ps. cxxxiii. 1; xxix. 11. Phil ii. 1, 2. Jer. xxxii. 39.

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

2 Thess. iii. 5. Jer xxxii. 40 Ezek. xxxvi. 26, 27. Deut. vi. 17.

We beseech thee to hear us, good Lord.

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the right way;" this sentence is not complete, till the people have answered, "We beseech thee to hear us, good Lord." The sense and stopping shew this here, as well as in the former part: and all these intercessions should be read accordingly; the minister keeping up his voice throughout the service. *Waldo, Collis.*

Because it may seem presumptuous for us to pray for others, since we are unworthy to pray for ourselves, before we begin, we acknowledge that we are "sinners:" but yet, if we are penitent, we know our prayers will be acceptable: and therefore, in humble confidence of his mercy, and in obedience to his command, "We sinners do beseech him to hear us" in these our intercessions, which we offer up, first, for the "holy Church universal," the common mother of all Christians, as thinking ourselves more concerned for the good of the whole, than of any particular part. After this we pray for our own Church, to which, next to the catholick church, we owe the greatest observance and duty; and therein, in the first place, for the principal members of it, in whose welfare the peace of the Church chiefly consists: such as is the "king," whom, because he is the supreme governor of the Church in his dominions, and so the greatest security upon earth to the true religion, we pray for in the three next petitions, that he may be orthodox, pious, and prosperous. And though at present we may be happy under him; yet because his crown doth not render him immortal, and the security of the government ordinarily depends upon the "royal family," we pray in the next place for them (and particularly for the heir apparent) that they may be supplied with all spiritual blessings, and preserved from all plots and dangers.

The Jews and Gentiles always reckoned their chief priests to be next in dignity to the king; and all ancient Liturgies pray for the clergy immediately after the royal family, as being the most considerable members of the Christian church, distinguished here into those three apostolical orders of "bishops, priests, and deacons;" though in all former Common Prayer Books they were called the "bishops, pastors, and ministers of the Church," except in the Scotch Liturgy, which for "pastors" had "presbyters."

Next to these follow those who are eminent in the state, namely, "the lords of the council and all the nobility," who by reason of their dignity and trust have need of our particular prayers, and were always prayed for in the old Liturgies, by the title of "the whole palace."

After we have prayed for all the nobility in general, we pray for such of the nobility and gentry as are "magistrates," or more inferior governors of the people, according to the example of the primitive Christians, and in obedience to the positive command of St. Paul, who enjoins us to pray "for all that are in authority," 1 Tim. ii. 2.

After these we pray for "all the people," that is, all the commons of the land, who are the most numerous, though the least eminent; and unless they be safe and happy, the governors themselves cannot be prosperous, the diseases of the members being a trouble to the head also.

And though we may be allowed to pray for our own nation first, yet our prayers must extend to all mankind; and therefore in the next place we pray for the whole world, in the very words of ancient Liturgies, namely, that "all nations may have unity" at home among themselves, "peace" with one another, "and concord," that is, amity, commerce, and leagues.

Having thus prayed for temporal blessings both for ourselves and others, it is time now to look inward, and to consider what is wanting for our souls: and therefore we now proceed to pray for spiritual blessings, such as virtue and goodness. And, first, we pray that the principles of it may be planted in our "hearts," namely the "love and dread" of God, and then that the practice of it may be seen in our lives, by our "diligent living after his commandments."

But though we receive grace, yet, if we do not im-

That it may please thee to give to all thy people increase of grace to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;
We beseech thee to hear us, good Lord.

2 Cor. ix. 8. James i. 21. 1 Tim. i 5. Mark iv. 20. Eph. v. 9.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;
We beseech thee to hear us, good Lord.

2 Tim. ii. 24—26. Ezek. xiii. 22, 23.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;
We beseech thee to hear us, good Lord.

2 Tim. iv. 17. Phil. iv. 13. 2 Cor. vii. 6 Ps. cxvi. 6; cxlv. 14. Rom. xvi. 20.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;
We beseech thee to hear us, good Lord.

Ps. cxvi. 8; lxxii. 12. 2 Cor. i. 4.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children;

Ps. cxxi. 8. 2 Cor. xi. 25, 26. Gen. iii. 16; xxxv. 16. Phil. ii. 27.

and to shew thy pity upon all prisoners and captives;
We beseech thee to hear us, good Lord.

Ps. xxii. 9, 10; lxxix. 11; cvi. 46.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;
We beseech thee to hear us, good Lord.

Ps. cxlvi. 9. 1 Tim. v. 5. Ps. ix. 9.

That it may please thee to have mercy upon all men;
We beseech thee to hear us, good Lord.

1 Tim. ii. 1.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;
We beseech thee to hear us, good Lord.

Matt. v. 44. Ps. lxxxv. 4. Ezra vi. 22.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;
We beseech thee to hear us, good Lord.

Ps. civ. 13—15; cxlv. 15.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances[y]; and to endue us with the grace of thy Holy Spirit to amend

Acts xi. 18. Luke xii. 47,

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prove it, we shall be in danger of losing it again; and therefore, having in the former petition desired that we might become good, we subjoin this that we may grow better: begging "increase of grace," and also that we may use proper means thereunto, such as is "meekly hearing God's word, &c."

From praying for the sanctification and improvement of those within the Church, we become solicitous for the conversion of those that are without it; being desirous that "all should be brought into the way of truth who have erred or are deceived."

But though those without the Church are the most miserable, yet those within are not yet so happy as not to need our prayers; some of them standing in need of "strength," and others of "comfort:" these blessings therefore we now ask for those that want them.

Having thus considered the souls of men, we go on next to such things as concern their bodies, and to pray for all the afflicted in general: begging of God "to succour all that are in danger," by preventing the mischief that is falling upon them; "to help those that are in necessity," by giving them those blessings they want; and "to comfort all that are in tribulation," by supporting them under it, and delivering them out of it.

And because the circumstances of some of these hinder them from being present to pray for themselves; we particularly remember them, since they more especially stand in need of our prayers, such as are "all that travel by land or by water," and the rest mentioned in that petition.

There are other afflicted persons who are unable to help themselves, such as are "fatherless children and widows:" who are too often destitute of earthly friends; and such as are "desolate" of maintenance and lodging; or are "oppressed" by the false and cruel dealings of wicked and powerful men: and therefore these also we particularly recommend to God, and beg of Him to "defend and provide for" them.

And after this large catalogue of sufferers, as well in spiritual as temporal things; lest any should be passed who are already under, or in danger of, any affliction, we pray next that God would "have mercy upon all men."

And then, to shew we have no reserve or exception in our charity or devotions, we pray particularly for "our enemies, persecutors, and slanderers;" who we desire may be partakers of all the blessings we have been praying for, and that God would moreover "forgive them, and turn their hearts."

After we have thus prayed first for ourselves, and then for others, we proceed to pray for them and ourselves, together: begging, first, whatsoever is necessary for the sustenance of our bodies, comprehended here under the "fruits of the earth."

And then, in the next petition, asking for all things necessary to our souls, in order to bring them to eternal happiness, namely, "true repentance, forgiveness of all our sins, &c. and amendment of life." Which last petition is very proper for a conclusion. For we know that if we do not amend our lives, all these intercessions will signify nothing, because God will not hear impenitent sinners. We therefore earnestly beg repentance and amendment of life, that so all our preceding requests may not miscarry. *Wheatly.*

[y] — *to forgive us all our sins, negligences, and ignorances;*] This petition is somewhat differently worded from what we meet with in other places in the Liturgy: for here is a threefold distinction of "sins, negligences, and ignorances," for all which we implore the divine pardon. By the first, I apprehend, we are to understand our gross and deliberate transgressions; the recollection of which should fill us with the deepest sorrow and the most bitter remorse. By the second are meant our less heinous sins, into which we have been led by inadvertency, carelessness, or surprise; how many of which, alas! do the very best of us daily run into? And though these are by no means of so grievous a nature as the former, yet still they are sins, and ought to be acknowledged and repented of. All

48. Ps. ciii. 2, 3. 1 Pet. i. 22, 23. 2 Tim. iii. 15. our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God[z]: we beseech thee to hear us.

Heb. iv. 14—16. *Son of God: we beseech thee to hear us.*

O Lamb of God: that takest away

John i. 29. the sins of the world;

John xvi. 33. *Grant us thy peace.*

O Lamb of God: that takest away the sins of the world;

Luke xvii. 13. *Have mercy upon us.*

O Christ, hear us.

1 John v. 13, 14. *O Christ, hear us.*

Lord, have mercy upon us[a].

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

"negligences" are at least to be considered as sins of omission, inasmuch as they are contrary to that "care" and "watchfulness," so expressly required of us in the Gospel. "Ignorances," which are the last mentioned, are so far sinful and criminal, as they are in any degree voluntary, or caused by a neglect of using the proper means of attaining knowledge. Where ignorance is absolutely unavoidable, it is a misfortune indeed, but no sin: but to plead it in any other case is rather an aggravation, than an extenuation of our guilt. *Waldo.*

The same fire of devotion, before noticed in the Litany, burns likewise in these intercessions: which, being cast, like the deprecations, into small portions, are, like them, not closed with an Amen, but by an earnest supplication, the people crying, "We beseech thee to hear us, good Lord." This interchangeable way of worship performed by turns between the minister and people, is of the same advantage to the worshippers in the Litany, as in the Psalms: it mutually relieves, and yet provokes and inflames the piety of the congregation.

But with this grateful interchange there is kept up the most exact order. For in the deprecations from evil, we proceed gradually from the evil of sin to the evil of punishment, from spiritual to temporal, from the greater to the less. In the intercessions for good we begin with the "holy Church universal;" then particularizing for the principal members of that part of it, established among us: proceeding in order for the queen and the royal family; for the orders and degrees of men in Church and state; first, for the spirituality, then for the temporality; for all bishops, priests, and deacons; for the lords of the council, and all the nobility and magistrates; and lastly, for all the people of the realm. Then we pray for all kinds of good for all men; for the piety of the faithful; for the conversion of the deceived; for the confirmation of the weak; for the relief of the afflicted; for the preservation of the distressed; for the reconciliation of enemies; for the grant of plenty, and things necessary for the body; and lastly, for the pardon of sins, and the things necessary for the soul: or, as in our Lord's prayer, for "our daily bread," and for "forgiveness of our trespasses." Let those who accuse our public prayers as too general in their forms; view this punctual and regular enumeration in our Litany of all evils that are hurtful, or of all goods that are expedient, for the bodies or the souls of men; either for the Church in general, or for any of its members in particular; let them seek diligently through their own performances, whether extemporary or composed; let them search all their assemblies, and "consider diligently and see, if there be any such thing" in their worship; so full in its matter, so regular in its method, and solemn in its expressions, as our Litany; or "hath been heard any thing like it." *Dr. Bisse.*

[z] *Son of God:* &c.] After going through the preceding petitions, we endeavour to excite our desires of a gracious acceptance to as much fervency as we can, by short but affectionate sentences, uttered alternately, in a sort of pious emulation, between the minister and people; and humbly importuning our Redeemer, as the eternal "Son" and spotless "Lamb of God," the Lord's "Christ," and the Lord of Christians, that He would "grant us" his promise and "peace," which includes all blessings, and "have mercy upon us," in bestowing what we have asked. For this purpose, it is acknowledged, we repeat several times the same words, with very little variations. But such "repetitions," far from "vain," Matt. vi. 7, are most expressive ones: the natural, the almost constant language of earnestness. Hence our Saviour in his agony, reiterated the same words thrice, Matt. xxvi. 44: and David in a transport of thanksgiving, even to the six-and-twentieth time, as may be seen in the 136th Psalm. And these very petitions, which we use, are warranted by the ancient offices of the Christian church. *Abp. Secker.*

In these addresses to our Saviour we beseech Him first, by his divinity, as He is the "Son of God," and so omniscient, omnipresent, and omnipotent, to "hear our prayers," and to become our advocate for their acceptance. Secondly, We beseech Him by his suffering for us, when He "became the Lamb of God," and died to "take away the sins of the world," John i. 29, that He will "grant us" an interest in "his peace," John xiv. 27, in the peace He made with God, and that peace of conscience following thereupon: and that "he will have mercy upon us," so as to pity us, and deliver us from the guilt and punishment of our offences. And again, as He is the "Lord Christ" our anointed Mediator, we beg of Him to "hear us," and procure a gracious answer to all these intercessions. *Dean Comber.*

These shorter intercessions, which follow upon the longer ones, and produce an agreeable variety in the Litany, are admirably calculated to give fresh vigour and earnestness to our devotion. No person who has attended seriously to the foregoing part, can join in this without feeling a peculiar warmth and fervency in his mind; whilst he thus renews his supplications, with an holy importunity, to the throne of grace. But to answer the pious design of the Church, and that these incentives to devotion may have their full effect, it is necessary that the minister, who officiates, should read every sentence with great energy and deliberation; making a proper pause after each, that the people may have time to answer. *Waldo.*

[a] *Lord, have mercy upon us,* &c.] Finally, that our conclusion may be suitable to our beginning, we close up all with an address to the whole Trinity for that "mercy," which we have been begging in so many particulars, and this one word comprehends them all, so that this is the epitome of the whole Litany; and considering how constantly, and how many ways we need mercy, surely we cannot ask it too often, and we ought every time to ask it with a renewed importunity, especially here, where the only impediment to all our intercessions, and that which alone can hinder them, is our sins; and, if we can obtain mercy for them, all our other requests shall certainly prevail. *Dean Comber.*

Ps. cxxiii. 3. Luke xviii. 13.

Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Priest*[b], *and the people with him, say the Lord's Prayer*[c].

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins[d].

Answer. Neither reward us after our iniquities. Ps. ciii. 10.

This conclusion is no less excellent than the beginning, winding up and inforcing all with redoubled vehemency and flame of devotion. For how forcible must the supplications of the Church be, when the priest repeating twice that invocation, "O Lamb of God, that takest away the sins of the world;" the people subjoining as often, "Grant us thy peace," "Have mercy upon us;" then followed and quickened with the alternate repetition of that primitive form, or lesser Litany, directed to the Trinity, "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us:" and then shutting up all in that ever acceptable prayer of our Lord; how forcible, I say, how piercing, must this united cry of the congregation be? How must it come up unto God, like the cry of the Israelites, when "God heard their groaning, and had respect unto them?" Exod. ii. 24, 25.

It should be observed, that all the petitions, from the beginning of the deprecations to the end of the intercessions, are directed to the Son, the second Person in the Trinity, as the true and proper object of our worship: which appears from these expressions, "Spare thy people, whom thou hast redeemed with thy most precious blood:" "By thy holy incarnation, by thine agony, &c. Good Lord, deliver us." And so in the close, "Son of God, we beseech thee to hear us: O Christ, hear us." And then, as the Litany began with the Trinity, going on to the Son; so, at the close, from the Son it returns to the Trinity again, saying, "Lord, have mercy, &c." *Dr. Bisse.*

[b] *Then shall the Priest*, &c.] The last part of this devout Litany we call the supplications, which seem to have been first collected and put into this form, when the barbarous nations began to over-run the empire, about 600 years after Christ, though the particular sentences are either taken out of holy writ, or else gathered from ancient Liturgies; but considering the troubles of the Church militant, and the many enemies that every good man always hath in this world, this part of the office is suitable for all times. *Dean Comber.*

[c] *— say the Lord's Prayer.*] Pious antiquity usually annexed the Lord's Prayer to every office, to shew their high esteem of it, and their mean opinion of their own composures, which receive life and value from this divine form. We have expounded this prayer before, and are only to note here, that when our hearts are stirred up to devotion by the foregoing offices, we shall find ourselves very fit to put up these petitions with renewed affections, and so may supply the defects of our more careless repetition of it before. *Dean Comber.*

Having previously enlivened our devotion, we proceed to offer up, what deserves the most lively efforts of it, that perfect summary of all our petitions, "The Lord's Prayer:" which, though it occurs several times in the several services of the morning, occurs but once in this; and cannot easily be recited too often, provided it be with attention and affection. *Abp. Secker.*

[d] *O Lord, deal not with us after our sins*, &c.] We are all ready to say we suffer greatly, but the Church will have us remember we also suffer justly; yea, "God exacteth of us less than our iniquities deserve," Job xi. 6, and as David confesses, "He hath not dealt with us after our sins, nor rewarded us according to our wickedness," Ps. ciii. 10. Upon which plain affirmations of holy Scripture is this pious supplication grounded: in which we clear his justice in punishing us, but apply to his mercy to proportion his chastisements according to our ability of bearing, and not according to the desert of our offences. *Dean Comber.*

The word "after," in old English signifies "according to." Thus to "live after God's commandments." is to live according to them: and God's "dealing with men after their sins, or rewarding them after their iniquities," is his dealing with them, or rewarding them, according to their sins or iniquities; that is, as their sins or iniquities deserve. *Dr. Bennet.*

Hitherto the Litany hath dwelt on no single subject of prayer long; but comprehended a surprising variety of the most needful articles in a very narrow compass. The remainder is of a different nature. It considers our state here very justly, as furnishing perpetual ground of sad reflection to every thoughtful mind; and applies itself wholly to express to our heavenly Father the sentiments required in such a condition. The seemingly happiest persons in the world are very inconsiderate, if they do not discern a great deal to mourn over, in others and themselves. Yet, at the same time, the most afflicted are to blame, if they sink under, either what they see or feel. But the common duty of both is, "in every thing, by prayer and supplication, with thanksgiving, to make their requests known unto God," Phil. iv. 6. And therefore this part of the Litany, though first introduced on occasion of extraordinary distress lying heavy on Christendom eleven or twelve hundred years ago, will be too seasonable in every age, till one of truer piety and more tranquillity shall come, than hath been yet known, or is likely soon to take place.

As the transgressions, by which we offend God, are the cause of our sufferings, these our supplications begin very properly, with intreating, in Scripture words, that on humbling ourselves before Him, He would not "deal with us after our sins, nor reward us after our iniquities," Ps. ciii. 10. Next to this follows, as is repeated in the sequel, an exhortation, "Let us pray;" which may appear somewhat strange, considering that prayers immediately precede in both places. But they are short ejaculations, not continued forms, like those which follow. And besides, this redoubled admonition, towards the conclusion of the office, will very usefully remind those, who may possibly be growing languid and inattentive, in how important a work they are engaged. Something there was of this kind, even in the heathen devotions. But in the old Liturgies of Christian Greece, "Let us pray; let us pray earnestly; let us pray more earnestly;" often returns. (See p. 33, note *u*.)

And the succeeding prayer, which is of ancient use in

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

Ps li. 17; xxxviii. 9; xii. 5; cii. 17. Rom. viii. 26. Ps l. 15; lxxi. 13; xxxiii. 10. Luke xxii 31, 32. Job v. 12. 2 Cor. xi. 3; xii. 7—9. Ps. cxlii. 6; lxxix 13. Eph. iii. 20, 21.

O Lord, arise, help us, and deliver us for thy Name's sake.

Ps. xii. 5; xliv. 26; lxxix. 9.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

Ps. xliv.; lxxviii. 2—4.

O Lord, arise, help us, and deliver us for thine honour.

Ps. cix. 21.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Luke i. 68. 74. 75.

Graciously look upon our afflictions.

Luke xvii. 13. Exod. ii. 25.

Pitifully behold the sorrows of our hearts.

Heb. iv. 14—16.

Mercifully forgive the sins of thy people.

Matt. xii. 20. Ps. xxv. 16—18.

Favourably with mercy hear our prayers.

Job xxxiii. 26. 1 Pet. iii. 12.

O Son of David, have mercy upon us.

Matt. ix. 27; xx. 30.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

1 John v. 14, 15.

Priest. O Lord, let thy merey be shewed upon us;

Answer. As we do put our trust in thee.

Ps. xxxiii. 22.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the

Isa. lxiii. 15, 16.

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the Western church, deserves our utmost earnestness. It begs of Him, who, as the Psalmist assures us, "will not despise a broken and contrite heart," which phrase has been already explained, (see the note on the Sentences, p. 2,) that "in all our troubles" he will both "assist us to make our prayers before him" as we ought, "and graciously hear us:" that so the designs of our enemies, visible and invisible, may be disappointed, and we may feel and express a just gratitude for our deliverance. To this the congregation answer, not as usual, Amen: but in a short form of Scripture words, Numb. x. 35; Ps. lxxxix. 9, more strongly expressive of pious fervency. The minister instantly returns another Scriptural address to God, Ps. xliv. 1; pleading with him, and suggesting to us, "the noble works," done by Him for his Church and people in general, and many good persons in particular; which, if we have not seen with our eyes, "we have heard with our ears;" holy writ, and other history hath related them: or "our fathers have declared them to us," partly as performed "in their days," partly "in the old time before them." And since "his arm is not shortened, that it cannot save; nor his ear become heavy, that it cannot hear," Isa. lix. 1; the congregation again petition Him, in the same words as before, only changing one for another, still more pathetick; that He would "arise, help and deliver them" for the "honour" of "his name:" not for our merits, but his own glorious perfections, and the instruction of his creatures; that we and all men may learn to love and praise and serve Him. Yet to this we are indispensably bound, even while the painfullest view of our sorrows and wants is before our eyes: and therefore in the midst of our supplications we proceed immediately to ascribe that glory to the sacred Three, which ever has been, and is, and will be, their due; whether infinite wisdom allots to us prosperity or adversity. Nor is the mixture of doxologies with complaints less common in acts of worship, than it is reasonable. The book of Psalms uses it frequently: the old Latin and Greek Liturgies use it on this very occasion: and surely in our private devotions, even when most afflicted, we still give praise to God.

But though we own it our duty to glorify Him in the severest sufferings, if it be his will that we should undergo them; yet, conscious of our weakness, we go on to beg his protection against them, or deliverance of us from them, in mutual ejaculations of the utmost warmth: not that moving expressions will any otherwise incline Him to grant mercy, than as they fit us to receive it, by imprinting on us a just sense of our dependence; which, if used with sincerity, they naturally do.

Then we close this part of the Litany with a more continued form of address to our merciful "Father;" composed originally above 1100 years ago; corrupted indeed afterwards, by intreating God to "turn from us" all "evils" for the sake of the intercession of his saints; but reformed in our Liturgy, not only by leaving out that addition, but by inserting for completer security a new clause; "Grant, that in all our troubles we may put our whole trust and confidence in thy mercy." And thus it is, that we borrow from the church of Rome. By this prayer, so amended, we humbly confess our infirmities and unworthiness: yet beg, that, notwithstanding both, we may, if God sees it proper, escape the afflictions, which we fear; but if not, that, being still assured of his goodness to us, we may with Job "though he slay us, trust in him," Job xiii. 15; and that, for proof of this, we may as faithfully do our duty under the heaviest pressures, as the highest exaltation;

glory of thy Name turn from us all those evils that we most right-
Ps. lxxix. 9. Ezra ix. 13. Ps. cvi. 7, 8. 44, 45. eously have deserved: and grant, that in all our troubles we may put our whole trust and confidence in
Ps. lxi. 4. thy mercy, and evermore serve thee
Luke i. 74, 75. in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii.

THE Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

" and evermore serve him in holiness, and pureness of living, to his honour and glory;" saying with Job again, " shall we receive good at the hand of God, and shall we not receive evil? The Lord gave, and the Lord hath taken away: blessed be the name of the Lord," Job ii. 10; i. 21. *Abp. Secker.*

Thus have we gone through the consideration of this excellent and peculiar office of our Church; and upon the whole we may affirm, that as in the Liturgy in general we may be said to " worship the Lord in the beauty of holiness," so in the Litany we worship Him in the perfection of beauty. *Dr. Bisse.*

May God give us grace to use these and all our devotions in so right a manner, that, from praying to Him amidst the troubles and sorrows of this world, we may be taken, in his good time, to praise Him for ever amidst the joys of the next, through Jesus Christ our Lord. Amen. *Abp. Secker.*

Here endeth the Litany.

PRAYERS AND THANKSGIVINGS,

UPON SEVERAL OCCASIONS[e],

¶ To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

Matt. vi. 33.

Jer. v. 23, 24. Ps. civ. 13—15; cxiv. 15.

For fair Weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterwards of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory; through Jesus Christ our Lord. *Amen.*

1 Pet. iii 20. Gen. viii. 21.

Jer. v. 25. Ezek. xxxviii 22. Exod. ix. 31—34. Job ix 4. Ps. cvii. 31.

In the time of Dearth and Famine.

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people; and grant that

Jer. v. 24. Ezek. xxxiv. 26, 27. Deut. vii. 13. Ps. viii. 6—8. Gen. i. 20.

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[e] *Prayers and Thanksgivings, upon several occasions,*] Though the various miseries of mankind are exactly enumerated in the Litany, yet they are but barely mentioned there, and at some times some particular evils lie so heavy upon us, and some great mercies are so necessary for us, that it is requisite we should have solemn forms upon such occasions to annex to this office, that so it may fully suit all our necessities. Solomon supposes there will be special prayers made in the temple in times of war, drought, pestilence, and famine, 1 Kings viii. 33. 35. 37; and Lactantius observes, that the very Gentiles addressed themselves to the gods, in times of war, plague, and drought. Tertullian also notes that the Christians did make extraordinary prayers on such occasions. And both the Greek and Latin church have their several offices for such times, out of which these prayers are taken, which are not designed for a complete office; because when any judgment continues long, and grows general, our governors draw up a peculiar office, and enjoin it to be observed with solemn fasting: only these prayers are continually to be said with the Litany upon such occasions, that so, according to that law of Charles the Great, "In time of famine, plague, and war, the mercy of God may be immediately implored, without staying for the king's edict." *Dean Comber.*

Only the two first prayers, namely, for rain, and for fair weather, were in the first book of Edward VI. and there placed at the end of the Communion Service. But in the second book of Edward VI. these two with the three following, namely, in time of dearth, war, and plague, were all five inserted in the place where they now stand. But their respective thanksgivings were added by order of King James the First.

Note also, that the five foregoing prayers are deprecations; whereas the three following, namely, for ember-weeks, for the parliament, for all conditions of men, are intercessions: these were added at the last review, 1661. *Dr. Bisse.*

Drought, deluge, or excessive rain, famine, rebellion, war, tumult, plague, and pestilence, are among the most dreadful visitations of the Almighty. These judgments He sometimes sends upon the earth, that the inhabitants of the world may learn righteousness. But so much have we of these realms been indebted to the mercy of his providence, that, within the remembrance of more than the present generation, some of these forms have not been found necessary. The forms themselves, however, are so plain and perspicuous, that no particular elucidation of them can be required. It may, therefore, be enough to observe, that similar prayers occur in

the scarcity and dearth, which we do now most justly suffer for our iniquity, may through thy goodness be mercifully turned into cheapness and plenty; for the love of Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Jer. v. 25. 2 Chron. xx. 9. Isa. xxx. 23, 24.

Or this.

O God, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort; through Jesus Christ our Lord. *Amen.*

2 Kings vi. 24, 25; vii. 6, 7, 16. Jer. viii. 14. Ps. xlvi. 1. Rom. xv. 4. Ps. cxxxii 15. 1 Cor. x. 31. Ps. l. 15. 1 John iii. 17. Gen. xviii. 5.

In the time of War and Tumults[f].

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy only Son, Jesus Christ our Lord. *Amen.*

1 Tim. vi. 15. Ps. xxii. 28; cxxv. 6. 2 Chron. xx. 6. Lam. iii. 39. Ps. cxix. 137. Jer. xviii. 7, 8. 1 Sam. xii. 10. Zech. x. 11. Ps. xviii. 27; lxxvi. 10. 2 Sam. xv. 31. Ps. xxxiii. 10. Ps. lxii. 1, 2; cxxi. 7, 8; l. 15. 1 Chron. xxix. 11.

In the time of any common Plague or Sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of Pestilence threescore and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness; through Jesus Christ our Lord. *Amen.*

Numb. xvi. 49. 2 Sam. xxiv. 14—16. Joel ii. 17. 12. 2 Sam. xxiv. 18—25. Exod. xxiii. 25.

¶ *In the Ember Weeks*[g], *to be said every day, for those that are to be admitted into Holy Orders.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church

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ancient Liturgies, from which some of these appear to be chiefly taken; and that each is well suited to the emergency to which it is appropriated by our Church. *Shepherd.*

These occasional Prayers and Thanksgivings are only to be made use of, when we are generally distressed upon emergencies; not, as some persons may desire, when they think them requisite, but when there is a grievous necessity. *Collis.*

[f] *In the time of War and Tumults.*] In this prayer we address ourselves to the Almighty Governor of all things, whose justice in punishing us sinners with this evil we acknowledge, and whose mercy to deliver us from it, on our true repentance, we hope for, and cannot hope for it else; complaining of the pride and malice of our enemies; of which they must be guilty, if the war on our side be lawful, otherwise there would be peace; and in the genuine spirit of Christianity, intreating that the one may be "abated," the other "asswaged;" which is praying for them, as well as ourselves. And till they suffer their dispositions to be mended, we beg that their "devices" and enterprises may be "confounded," which word, as dreadful as it sounds too often in passionate common speech, means here no more than disappointed; and this is the worst we wish, even to those "who hate us, and despitefully use us," Matt. v. 44. *Abp. Secker.*

[g] *In the Ember Weeks, &c.*] "Ember" is a word of uncertain derivation. Some suppose it signifies ashes, and some abstinence. Abstinence or fasting, it is commonly known, was anciently accompanied with the act of sitting upon ashes, or of sprinkling ashes upon the head. In the Western church, the ember-weeks were styled, "the fasts of the four seasons." This title, as well as the usage mentioned above, appears to favour the derivation already given. But others derive ember from a Saxon word, signifying course, or circumvolution; for the ember-weeks return at fixed and certain periods, and are fasts in course.

The ember-days are the Wednesday, Friday, and Saturday, after the first Sunday in Lent, the feast of Pentecost, September 14, and December 13. The weeks in which these days fall are called ember-weeks; and the Sundays immediately following are, according to ancient institution, appointed by the 31st canon of our Church for the ordination of the Clergy.

These two prayers, though the latter of them is found in the Scottish Liturgy, were added to our Book of Common Prayer only at the last review. The intention of the forms is sufficiently obvious: and as the ordina-

by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy function give thy grace and heavenly benediction; that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

Acts xx. 28. Eph. v. 25.

Ps. cii. 13. 1 Tim. v. 22. Acts i. 24, 25.

Acts vi. 5. 6. 2 Cor. ii. 16. Tit. ii. 7; iii. 15. Eph. vi. 18, 19. 2 Thess. iii. 1. Acts xvi. 17. Heb. xiii. 17. 1 Tim. ii. 3, 4. Ezek. xxxiii. 7. 8.

Or this.

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

Eph. iv. 11, 12.

Eph. iv. 7.

John xvii. 17. James i. 5. 1 Cor. iv. 1, 2. 1 Pet. iv. 11. 1 Cor. xiv. 12.

¶ *A Prayer that may be said after any of the former*[h].

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

Exod. xxiv. 6, 7. Ps. c. 5. Dan. ix. 9. Mark ii. 7. Ps. vi. 9.

Rom vii. 23—25. James v. 11.

¶ *A Prayer for the High Court of Parliament*[i], *to be read during their Session*[k].

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially

Ps. cxxii. 6.

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tion of ministers is a subject of primary importance, it is to be regretted that one or other of the forms is not more generally read on the Wednesday and Friday in the ember-week, in such of our parish churches as have service on these days. Whether they were intended to be read every day in the ember-weeks, or only on every ember-day in the week, is a question that has not universally been answered in the same way. The words of the rubrick appear to countenance the former practice. *Shepherd.*

The former of these two prayers is thought to be most properly used in the early part of the week, as it is for the ordainers and the ordained; to guide the minds of the bishops and their assisting pastors, that they may, with wisdom and fidelity, make choice of persons, well qualified by their learning and piety, to be admitted into the offices of the ministry. The other is proper to be used toward the latter end of the week, to beseech God to afford the grace of his Holy Spirit to all those, who have been made choice of, and who are to be admitted to the office of a priest, or the administration of a deacon. *Collis.*

In this appointment our Church follows the constant custom of the catholick church, and that seems derived from the original precedent of the apostles themselves. See Acts xiii. 2, 3. A custom of the highest importance to be continued for ever in the Church; to the end, that all those, who are appointed to feed the flock of Christ, may be true and lawful shepherds, having "entered in by the door," I mean, the apostolical way of ordination, by prayer, and laying on of the hands of the bishop, and not hirelings, who climb up some other way. *Dr. Bisse.*

[h] *A Prayer that may be said after any of the former.*] This short devout Collect is joined to the ancient Litanies of the Western church, and, since sin is the cause of all the foregoing judgments, this may be added to any of the former, as a prayer for pardon of sin; for which reason also it is used by some devout men, (when they use the Church-prayers in private,) instead of the Absolution. *Dean Comber.*

This prayer is not repeated so frequently as its excellence seems to require. It is drawn up in the metaphorical, but expressive, language of Scripture; has been long employed in the conclusion of Litanies, and other forms of prayer, by the churches of the West, and retains strong marks of primitive devotion. This Collect I have seen in some of Henry's Primers: but it is in neither of Edward's books, having been restored to the Common Prayer only in the reign of Elizabeth. *Shepherd.*

It is generally placed wrong in our Common Prayer Books, namely, after the prayer for all conditions of men; having been so placed by the ignorance or carelessness of the printers at the review just after the Restoration, and been continued there notwithstanding the interference of the commissioners at that time. In the sealed books, which by the Act of Uniformity are ordered to be kept in all cathedral or collegiate churches, in the courts of Westminster, and in the tower of London, it stands before the prayer for the Parliament. *Collis.*

[i] *A Prayer for the High Court of Parliament,*] Not only did the primitive Christians pray for the senate of heathen Rome, but the Gentiles used to sacrifice in the beginning of their public councils, which used also to be held in some sacred place: and surely we Christians ought not to shew less devotion, especially when we have so good a composition, to offer up our desire in, as this prayer is. *Dean Comber.*

This other occasional prayer "for the High Court of Parliament" is of the like publick importance to the state as the former, namely, for the ember-weeks, is to the Church; and so both jointly to our constitution; in which the Church and State are so united and linked together by the fundamental laws of this realm, that they cannot be divided without being destroyed: a maxim fully proved by the consultations of that memo-

Prov. xi. 14. for the High Court of Parliament, under our most religious and gracious Queen[1] at this time assembled: That thou wouldest be pleased to
Isa. lxi. 8. Nehem. ii. 20. Prov. xxi. 30. direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our
1 Cor. x. 31. Ps. cxxii. 7—9. 2 Chron. x. 6—10. Sovereign, and her Dominions; that all things may be so ordered and settled by their endeavours, upon
Prov. xxix 2. the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all gene-
1 Tim. ii. 1, 2. Prov. xxiv. 3, 4. rations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus
Phil. iv. 6. 19. Eph. vi. 18. Rom. ix 5. Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect or Prayer for all Conditions of Men*[m], *to be used at such times when the Litany is not appointed to be said.*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church: that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally,

Isa. xlv. 12. Ps. xxxvi. 6. Rev. iv. 11. Job vii. 20.

1 Tim. ii 1. Ps. lxvii. 1, 2

Gal. vi. 10. Ps. cxxii. 6.

John xiv. 16; xvi. 13.

Eph. iv. 1—3. 2 Tim. ii. 19.

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rable Parliament, which overturned both, and which gave occasion to have this very prayer added here to our publick intercessions after the Restoration. *Dr. Lisse.*

[k] — *to be read during their Session.*] If the Houses adjourn themselves for a fortnight or a longer time, it is still the same session: but, if they are prorogued for a shorter time, it is not reckoned a part of it, they not being then impowered to do business, as upon adjournments they are. This prayer was composed at the last review, and, it is said, by Dr. Brabourn. *Collis.* See the conclusion of the next note.

[l] — *under our most religious and gracious Queen*] This is a very fit prayer for a blessing on the consultations of parliament. But it may be asked how the compilers of it could venture to call in it every one of our kings, in all time to come, "most religious." Now certainly they did not intend to prophesy, that, in the common meaning of the word, they always would be so; nor yet to require, that we should call them so in a sense that was not true. And therefore they must either mean by "religious," what it sometimes means in the language, from which it is derived, the object of most awful regard, sacred, a title frequently ascribed to kings: or indeed rather, "most religious" must be understood in the same manner, as the next word to it, "gracious," constantly is, without the least difficulty or scruple, both in the Liturgy and out of it: and as the titles "most Christian," and "most Catholick," are; to denote the good qualities, which princes profess and should have; and therefore their subjects are willing and ought to hope they have; and, by reminding them, endeavour that they may have. Accordingly this very epithet "most religious" was constantly ascribed to all successive emperors in St. Chrysostom's and St. Basil's Liturgies, the common ones of the Greek church, as it is to all successive kings in ours. The intention being thus cleared, the lawfulness of joining in the expression is evident. In the prudence of choosing it originally we are less concerned. Yet in defence of that we may plead, that this prayer was composed and originally used in the reign of a prince, acknowledged to be unfeignedly religious, King Charles the First. *Abp. Secker.*

The first and last parts of this prayer are taken from one with the same title, among the additions and alterations made in the Litany and Prayers of the Church by the command of King Charles the First. The intermediate part appears to have been new at the Restoration. *Edit.*

[m] *A Collect or Prayer for all Conditions of Men,* &c.] We are expressly commanded to pray for all men, 1 Tim. ii. 1. And though we do so in the Litany and Communion office, yet, that it might not be omitted any day, this Collect is added to supply the place of the Litany, and, when that is not used, this is: hence some call it "the lesser Litany," and it teaches us to express a hearty charity to all, especially to the afflicted, and to those that are sick, who are usually prayed for in this form. *Dean Comber.*

In this Collect we extend our intercession to all nations on earth, that God's "name may be hallowed" among the heathen, where it is not yet known; and his "kingdom" of grace may "come," where it is not yet preached. But more especially we pray for the holy catholick church, that in it by the guidance and government of God's Spirit, his "will may be done on earth, as it is in heaven:" and thus is this Collect visibly built upon the plan of our Lord's prayer. And I must observe, that as in the Creeds we acknowledge one holy catholick church; so in our prayers we always count our own Church, as contained and embodied in it. Wherefore, neither in this intercession, nor in the Litany, nor in the prayer for the church militant, is there any express mention of the Church of England, or of this Church as any ways distinct or separate from others: so great is her charity to all national churches; and so great her duty to the catholick Church, "the mother of them all." See page 31, note *p*.

In this intercession for all mankind, for all Christians in all wants, there is provided a clause whereby any person may be prayed for in particular, if visited with any kind of affliction, especially if with bodily sickness, which is chiefly intended in this place. *Dr. Bisse.*

Neither this form, nor the following one of general thanksgiving, is taken from any other Liturgy: both are excellent; and every one, who desires it, may, by signifying that desire, have a separate share in either. This provision is a very useful and comfortable one: and

we commend to thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired,*] that it may please thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake[n]. *Amen.*

* This to be said when any desire the Prayers of the Congregation.

Heb. xiii. 3. Acts xii. 5. 2 Chron. xvi. 12 Col. i 9. 11. Ps. cvii. 17—19; xxxiv. 19.

THANKSGIVINGS[o].

¶ *A General Thanksgiving*[p].

ALMIGHTY God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation,

2 Cor i. 3.

Gen. xxxii. 10. Ps. cvii. 8. Luke xvii. 17, 18.

* This to be said when any that have been prayed for desire to return praise.

Ps. cxxxix. 14.

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persons would do well, on all fit occasions, to take the advantage of it. Only they, who have received benefit by being prayed for, should not forget to return thanks: but conscientiously avoid our Saviour's reproof, "Were there not ten cleansed, but where are the nine?" Luke xvii. 17.

The general thanksgiving may perhaps to some appear superfluous, after we have thanked and praised God in the use of the psalms and hymns. But it was inserted at the Restoration, because others complained it was wanting. *Abp. Secker.*

Before the addition of this prayer, which was made at the last review, the Church had no general intercession "for all conditions of men," except on those days upon which the Litany was appointed. For which reason this Collect was then drawn up, to supply the want of that office upon ordinary days; and therefore it is ordered by the rubrick "to be used at such times, when the Litany is not appointed to be said:" consonant to which it is now, I believe, a universal practice, and a very reasonable one, I think, to read this prayer every evening, as well as on such mornings as the Litany is not said.

The form has been generally ascribed to Bishop Sanderson: but it is a tradition at St. John's College, in Cambridge, that Bishop Gunning, who was sometime master there, was the author. It is said to have been originally drawn up much longer than it is now, and that the throwing out of a great part of it, which consisted of petitions for the king, the royal family, clergy, &c., who are prayed for in other collects, was the occasion why the word "finally" comes in so soon in so short a prayer. It is not improbable that the Bishop might have designed to comprehend all the intercessional collects in one; but that the others who were commissioned for the same affair, might think it better to retain the old forms, and so only to take as much of Bishop Gunning's as was not comprehended in the rest. *Wheatly.*

[n] —*for Jesus Christ his sake.*] This is a mistake, either of the printers or of the compilers. The English language, to express different connexions and relations of one thing to another, uses, for the most part, prepositions. The Greek and Latin among the ancients, and some too among the modern languages, as the German, vary the termination or ending of the substantive to answer the same purpose. These different endings are in those languages called cases. And the English being derived from the same origin as the German, that is, from the Teutonick, is not wholly without them. For instance, the relation of possession, or belonging, is often expressed by a case or a different ending of the substantive. This case answers to the genitive case in Latin, and may still be so called; though perhaps more properly the possessive case. Thus "God's grace:" which may also be expressed by the preposition; as, "the grace of God." It was formerly written "Godis grace." We now very improperly always shorten it with an apostrophe, even though we are obliged to pronounce it fully: as "Thomas's book;" that is, "Thomasis book;" not "Thomas his book," as it is commonly supposed. So that "Christ his sake" is a mistake for "Christis sake," or as now commonly written, "Christ's sake." *Bishop Lowth.*

[o] *Thanksgivings.*] Notwithstanding the Hallelujah, the Gloria Patri, and daily psalms, it was thought by some that our Liturgy wanted forms of praise, upon which account the particular thanksgivings were added in the time of King James I. and this general one at the time of King Charles II.'s restoration. *Dean Comber.*

This, which is admirably composed, is said to have been drawn up by Bishop Sanderson. *Wheatly.*

[p] *A General Thanksgiving.*] After the general intercession there follows likewise a general thanksgiving. For though in the psalms and hymns after the lessons, with the several doxologies interspersed, we have every where "set forth God's most worthy praise;" yet it seemed meet also in a distinct and appropriate form of thanksgiving "to render thanks for the great benefits we have received at his hands;" which, according to the first exhortation, we therefore do, beginning with that original blessing, "our creation," then "preservation," attended with all these secondary benefits and "blessings of life," "but above all," because the greatest of all, "our redemption," attended with all "the means of grace and hope of glory," thus ascending gradually through the long scale of blessings received at God's hand, from temporal to spiritual, from the first to the last, from our coming forth to our returning to Him again. *Dr. Bisse.*

Nehem. ix. 5—7. Ps. ciii. 1—5. and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ: Col. i. 12—14. John i. 17. Col. i. 26, 27. 1 Pet. i. 3, 4. for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may 1 Sam. xii. 24. Ps. ix. 1. be unfeignedly thankful, and that we shew forth thy praise, not only Matt. xii. 34. with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holi- John xiv. 23. Rom. xii. 1. ness and righteousness all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

For Rain[q].

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit Jer. v. 23, 24. Ps. lxv. 9, 10. for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it Ps. xlviii. 9. when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.* Gen. xxxii. 10. Ps. lxxxvi. 17; cxlv. 9, 10.

For fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.* Nehem. ix. 33. Deut. viii. 2, 3. Acts xiv. 17. Ps. cxxxviii. 2; lxxix. 13.

For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.* Ps. cii. 17; cxvi. 5; cvii. 33—37. Ps. xxxvi 10; lxxxv. 12.

For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto

Indeed this is a more methodical summary of the several mercies of God "to us and to all men," than we had before: it furnishes an opportunity of thanking Him more expressly for the late instances of his loving-kindness to the members of our own congregation: and besides, as we cannot be too thankful to God, the acknowledgments, which we offered up at the beginning of the service, are very properly repeated at the end. For surely we ought to ask nothing of God, without remembering, what we have received from Him: which naturally excites both our faith and resignation; and proposes the way for that admirable Collect, with which we conclude. *Abp. Secker.*

After enumerating the blessings for which we return our humble and hearty thanks, the form from eucharistic becomes petitionary. We beseech God to make us truly sensible of his mercies, and really thankful for them; that we may shew our gratitude, and promote his glory, not only by celebrating his praises day by day in the publick assemblies of the Church, but by walking in the paths of holiness and righteousness all our lives. These petitions we enforce through the merits of Jesus Christ; and we conclude the whole with a doxology, in which we ascribe to the Son, with the Father, and the Holy Ghost, all honour and glory, world without end. Amen. *Shepherd.*

[q] *For Rain*, &c.] More particular thanksgivings being sometimes proper, we are supplied with forms on the six following occasions: (1) for rain; (2) for fair weather; (3) for plenty; (4) for peace, and deliverance from our enemies; (5) for restoring public peace at home; and (6) with two thanksgivings, either of which may be used, for deliverance from the plague, or other contagious sickness.

When the petitions which we may have offered up in any of the preceding occasional prayers, have been granted, and our desires fulfilled; when either a calamity has been removed, or a blessing vouchsafed; it is evidently the intention of the Church, that praise should be given to God, in the words of the appropriate thanksgiving here prescribed; that is, in all cases where the ordinary form is not superseded by one that is special, and enjoined by authority. These occasional thanksgivings we may pass over, after making one or two general observations. Some of them are partly taken from ancient offices; and the whole are judiciously composed; being not only well adapted to the occasions for which they are appointed, but, like the preceding prayers, with which they correspond, as plain and perspicuous, as they are rational and devout. The occasional thanksgivings were composed in the reign of James, and annexed to the Litany; in 1662, they were detached from it, and printed as they now appear, after having been sanctioned by a convocation, and authorized by the Act of Uniformity. *Shepherd.*

thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed: We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

Ps. lxi. 3.

Ps. cxviii. 10—15; xviii. 48, 49; cxxiv. 1—6; xxxi. 19—21.

Ps. xxxvi. 10. 1 Kings viii. 59, 60. Ps. cix. 26, 27. Isa. xlix. 26.

For restoring Publick Peace at Home.

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

Ps. lxviii. 6. Old Tr. Ps. lxv. 7.

Ps. cxliv. 1, 2. Heb. xii. 28.

1 Tim. ii. 1, 2.

Ps. lxxix. 13; cvii. 21, 22.

For Deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

Ps. lxviii. 21. Isa. lxiv. 7.

Jer. viii. 12.

Ps. cvi. 43—15; cxvi. 8.

Ps. ciii. 1—4. 13. Rom. xii. 1. Heb. xiii. 15. Eph. iii. 21.

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart: Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to asswage the contagious sickness wherewith we have lately been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us; through Jesus Christ our Lord. *Amen.*

Deut. xxviii. 15, 16. Isa. lix. 12 1 Sam. vi. 6.

2 Chron. vii. 14. Jer. xxxi 13. Ps. xxx. 2. 11.

Heb xiii. 15. Jude 25. Nehem. ix. 5. Ps. cxlv. 5; xci. 9—11.

AS the service, which has been now examined, is almost every where separated, and very properly, from the following one, namely, the Communion service, by the singing of a psalm, this appears a convenient place for saying a little concerning that branch of publick worship, which in many places is too much disregarded.

As singing is capable of expressing strongly every state, in which the mind can be, towards every object; so there never was perhaps any one nation upon earth, civilized or barbarous, that did not make this a part of the honour paid by them to the God whom they adored. We find in the Old Testament, it was practised by the Jews, before their law was given, as well as after. The book of Psalms consists wholly of religious songs: and directs the "saints of the Lord, to sing unto him, and give thanks for a remembrance of his holiness: to sing unto the honour of his name, and make his praise glorious; to sing praises unto our God, while we have our being," Ps. xxx. 4; lxvi. 2; cxlvi. 2. The prophets foretel that, in the Gospel times, men shall sing for the majesty "of the Lord:" and, which brings the predictions home to us, "they shall cry aloud, and glorify God, in the isles of the sea," Isa. xxiv. 14, 15. Accordingly St. Paul, not only himself with Silas, even in prison, "sang praises unto God;" Acts xvi. 25; but appoints, that all Christians should "speak to themselves, and admonish one another in psalms and hymns and spiritual songs, making melody with grace in their hearts to the Lord," Eph. v. 19; Col. iii. 16. And St. James prescribes, "Is any one merry?" in a joyful frame of mind, on account of blessings received, (for the word, mirth, comprehended anciently the most serious kind of gladness,) "let him sing psalms," James v. 13.

In pursuance of these rules, the first Christians made singing a constant part of their worship: as, besides the ecclesiastical writers, even a heathen, Pliny, informs us; and the whole congregation joined in it. Afterwards indeed the singers by profession, who had been prudently appointed to lead and direct them, by degrees usurped the whole performance. But at the Reformation the people were restored to their rights: and it made a much quicker progress for the pleasure and comfort, which they found in this practice: a circumstance, that ought to endear it to considerate persons not a little. And as the only way of singing, known in common parochial churches, is by the metre psalms; unless we join in that, we entirely omit this branch of our duty.

It is true the verse translation of the Psalms, generally used, is void of ornament; and hath expressions, often low and flat, sometimes obsolete. And I wish a better were substituted in its place. But still, in many other cases, ancient solemn forms of words are thought venerable, when they are far from elegant; not to say that the language of our forefathers, even where it may seem very uncouth at present, had in its time frequently full as much beauty and propriety, as ours. And several words of it have been, for that reason, revived by some of our best modern authors. But at least the matter comprised in the words, of which I am speaking, is so highly respectable, that the mind which is affected only by the phrase, and not by the sense, must be a light one indeed.

Again, it is true also, that the tunes to which the psalms are sung, are most of them plain and slow, and the voices of many in the assembly unharmonious, and apt to be ill-managed. But tunes, designed for the multitude to join in, who have never been regularly instructed, must be plain and slow, and such as they have been accustomed to: for which purpose the number should be moderate. Ours are many of them recommended, and as it were consecrated by long usage. Confessors for the protestant cause have composed them. Martyrs for it have yielded up their dying breath in them. And several of them are thought, by competent judges, no way deficient in real melody. Amongst a variety of people, part of them with bad ears, and most of them with untaught voices, there will be some who had better totally abstain; only attending to the sense, as well as the sound, of what is uttered by the rest: and others, that should moderate themselves to a prudent degree of lowness, till they have learnt how to exert themselves more properly. But all who are, or can be, qualified, (and there are a few who cannot,) should bear such a part as they are able. It may be done, without in the least disordering the more skilful singers, who perform the very useful office of raising and supporting the tune. This in many congregations is done by an organ, the charity children, or both. But then the organ should express the tunes plainly and distinctly, and make very moderate intervals between the lines: the children should be taught to sing in exact time and concert with it; and the whole congregation should accompany them fervently, yet with prudence. Taking this care, though there should still happen to be some little discords, they would be entirely lost in the general chorus: the effect of which would be noble and elevating, if we took rightly into our thoughts the whole of the matter instead of cavilling at minute particulars.

Consider the nature of a wild multitude, in its original state, met together at the call of some vehement ungoverned passion: how alarming the concourse, how frightful and horrid the confused and hideous cries of it must be. Then consider the same multitude, softened and cultivated by the gentle influences of religion, and unanimously assembling at stated seasons, to sing forth the praises of the wise and good Parent of all, and echo to each other the precepts of a rational, and mild, and beneficent life here, as the means of obtaining eternal felicity hereafter. Can there be a happier change of scene, a sweeter and more pleasing view? and, suppose the harmony made by them were ever so little better, than "shouting unto God with the voice of triumph," as the Scripture expresses it, and "making a joyful noise unto the Rock of their salvation," Ps. xlvii. 1, xcv. 1, yet what worthy and humane and pious heart is there, that would not be charmed with the sound, and zealously join in it? we are disposed thus on all occasions.

Amongst our ancestors, who judged of propriety as discreetly as ourselves, to say no more, the very highest joined humbly and cheerfully with the lowest of their fellow-Christians in the duty of psalmody, however artlessly performed. And it is worth our while to reflect what it is, either to disdain, or be ashamed, or be too indolent to lift up our voices to the honour of our Maker, when we come into his house professedly to worship Him, and He hath commanded that one part of his worship shall be this.

But if we will not employ our lips in the service, we may still fix our minds upon it: at least we should not hinder others from doing either. And particularly we should abstain from giving the bad example, and the offence, of indecently holding conversation at that time, for which there cannot surely be so pressing an occasion, but that it may very safely be deferred till after church, if not altogether omitted.

In the singing of Psalms, different persons use different postures. The prose psalms, I believe, are and ever have been repeated by all persons every where standing. In the verse psalms we all stand at the Doxology. And, in what goes before, the reason for

doing it is exactly the same, and a very strong one: that the whole is sung to the glory of God, and often directly addressed to God. Accordingly we read in the Old Testament that not only the "Levites" were "to stand every morning to thank and praise the Lord, and likewise at even," 1 Chron. xxiii. 30; but that when "they waited with instruments of musick to praise the Lord, all Israel stood," 2 Chron. vii. 6; and that they said to the people, "Stand up and bless the Lord your God," Neh. ix. 5. We read likewise, that in a vision of St. John, in the book of Revelation, "a great multitude which no man could number, stood before the throne, and cried with a loud voice, Salvation to our God," Rev. vii. 9, 10: and in another, that "they who had gotten the victory over the beast, stood and sang the song of Moses and the Lamb," Rev. xv. 2, 3. Standing therefore, as it is plainly the fittest posture in itself, is the authorized one also: and, were it more uncommon than it is, would be far from a dishonourable singularity. But still, as very many in most congregations, either have by long habit been prejudiced in favour of sitting, or though they disapprove the custom, feel a difficulty of quitting it, unless every one did: they should not be censured for a practice by which they mean nothing amiss; but kindly encouraged to an alteration in this point, which we may thus hope will gradually become general. *Abp. Secker.*

To prevent improprieties in the performance of this excellent part of publick devotion, and to provide for due solemnity in it as well as in the rest, it is much to be wished, that ministers should not leave the choice of proper psalms to their parish clerks, but should take upon themselves the trouble of directing it; or rather, that they should once for all fix and establish a course of psalms, to be given out and sung in their order. By which means the congregations might be furnished with those which are most proper, and also with a due variety; and by degrees, the most useful parts of the Book of Psalms would be implanted in the minds of the people, and become familiar to them.

And to the end the Psalms, so chosen, may be sung in a more decent manner, it is further to be wished, that the people of every parish, and especially the youth, were trained up and accustomed to an orderly way of singing some of the Psalm tunes, which are most plain and easy, and of most common use; since that is the proper season of forming the voice as well as the mind: and the regularity, into which it is then cast with great ease, will remain with them during life; and not only enable them to contribute their part to the decency of this performance, but even, for the sake of that talent, will incline them to be constant in attending the publick service of the Church.

It is however by no means recommended, that the clergy should invite or encourage the introduction of those uncommon and ridiculous tunes, which have sometimes been brought into churches, and the consequence of which is, that the greater part of the congregation are silenced and do not join in this exercise at all: but that they should endeavour to bring their whole congregation, men and women, old and young, or at least as many as they can, to sing a few of the plainest and best known tunes in a decent, regular, and uniform manner, so as to be able to bear their part in them at the publick service of the Church. *Bp. Gibson.*

THE[a]

COLLECTS[b], EPISTLES, AND GOSPELS[c]

TO BE USED THROUGHOUT THE YEAR.

¶ *Note, that the Collect appointed for every Sunday, or for any Holyday that hath a Vigil or Eve*[d], *shall be said at the Evening Service next before.*

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[a] *The Collects, Epistles, and Gospels, to be used throughout the year.*] Concerning the feasts, &c. observed in the Church of England, the reader is referred to notes on the Tables and Rules, at the beginning of the Common Prayer Book.

[b] *Collects.*] For the meaning of this term, see note *e*, p. 36, on the Order for Morning Prayer.

The Collects, which follow, are some short, pious, and impressive prayers, collected out of the holy Scriptures, ushered in with such attributes of God, as are proper and suitable to the petitions contained in them, and offered up in the name and through the mediation of Jesus Christ. *Dr. Hole.* As on every day, or season, there is something more particularly commended to our meditations by the Church, so the Collect reflects chiefly upon that, though sometimes more generally upon the whole matter of the Epistle and Gospel, desiring inspiration, strength, and protection from God Almighty in the practice and pursuance of what is set before us. But concerning the matter of the several Collects a particular account will be given as each occurs. *Bp. Sparrow.*

That most of the Collects are very ancient, appears by their conformity to the Epistles and Gospels, which are thought to have been selected by St. Jerom, and put into the Lectionary by him: for which reason many believe that the Collects also were first framed by him. It is certain that Gelasius, who was bishop of Rome in the year of our Lord 492, ranged the Collects, which were then used, into order, and added some new ones of his own: which office was again corrected by Pope Gregory the Great in the year 600, whose Sacramentary contains most of the Collects we now use. But our Reformers observing that some of these Collects were afterwards corrupted by superstitious alterations and additions, and that others were quite left out of the Roman Missals, and entire new ones, relating to their present innovations, added in their room; they therefore examined every Collect strictly, and where they found any of them corrupted, there they corrected them; where any new ones had been inserted, they restored the old ones; and lastly, at the Restoration, every Collect was again reviewed, when whatsoever was deficient was supplied, and all, that was but improperly expressed, rectified. *Wheatly.*

It was the opinion of our wise and pious Reformers that these Collects being found in the Romish mass book was no objection to the use of them. For they considered, that we ought to depart from the corruptions only of that church: and when these were intirely corrected, or cast off, they rightly judged that it would have argued in them a strange and even scandalous perverseness, not to retain those parts or offices, the soundness whereof was evident, by their being either expressly contained in, or undeniably founded upon, the word of God Himself. *Dean Stanhope.*

Subjoined is a table of the Collects for Sundays and other Holydays, as they now stand in our Liturgy: noting their origin, the time of their composition, and the principal variations they have undergone. The table, which was partly formed by Bishop Cosin, and published by Dr. Comber, is divided into three compartments. The first consists of the Collects retained from ancient Liturgies; the second, of such as were taken from ancient models, but were considerably altered and improved by our Reformers. The third, of such as were composed anew, and substituted in the place of others, which containing doctrines and positions, that to our Reformers seemed false, superstitious, or improper, were therefore rejected. By way of appendix is inserted a table, exhibiting the principal variations made in the Epistles and Gospels, at and since the Reformation.

PART I.

Consisting of such Collects as were retained from ancient Liturgies at the Reformation.

Collects for	*Whence taken.*
4 Sunday in Advent.	In some old offices for the first Sunday in Advent.
St. John's Day.	St. Greg. Sacr. and Gothick Liturg.
The Epiphany.	St Greg. Sacr.
1, 2, & 3 Sunday after Epiph.	The same, and St. Ambros. Liturg.
5 Epiphany.	St. Greg. Sacr.
Septuagesima.	The same.
Sexagesima.	The same.
2, 3, 4, 5 Sunday in Lent.	The same.
6 Sunday in Lent.	The same; but in St. Ambros. Liturg. for Good Friday.
Good Friday, the three Collects.	They are in all Offices with little variation: but are left out of the Breviaries of Pius V. and Clem. VIII.
Easter Day.	St. Greg. Sacr. and a Collect almost the same in the Gallic Liturg.
3 Sunday after Easter.	St. Greg. Sacr. St. Ambros. Liturg.
5 Sunday after Easter.	St. Greg. Sacr.
Ascension Day.	The same.
Whit-Sunday.	The same.
1 Sunday after Trinity.	The same. This in some old Offices is called the second after Pentecost; in others the first after the octaves of Pentecost.
The 3, 4, 5, 6, 7, 8, 9, 10. 12, 13, 14, 15, 16, 17. 20, 21, 22, 23, 24, & 25 after Trinity.	Are all in St. Greg. Sacr.
The Purification.	The same.
St. Michael's Day.	The same.

The first Sunday in Advent[e].
The Collect[f].

James iv. 6. ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon Rom. xiii. 12. us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in

The reader will observe, that the greater part of this class of Collects is found in Gregory's Sacramentary, which was composed before the year 600. All of these, therefore, are, at least, 1200 years old, and many of them are much older. For Gregory did not originally form the offices. He only collected and improved them. To wave all other proof of this, we have his own testimony, given in vindication of his conduct. "I have followed," says he, "a practice common in the Greek church, and have altered some old Collects, and added some new and useful ones." But the generality of the Collects in his Sacramentary he compiled from Liturgies, which, in his time, were esteemed ancient.

PART II.

Consisting of Collects taken from ancient models, but considerably altered and improved by our Reformers, and the Reviewers of the Liturgy.

Collects for	*Time of Improvement.*	*How it stood before.*
St. Stephen's Day.	Beginning added 1662.	Grant us, O Lord, to learn to love our enemies, &c.
4 Sund. aft. Epiph.	End improved 1662.	Grant to us the health of body and soul, that all those things which we suffer for sin, &c.
4 Sund. aft. Easter.	Improved 1662.	Who makest the minds of all faithful people to be of one will, &c.
Sund. after Ascension.	A little varied 1549.	This had been of old the Collect for Ascension Day, on which our venerable Bede repeated it as he was dying.
2 Sund. aft. Trinity.	The order inverted 1662.	Lord, make us to have a perpetual fear and love of thy holy name, for thou never failest, &c.
8 Sund. aft. Trinity.	Beginning improved 1662.	Whose providence is never deceived, &c.
11 Sund. aft. Trinity.	Improved 1662.	That we running to thy promises, may be made partakers of thy heavenly treasure, &c.
18 Sund. aft. Trinity.	Improved 1662.	To avoid the infections of the devil, &c.
19 Sund. aft. Trinity.	Improved 1662.	That the working of thy mercy may in all things, &c.
St. Paul's Day.	Improved 1549 and 1662.	In the Breviaries * a new prayer was added mentioning St. Paul's intercession; in the year 1549 the old prayer alone out of Greg. Sacr. was restored, which had our walking after his example only, which was a little varied in the year 1662.
The Annunciation.	Improved 1549.	The Breviaries had put in a new prayer about the B. Virgin's intercession, which was cast out in 1549, and the form being in St. Gregr. Sacr. restored.
St. Philip and James.	Improved 1662.	As thou hast taught St. Philip and the other apostles, &c.
St. Bartholomew.	Improved 1662.	To preach that which he taught, &c. was altered, because there is no writing of his extant.
Trinity Sunday		This Collect is no older than the Sacramentary ascribed to Alcuinus. The old Offices have another Collect for it, and call it the Octave of Pentecost.

PART III.

Consisting of such Collects as were composed anew, and substituted in the place of those, which, containing either false or superstitious doctrines, were on this account rejected.

Collects for	*Composed in*
1 Sunday in Advent.	First Book of Edward VI. 1549.
2 Sunday in Advent.	The same time.
3 Sunday in Advent.	1662.
Christmas Day.	1549.
Circumcision.	The same time.
6 Sunday after Epiph.	1662. Before this time they repeated the Collect for the fifth Sunday.
Quinquagesima.	1549.
Ash-Wednesday.	The same time.
1 Sunday in Lent.	The same time.
Easter Even.	1662. No Collect for it ever before then.
Easter Sunday.	The first sentence (1 Cor. v. 7) was added 1662.
1 Sunday after Easter.	1549. Then it was used on Easter Tuesday, and in 1662 was fixed for this Sunday.
2 Sunday after Easter.	1549.
St. Andrew's Day.	1552. Second Book of Edward VI.

* Had Dr. Comber said Missal instead of Breviary, he would have been more correct. For though the Collect of the day was used in the Breviary, yet it was taken from the Missal. Thus in our Morning Prayer, the rubrick directs that the first Collect, that is, the Collect of the day, "shall be the same that is appointed at the Communion." By members of our Church, and dissenters, the Breviary, Missal, and Ritual, three very different books, are at present generally confounded. The Breviary contains matins, lauds, &c.; and if the reader considers it as corresponding with our daily service, he will not form a very erroneous opinion. The Missal, or Mass Book, answers to "the order of the administration of the Lord's Supper," together with "the Collects, Epistles, and Gospels to be used throughout the year." The Ritual is composed of occasional Offices, namely, Baptism, Matrimony, Visitation of the Sick, &c.

Phil. ii. 7. Matt. xxi. 5. great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the Luke xxi. 27. 2 Tim. iv. 1. quick and dead, we may rise to the

Collects for	*Composed in*
St. Thomas's Day,	All composed anew in 1549.
St. Matthias,	
St. Mark,	
St. Barnabas,	
St. John Baptist,	
St. Peter,	
St. James,	
St. Matthew,	
St. Luke,	
St. Simon & St. Jude,	
All Saints,	

Yet, in the composition of some of these Collects, the compilers appear to have had an eye to the Missals and the Breviaries. They have, in some instances, preserved the introduction, and amplified or given a different turn to the petitions. *Shepherd.*

The following Table of the Weekly Collects is generally annexed to the Common Prayer Books sent, by order of the Society for Promoting Christian Knowledge, to its members.

An alphabetical Table of the weekly Collects in the Book of Common Prayer, reduced under proper heads.

Affliction. Prayers for deliverance from, and support under afflictions. Collects for the third Sunday after the Epiphany, eighth after Trinity, and fifth Sunday in Lent.

Angels. A prayer for the guardianship of angels. Collect for St. Michael.

Charity. See *Love.*

Chastity. A prayer for chastity. Collect for the first Sunday in Lent.

Christ. A prayer for the imitation of Christ. Collects for the Sunday next before Easter, and the second Sunday after Easter.

For the benefit of Christ's death. Collect for the Annunciation.

Church. Prayers for the universal Church. Collects for the fifth Sunday after Epiphany, the third Sunday after Easter, St. John the Evangelist, and the two first Collects for Good Friday.

For the unity of the Church. Collect for St. Simon and St. Jude.

For the peace of the Church. Collects for the fifth, sixteenth, and twenty-second Sundays after Trinity.

Comfort. A prayer for spiritual comfort. Collect for the Sunday after the Ascension.

Contrition. A prayer for contrition. Collect for Ash-Wednesday.

Covetousness. A prayer against covetousness. Collect for St. Matthew's Day.

Courage. A prayer for Christian courage. Collect for St. John Baptist.

Enemies. A prayer for deliverance from enemies. Collect for the third Sunday in Lent.

Example. Prayers that we may follow the example of Christ. Collects for the Sunday next before Easter, and the second Sunday after Easter.

Faith. Prayers for a right and firm faith. Collects for Trinity Sunday, St. Thomas, and St. Mark.

For faith, hope, and charity. Collect for the fourteenth Sunday after Trinity.

Grace. Prayers for grace and assistance in our Christian course. Collects for the fourth Sunday in Advent, second in Lent, Easter Day, third Sunday after Easter, and the first, seventh, and thirteenth after Trinity.

Heaven. A prayer for heavenly desires. Collect for Ascension Day.

For admittance to the enjoyment of God in heaven. Collects for the Epiphany, the sixth Sunday after Epiphany, and the Sunday after Ascension.

Humility. A prayer for humility and patience. Collect for the Sunday before Easter.

Illumination. Prayers for illumination, or a right judgment in all things. Collects for Whitsunday, first Sunday after Epiphany, and the ninth after Trinity.

Judgments. Prayers for deliverance from judgments. Collects for Septuagesima, Sexagesima, and the fourth Sunday in Lent.

Love. Prayers for the love of God and his laws. Collects for the fourth Sunday after Easter, and the sixth, seventh, and fourteenth after Trinity.

For love and charity. Collect for Quinquagesima Sunday.

Ministers. A prayer for the fitness of ministers. Collect for St. Matthias.

That they may be diligent. Collect for St. Peter's Day.

That their labours may be successful. Collect for the third Sunday in Advent.

Mortification. Prayers for mortification. Collects for Circumcision, and Easter Eve.

Obedience. Prayers that we may obey, and follow, the doctrines of the apostles. Collects for the Conversion of St. Paul, and St. John Baptist. See *Good Works.*

Prayers. For the acceptance of our prayers. Collect for the tenth Sunday after Trinity.

Providence. Prayers for protection by God's providence. Collects for the second, third, fourth, and twentieth Sundays after Trinity.

Purity. A prayer for purity of heart. Collect for the Purification.

Renovation. A prayer for it. Collect for Christmas Day.

Religion. A prayer that we may be truly religious. Collect for the seventh Sunday after Trinity.

Saints. Prayers for the imitation of them. Collects for Innocents' Day, St. Stephen, St. Philip, St. James, St. John Baptist, and All Saints.

Scripture. A prayer before reading the Scripture. Collect for the second Sunday in Advent.

Sin. Prayers for conversion from sin. Collects for the first Sunday in Advent, the first Sunday after Easter, St. Andrew, St. James, and St. Matthew.

For pardon of sin. Collects for the twelfth, twenty-first, and twenty-fourth Sundays after Trinity.

Sincerity. A prayer for it. Collect for the third Sunday after Easter.

Holy Spirit. Prayers for the direction of the Holy Spirit. Collects for the nineteenth Sunday after Trinity, and fifth after Easter.

Temptations. Prayers for deliverance from, and support under, temptations. Collects for the fourth Sunday after Epiphany, and the second in Lent.

Thoughts. A prayer against evil thoughts. Collect for the fifth Sunday after Easter.

Unbelievers. A prayer for Jews, Turks, Infidels, and Hereticks. The third Collect for Good Friday.

Good Works. Prayers for fruitfulness in good works. Collects for the fifth Sunday after Easter, and the first, ninth, eleventh, thirteenth, seventeenth, and twenty-fifth Sundays after Trinity.

1 Thess. iv. 16 17. John v. 29. John xi. 23 —25. Acts v. 31.

life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas Eve.*

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that

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[c] *Epistles and Gospels*] The Epistles are certain portions of Scripture selected for the most part out of the writings of the apostles, containing many excellent rules and precepts for instruction and comfort in all conditions. They are called Epistles, because they were sent by way of letter by the apostles to the several churches or places to which they are inscribed: for which reason they still retain the same name. *Dr. Hole.* Though some few of these portions are taken from the Acts, or other of the canonical books, they all receive their denomination from the greater part. *Dr. Nicholls.*

The Gospels are taken out of the writings of the four Evangelists, who relate the life and actions of our blessed Saviour; as the doctrine that He taught, and the miracles by which He confirmed it; both which, being of great use for the strengthening of our faith and hope in Him, are piously ordered to be read every Lord's day in the ears of the people. And in honour to our Saviour, whose words and works they are, the Church hath commanded them to be read and heard *standing;* which is a posture of reverence and resolution to adhere and *stand* to them. *Dr. Hole.* See the note on the rubrick before the Nicene Creed.

That the use of Epistles and Gospels peculiar to the several holydays was ancient, appears first by ancient Liturgies: secondly, by the testimony of the ancient Fathers. Let St. Augustin testify for the Latin church, in his preface to his comment upon the Epistle of St. John, and in his tenth Sermon. "We heard first," says he, "the apostolical Lesson, then we sang a Psalm, after that the Gospel was read." Now let St. Chrysostom testify for the Greek; "The minister stands up, and with a loud voice calls, *Let us attend:* then the Lessons are begun:" which Lessons are the Epistles and Gospels, as appears in his Liturgy, which follow immediately after the minister hath so called for attention.

The fitness of the Epistle and Gospel for the day it belongs to, and the reason of the choice, will plainly appear, if we observe that these holy festivals and solemnities of the Church are of two sorts; the more high days, or the rest. The first commemorate the signal acts or passages of our Lord in the redemption of mankind; his incarnation and nativity, circumcision, manifestation to the Gentiles; his fasting, passion, resurrection and ascension, the sending of the Holy Ghost, and thereupon a more full and express manifestation of the sacred Trinity. The second sort is of inferior days, that supply the intervals of the greater, such as are either the remaining Sundays, wherein, without any consideration of the sequence of time, (which could only be regarded in the great feasts,) the holy doctrine, deeds, and miracles of our Lord, are the chief matters of our meditations, or else the other holydays. And for all these holy times we have Epistles and Gospels very proper and seasonable; for not only on high and special days, but even on those also, that are more general and indifferent, some respect is had to the season, and the holy affections the Church then aims at: as mortification in Lent; joy, hope, newness of life, &c. after Easter; the fruits and gifts of the Spirit and preparation for Christ's second coming in the time between Pentecost and Advent. But these things will be shewn in the discourse of the holydays severally. As for the Lessons, although they have another order, and very profitable, being for each day of the week, following usually the method of chapters, and taking in the Old Testament also, (the Communion dealing chiefly with the New, as most fit for the nature of that service,) yet in them also regard is had to the more solemn times by select and proper readings, as hath been shewed: this being the Church's rule and method (as she hath it from the apostle) "that all things be done unto edifying," that we may be better acquainted with God, and with ourselves, with what hath been done for us, and what is to be done by us. And this visible as well as audible preaching of Christian doctrine by the solemnities and readings, in such an admirable order, is so apt to infuse by degrees all necessary Christian knowledge into us; and the use of it to the ignorant is so great; "that it may well be feared" (as a reverend person hath forewarned) that "when the festivals and solemnities for the birth of Christ and his other famous passages of life, and death, and resurrection, and ascension, and mission of the Holy Ghost, and the Lessons, Gospels, and Collects, and Sermons upon them, be turned out of the Church, together with the Creeds also, it will not be in the power of weekly sermons on some heads of religion to keep up the knowledge of Christ in men's hearts, &c." And no doubt, for this and other good reasons which He gives us, it was, that the primitive Christians were so exact and religious in these solemnities and meditations on the occasions of them; and therefore the Sermons of the Fathers were generally on the readings of the day, as hereafter is shewed. And we have from another the like hand, thus: "The blessings of God, whereof these solemnities renew the remembrance, are of that esteem to the Church, that we are not able to express too much thankfulness in taking that occasion of solemnizing his service. And the greatest part of Christians are such, as will receive much improvement in the principal mysteries of our faith by the sensible instruction, which the observation of such solemnities yieldeth. The remembrance of the birth, the sufferings, the resurrection of Christ, the coming of the Holy Ghost, the conversion of the Gentiles by sending the apostles, the way made before his coming by the annunciation of the angel, and the coming of the Baptist, as it is a powerful mean to train the more ignorant sort in the understanding of such great mysteries, so it is a just occasion for all sorts to make that a particular time of serving God, upon which we solemnize those great works of his." *Bp. Sparrow.*

The Church has not appointed these following Epistles and Gospels, but upon special relation to the time wherein they are read. And it is admirable to see with what order and wisdom all things are disposed, that they might be the more suitable for putting us in mind of what we are about, or what we have to do. The whole year is distinguished into two parts; the one to commemorate Christ's living here on earth, and the other to direct us to live after his example. For the first are all the Sundays, appointed from Advent to Trinity Sunday: for the second, all the Sundays from Trinity to Advent again. And because the first part is conversant about the life of Christ, and the mysteries of his divine dispensation, therefore, beginning at Advent, is the memory of his incarnation celebrated; and after that, his nativity; then his circumcision; his manifestation to the Gentiles;

loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear

his nonage; his doctrine; his miracles; his passion; his burial; his resurrection; his ascension; his sending of the Holy Ghost; all in the most perfect order: in all which we see the whole story and course of our Saviour in manifesting Himself and his divine mysteries to the world. So that the Gospels, read through this part of the year, have their chief end and purpose, to make us know, and remember orderly with grateful hearts, what excellent benefits God the Father hath communicated to us, first by his Son, and then by his Holy Spirit; for which unspeakable goodness we fitly end this division of the year, with giving praise and glory to the whole blessed Trinity.

The second part, which contains all the Sundays after that till Advent, being for our guidance during our pilgrimage in this world, hath such Gospels in order appointed, as may most easily and plainly lead us in the true paths of Christianity: that those, which are regenerated by Christ, and initiated into his faith, may know what virtues to follow, and what vices to eschew. Thus, in the first part, we are to learn the mysteries of the Christian religion; and, in the second, to practise that which is agreeable to the same. For so it behoves us, not only to know, that we have no other foundation of our religion, but Christ Jesus, born, and crucified, and risen for us; but also to build upon this foundation such a life as He requires of us. And because the first part ends with Pentecost, the giving of a new law in our hearts, therefore the second part is to begin with the practice of that law: that as the children of Israel did pass the desert by the direction of Moses, so we may pass through this world by the guidance of our Saviour; and, overcoming at last our spiritual enemies, we may come to our heavenly dwelling-place, and there remain with Him for ever. *Bp. Overall.*

The Epistles (for so the whole collection of them is commonly called, taking its denomination from the far greater part,) are portions of Scripture, chiefly consisting of moral precepts. Some few indeed must be excepted; which are either passages prophetical of our blessed Saviour, with regard to his first or second coming; or else historical, relating the memorable acts of the saints, whom the Church commemorates; or doctrinal, illustrating the ends and advantages of our Lord's actions or sufferings. Amongst those Epistles (strictly so called) some have a more immediate regard to questions of great importance, between the Jews and Christians, at the time when they were written. Yet are they not so confined to the controversies then depending, but that they, at the same time, help to explain many essential points and privileges of our religion: such as are highly necessary to be understood, and capable of bringing improvement to ours, and to all ages of the Church.

In the Gospels we are furnished with the strongest evidences of our faith. The mysteries of our Lord's incarnation and nativity, the miracles He wrought, the parables He spoke, the holy exhortations He has left us, whether in publick discourses to the multitudes, or in private conferences with his own disciples; the history of his life and death, resurrection, and ascension into heaven; the promises of his Holy Spirit, and predictions of the many wonderful things, which his followers, thus assisted, should be enabled to perform, in confirmation of the truth: these, upon the matter, make up the substance of this part of our service. Which gives us a perfect system for the establishment of our faith, as the Epistles have been observed to do, for the direction of our manners.

It were therefore heartily to be wished, that the excellency and usefulness of those Scriptures, chosen for the instruction and edification of our people, were more generally laid to heart: that men were duly sensible of the happiness of that communion, in which such effectual care is taken for their souls, that all who frequent our publick assemblies, are secure of being taught, even there, the whole of that, which is necessary to their salvation. And I hope I may take leave to recommend this (as I conceive) very reasonable instance of modesty and prudence, that such deference may be paid to the authority and wisdom of our governors, as for our flocks to make those passages of Scripture the subject of their private study and meditation, which have been judged most proper for their publick instruction. For, although our Church do, as indeed she ought, indulge the free use of the whole book of God to all her children, and as liberally impart unto them, in the course of daily lessons throughout the year; yet, since these passages are singled out for such times as are supposed to draw the greatest numbers together, this, methinks, is a fair intimation, and fit to be taken by the generality of people, that such portions of the Bible are not only of singular profit, when rightly understood; but that they are likewise best suited to the capacities of common men, and consequently, if attended to with diligence and honesty, in less danger of being misunderstood. *Dean Stanhope.*

The Epistles and Gospels are thought to have been at first selected by St. Jerome, and put into the Lectionary by him. It is certain that they were very anciently appropriated to the days whereon we now read them; since they are not only of general use throughout the whole Western church, but are also commented upon in the homilies of several ancient fathers, which are said to have been preached upon those very days, to which these portions of Scripture are now affixed. So that they have most of them belonged to the same Sundays and Holydays we now use them on, for above twelve hundred years; as I might easily shew also from several authorities.

In all the old Common Prayer Books, except the Scotch one, the Epistles and Gospels were taken out of the Great Bible, neither of the two last translations being extant when the Common Prayer was first compiled. But in regard of the many defects which were observed in that version, and upon the petition of the Presbyterian commissioners at the Savoy conference, the commissioners on the Church side concluded that all the Epistles and Gospels should be used according to the last translation. *Wheatly.*

The following are the principal variations made at and since the Reformation:—

Epistles and Gospels for	*Variations made.*
St. John's Day.	1 John i. 1, by Edward VI. instead of a Lesson out of Wisdom.
Sunday after Christmas.	Gosp. Matt. i. 1, by Edward VI. instead of Luke ii. In 1662 the Genealogies were left out.
Circumcision.	Epist. and Gosp. both changed by Edward VI.
Epiphany.	Epist. Eph. iii. 1, by Edward VI. instead of a passage out of Isaiah.
4 Sunday after Epiphany.	Epist. Rom. xiii. 1, by Edward VI.; before, the same with the first Sunday in Advent.
6 Sun. aft. Epiph.	Epist. and Gosp. both new, 1662.

false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting

Epistles and Gospels for	*Variations made.*
Monday before Easter.	Epist. and Gosp. new by Edward VI. instead of an Apocryphal Lesson.
Wednesday before Easter.	Epist. Heb. ix. 16, by Edward VI. instead of a Lesson out of Leviticus.
Thursday before Easter.	Gosp. Luke xxiii. by Edward VI. instead of John xix.
Good Friday.	Gosp. John xix. Epist. Heb. ii. 1, by Edward VI. instead of portions out of Hosea and Exodus.
Easter Even.	Epist. and Gosp. both new by Edward VI. instead of two passages from the Old Testament.
25 Sunday after Trinity.	Epist. and Gosp. both new, Edward VI.
St. Thomas's Day.	Epist. Ephes. ii. 19, by Edward VI.
St. Mark's Day.	Epist and Gosp. both new, Edward VI.
St. Philip and St. James.	Epist. and Gosp. both new, Edward VI.
St. James's Day.	Epist. Acts xi. 27, by Edward VI.
St. Barnabas.	Epist. and Gosp. both new, Edward VI.
St. Bartholomew.	Epist. and Gosp. both new, Edward VI.
St. Matthew.	Epist. 2 Cor. iv. 1, by Edward VI.
St. Luke.	Epist. and Gosp. both new, Edward VI.
All Saints' Day.	Epist. Rev. vii. 2, by Edward VI. *

[d] *— a Vigil or Eve,*] See note on the Table of Fasts, &c. at the beginning of the Common Prayer Book.

[e] *The first Sunday in Advent.*] For the greater solemnity of the three principal holydays, "Christmas-day," "Easter-day," and "Whitsunday," the Church hath appointed certain days to attend them: some to go before, and others to come after them. Before "Christmas" are appointed four "Advent-Sundays," so called, because the design of them is to prepare us for a religious commemoration of the "Advent," or coming of Christ in the flesh. The Roman ritualists would have the celebration of this holy season to be apostolical, and that it was instituted by St. Peter. But the precise time of its institution is not so easily to be determined: though it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, writ a homily upon it. And it is to be observed, that for the more strict and religious observation of this season, courses of sermons were formerly preached in several cathedrals on Wednesdays and Fridays, as is now the usual practice in Lent. And we find by the Salisbury Missal, that before the Reformation there was a special Epistle and Gospel relating to Christ's Advent, appointed for those days during all that time. *Wheatly.*

It should be observed here, that it is the peculiar computation of the Church, to begin her year, and to renew the annual course of her service, at this time of "Advent," therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with Him, who, being the true "Sun of Righteousness," began now to rise upon the world, and, as "the Day-star on high," to enlighten them that sat in spiritual darkness. *Bp. Overall, Wheatly.*

The lessons and services therefore for the four first Sundays in her liturgical year, propose to our meditations the twofold Advent of our Lord Jesus Christ; teaching us that it is He, who was to come and did come, to redeem the world; and that it is He also, who shall come again, to be our Judge. The end proposed by the Church in setting these two appearances of Christ together before us at this time, is to beget in our minds proper dispositions to celebrate the one and expect the other: that so with joy and thankfulness we may now "go to Bethlehem, and see this great thing which is come to pass, which the Lord hath made known to us," even the Son of God come to visit us in great humility: and thence, with faith unfeigned and hope immoveable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty to judge the quick and dead. *Bp. Horne.*

[f] *The Collect.*] The Collect appointed for the day, which is taken out of both the Epistle and the Gospel, and relates to both, puts us in mind of a double advent or coming of the Son of God: the one respects this life, when He came as a Saviour "to visit us in great humility;" the other respects the life to come, when He shall come as a Judge "in his glorious Majesty to judge both the quick and the dead." And to prepare us for both, the Church teaches us to pray this day for "grace, that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, that at the last day we may rise to the life immortal."

The Epistle for the day, out of which the Collect was taken, directs us to those graces of God's Holy Spirit, and acts of a good life, that are necessary to qualify and fit us to celebrate the coming of the Son of God in the flesh, and to make us partakers of the benefit and joy of his appearance. *Dr. Hole.*

The Gospel acquaints us with his humble, yet triumphant entry into Jerusalem. It should seem at first perhaps more proper to Christ's passion than his birth: but it is read now principally for those words in it, "Blessed is he that cometh in the name of the Lord;" that is, Blessed is He for coming in the flesh, the cause of all our joy, for which we can never say enough, "Hosannah in the highest." *Dr. Hole, Bp. Sparrow.*

* There are some Epistles and Gospels which are not in the Lectionary, but were changed in the Roman Breviary for the better. The Reformers took these out of the Breviary, or rather the Missal; namely, the Gospels for St. Thomas, St. James, and All Saints' Days; the Epistle for St. Simon and St. Jude; both Epistles and Gospels for St. Paul, St. Matthias, and the Annunciation. *Dean Comber, Shepherd.*

and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof[g].

The Gospel. St. Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David; Blessed is he that cometh in the Name of the Lord; Hosanna in the highest. And when he was come into Jerusalem all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple; and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves[h].

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[g] It is the drift and design of this Epistle, to induce us to lay aside all wicked and sinful practices, that unfit us for the coming of our Saviour; and to adorn ourselves with all those graces and virtues, that serve to qualify us for his Advent, and to prepare us for the great festival of his Nativity.

Let us then from hence learn, first, to "cast off all the works of darkness," which are put to shame and discomfited by the light. Let us avoid the nightworks of "rioting and drunkenness, of chambering and wantonness, of strife and envying," which cannot bear the light, but seek darkness and disguises to cover their foulness and deformity. The night of ignorance and persecution is now farther spent with us, than it was with these Romans, and we are better instructed in the evil and danger of all sinful courses; and therefore it will not become us to live any longer in them, for if we do, "this will be our condemnation, that light is come into the world, and we love darkness rather than light, because our deeds are evil." Let us remember that it is beneath the dignity of a man, or the simplicity and sincerity of a Christian, to do what he dares not own, and to covet masks and vizards to hide the deformity of his ways: especially on considering, that they will ere long be exposed before angels and men, to his eternal shame and confusion of face; which should make us hate all those things that hate the light.

Secondly, Let us "put on the armour of light," which will defend us from all shame and rebuke now, and at last bring us to the light of everlasting life. Let us have "our loins girt about with truth, having on the breastplate of righteousness, and our feet shod with the preparation of the Gospel of peace;" that being thus armed we may be furnished with spiritual strength enough to vanquish all temptations, and to quench all the fiery darts of Satan; looking for the blessed hope and appearance of our Lord and Saviour Jesus Christ, especially now in the time of this mortal life, when the Son of God came to visit us in great humility, that we may be prepared for his second coming in his glorious Majesty, and from this mortal life may be translated to a blessed immortality; which God grant, for the merits of Jesus Christ, to whom with the Father and the Holy Ghost, be all glory and honour now and for evermore. *Dr. Hole.*

[h] The prophecy, alluded to in this Gospel, was delivered by Zechariah 500 years before the Advent of Christ. And St. Matthew affirmeth it to have had its accomplishment, when our Lord entered Jerusalem in the manner here described, amidst the acclamations of the attending multitude. The prediction was thus literally and most exactly fulfilled in Jesus of Nazareth. No other king, with these characteristick marks about Him, ever thus came to Sion before Him; and, since the Jews rejected Him, they have lost their temple, their city, and their country; nor has there been any Sion to which their King might come. Jerusalem would not rejoice on the day, when the prophet had injoined her to rejoice, and therefore she has had cause to mourn from that day to this.

From this passage it appears that religion hath its joys: a prophet calleth us to exult and shout: and often as this holy season returneth, the Church seconds the call. Her services dispel the gloom of melancholy, and put gladness into the hearts of all her children. They are wonderfully calculated to renew good impressions in our minds, to increase our faith, to invigorate our hope, to blow up the sacred fires of devotion and charity, and to fill us with holy and heavenly tempers. They produce a joy, "which no man taketh from us," and in which "a stranger intermeddleth not:" they inspire a pleasure, which no pain can overcome, of which no time can deprive us, and which death will perfect and insure to us for ever. Perverse Jerusalem rejected joy, and chose sorrow for her portion. Glad tidings came to the Gentiles, and were gladly received. The Christian Church, formed of them, is now the daughter of Sion, and the new

The second Sunday in Advent[i].

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to
Rom. xv. 4. be written for our learning; Grant that we may in such wise hear them,
Luke viii. 18. Acts xvii. 11. read, mark, learn, and inwardly di-
Luke viii. 15. gest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the
Rom. xv. 13. Heb. vi. 20. blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience, and comfort of the Scriptures, might have hope. Now the God of patience and consolation grant you to be like minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost[j].

Jerusalem. To her the promises are transferred and made good. She therefore obeyeth the prophet's injunction: she continually, with the holy virgin, "magnifieth the Lord, and her spirit rejoiceth in God her Saviour." *Bp. Horne.*

The impressions, most useful to be left on the reader's mind by this narrative, are such as regard the future coming of our Lord, prefigured by that of this day's Gospel. And in this type we all shall find subject for our imitation. These multitudes came out to meet Jesus riding on an ass; but the same Jesus shall one day "make the clouds his chariot, and ride upon the heavens as it were upon an horse," Ps. civ. 3; lxviii. 4. They sang the praises of the Son of David to a city, who would not receive Him as such; but He, who hath already demonstrated Himself to be that promised "Son of David," shall then come to convince the unbelieving world, that He is the very "Son of God." And we, like them, should all go forth to meet Him: like them, I say, with the sincerity of disciples, with the innocence of children. Let us, like them, cut down the "branches" from our trees; those worldly vanities and carnal affections, which, like luxuriant boughs, must be lopped off, and cast under the feet of this heavenly King, by stooping to his holy discipline. Let us too "spread" our hearts, as "they their garments;" that every faculty, and every thought, may be subject to his dominion; and labour to adorn the body of this mystical Head, the Church and doctrine of Christ. So shall this clothing of flesh, which must shortly be put off, be resumed again with joy; and, from a "vessel of honour and sanctification here," become his attendant and companion "into the heavenly Jerusalem." So shall we be qualified to bear our part, in the most exalted sense of these hymns and acclamations; and, in that day of salvation, shout forth with gladness and thanksgiving unspeakable, "Blessed be the King that cometh in the name of the Lord." Yea, blessed be He that cometh, not to suffer, but to reign; not to redeem, but to recompense. Hosannah to the meek Son of David! Hosannah to the glorious majesty of the Son of God! Blessed be the kingdom, which is come to rule our hearts by grace! Blessed be the kingdom that cometh to reward our obedience with glory! "Blessed be our peace, who died unto sin once! Blessed be our righteousness, who liveth for ever unto God," Eph. ii. 14; Rom. vi. 10; Jer. xxiii. 5, 6; 1 Cor. i. 30. "Hosannah" to Him, who came to Jerusalem, to be judged in great humility! Hosannah to Him, who cometh with terrible pomp to judge both the quick and the dead! "Hosannah in the highest." *Dean Stanhope.*

[i] *The second Sunday in Advent.*] The Church, to prepare us farther for Christ's coming in the flesh, sends us this day, as Christ did the Pharisees, to the holy Scriptures, "for they are they that testify of him:" all the prophecies and promises concerning Him being recorded there for our benefit. The Collect for the day reminds us, that God hath "caused all holy Scriptures to be written for our learning," and teaches us to pray that we may receive and use them aright. The Epistle, out of which the Collect was taken, tells us likewise in the beginning, that "whatsoever things were written aforetime, were written for our learning," that is, that the history and prophecies of old, as well as the latter precepts or promises, were all designed for our instruction, "that we through patience and comfort of the Scriptures might have hope." The Gospel treats of Christ's second coming to judgment: an excellent preparative for the approaching commemoration of his first coming. *Dr. Hole.*

[j] The ends, for which St. Paul in this passage says the Scriptures were designed, are an excellent direction how to judge of our improvement by reading and hearing the word of God. He tells us, that the proofs to be produced of it are "patience," and "comfort," and "hope." Would a man then demonstrate that he hath profited by the Scriptures? Let him apply to himself these proofs. Hath he learned meekness and moderation to them who differ from him? Does he see the ignorance and infirmities of "weaker" Christians with temper and compassion; and, instead of

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: heaven and earth shall pass away; but my words shall not pass away[k].

The third Sunday in Advent[l].
The Collect.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries[m] may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

Luke i. 76. Mark i. 2. Matt. xi. 10. 14. 1 Cor. iv. 1.

Luke i. 17. 2 Tim. iv. 1.

1 Cor. iv. 5. 1 Tim. ii. 3.

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby jus-

censuring and despising, labour to inform them better, and gain upon their affections by methods of gentleness, and all becoming condescensions? Can he bear the reproaches of them who are in the wrong, when he knows himself in the right? Can he put up injuries for God's sake, and quietly submit to affliction, when Providence lays it upon him? Does he support himself in hardships and temptations, under calumny and causeless contradiction, by the example of a suffering Saviour, and those other bright patterns of meekness and perseverance, whose trials and praises are recorded in those books? Does he labour diligently for peace and order, charity and godly unity? This if he does, he is instructed, and mighty in the Scriptures, indeed. But till the virtues, commemorated and commanded there, are copied out into his disposition and practice, "though he understand all mysteries and all knowledge," 1 Cor. xiii. 2; viii. 2, yet this apostle tells him roundly, that all this while "he is nothing," and "knows nothing, as he ought to know." *Dean Stanhope.*

[k] In its primary acceptation this prophecy relates to the destruction of Jerusalem. But the forms of expression and the images are for the most part applicable also to the day of judgment; and an allusion to that great event, as a kind of secondary object, runs through it. This is a very common practice in the prophetick writings, where two subjects are frequently carried on together. Thus our Saviour here holds out the destruction of Jerusalem, as a type of the dissolution of the world: giving thereby at the same time a most interesting admonition to his immediate hearers the Jews, and a most awful lesson to all his future disciples: so that the benefit of his predictions, instead of being confined to one occasion or to one people, is by this admirable management extended to every subsequent period of time, and to the whole Christian world. *Bp. Porteus.*

As the former propheey was fulfilled in the destruction of Jerusalem, so will the latter be fulfilled at the general day of judgment, of which Jerusalem's visitation was a type. How will the glory and terror of that day dazzle the eyes and terrify the hearts of all the enemies of Christ! how will it delight the eyes and rejoice the hearts of all that love and fear Him, that serve and obey Him! Then indeed, when the "hearts" of wicked "men shall be failing them for fear," then may the righteous "look up and lift up their heads, for their redemption draweth nigh." *Burkitt.*

[l] *The third Sunday in Advent.*] The Collect for this day, adverting again to the first coming of Christ in the flesh, and to his second coming to judgment, reminds us, that, as there was a messenger to prepare his way for the one, so also there are ministers and stewards to make ready his way for the other: and furnishes us with a prayer, that as the former faithfully discharged his office at Christ's first coming, so the latter may perform theirs by way of preparation for his second. Who that first messenger was; and who the ministers and stewards now are, and how they are to perform their office in preparing the way of the Lord; the Epistle informs us as to the latter point, and the Gospel as to the former. *Dr. Hole.*

[m] — *the ministers and stewards of thy mysteries*] See 1 Cor. iv. 1. The mysteries of God are those counsels of the divine will concerning the salvation of lost mankind, which were kept wholly secret from the far greater part of the world, and discovered only in a small measure even to the Jews; but are now fully made known to all mankind by the apostles and other preachers of the Gospel, who are therefore called "the stewards" of them, because they are intrusted with them by God, and distribute and disperse the knowledge of them. *Dr. Bennet.*

tified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God[n].

The Gospel. St. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them: And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee[o].

[n] From this day's Epistle we may learn, 1. Who are the officers appointed to make ready the way for Christ's coming to judgment; namely, the ministers and stewards of his holy mysteries, who are therefore to be received and respected accordingly. We are here bid so to "account of them as of the ministers of Christ and stewards of the mysteries of God;" and so to think them worthy of double honour, as well for his sake to whom they belong, as for the work's sake about which they are employed. Their calling is the highest upon earth, their employment the noblest, and their message the most honourable; they are the ambassadors of Christ, sent to treat with men about their everlasting peace and salvation. And as a prince reckons himself honoured, or affronted, in the good or bad usage of his ambassadors, so Christ accounts Himself respected or despised in the good or ill treatment of his ministers; and therefore the apostle gives a strict charge to all people, to "know them that are over them in the Lord, and admonish them, and to esteem them very highly in love for their work's sake," 1 Thess. v. 13. And the author to the Hebrews exhorts us to "obey them that have the rule over us in the Lord, and submit ourselves, for they watch for our souls, as they that must give account that they may do it with joy, and not with grief," Heb. xiii. 17.

2. If Christ's ministers are to make the way ready for his second coming, then we may learn hence to hearken to them and receive their message; the words they deliver are from God, and therefore to be received with all reverence and veneration, and to be counted worthy of all acceptation. As the ministers and stewards of God's house are to be faithful in delivering their Master's will, so are the people to be careful of receiving and observing it: "he that heareth you," saith Christ, "heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me," Luke x. 16. And dreadful will be the doom of all such, who shall be found despisers of God, and of Christ. *Dr. Hole.*

[o] From the method here taken by the Baptist, to satisfy his disciples that Jesus was the Christ, we may observe what sort of evidence the Christian religion stands upon. Miracles, done frequently, publickly, before unbelievers, before enemies, men who could not deny, and yet would have been glad with all their hearts to find any flaw in them, any shelter for their infidelity. These carried in them a sufficient conviction. But to whom? To all who would attend to them, who would compare prophecies and events, and acknowledge Him for the Messias, in whom these two concurred. But even these did not pretend to bear down prejudice and passion, peevish and resolute perverseness. Blessed are they that are not offended; because they submit to that proof, which Almighty God hath given of his truth, and are content to hearken to reason, in despite of all the solicitations of the world, and corrupt nature, to the contrary. But still "offended" many will be. Religion will always be spoken against; and the rock, on which our hopes are built, will continue "a stone of stumbling to the unbelieving and disobedient," 1 Pet. ii. 8. And since we have fair warning that thus it will be, this ought not to unsettle us in our principles, but rather to confirm us in the belief of a Gospel, the truth of which is manifest, even in this particular too. It should awaken our care and circumspection, that, while so many are ready to despise and take offence at Christ and his word, we be not found among them, that contribute to, or give just occasion for it. No: rather let us labour by a more vigorous zeal for God, and unwearied perseverance in well-doing, to put to silence the ignorance and malice of foolish and gainsaying men.

2. Secondly, It may not be unseasonable upon this occasion to observe the season proper for miracles. They are necessary to establish new doctrines, and to convert unbelievers: but, when alleged for doctrines sufficiently established already; when wrought or boasted of, only among people already possessed with a belief of the points they are made to countenance; when in a manner that seems to fear the being observed, or detected rather, by those of a contrary persuasion; they are then quite out of proper time and place, and do not create faith, so much as suspicion of fraud. Our Lord proved the force of his miracles, by shewing their agreement with the predictions, that such should be wrought by the Messias. But the same Lord hath warned us, that "in the last days" there shall be "lying wonders," Matt. xxiv. 24. 26; and therefore we have reason to believe, that the pretended workers of them in those days are "false prophets and false Christs." So great a difference there is between the miracles of Christ, which were foretold on purpose that men might believe and be saved by them; and those wonders of a

The fourth Sunday in Advent[p].

The Collect.

O Lord, raise up (we pray thee) thy power[q], and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

Ps. lxxx. 2. 2 Tim. i. 7. 2 Cor. vi. 2. Eph. vi. 10.

Heb. xii 1. Ps. cxix. 32.

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus[r].

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art

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more modern date, which were foretold on purpose that men might not believe, and be seduced by them.

3. Lastly, When St. John Baptist is here said to "prepare the way of the Lord before him," we should do well to recollect wherein that preparation consisted. And every one in his station, but especially the ministers of the Gospel, who are messengers sent express upon this errand, should be careful to make ready the way to his second, as that harbinger did for his first, coming. For the preparations are in both cases the same; making guilty people sensible of their sins, reproving open wickedness, unmasking hypocrisy, beating down spiritual pride; importuning men to repentance, by representing, with a faithful zeal, the horrible mischiefs and dreadful conclusion of a wicked course of life, and the terrors of that Master, who, at his coming to purge the floor, will not fail to separate most nicely between the wheat and the chaff, and burn the latter with unquenchable fire. We shall do well to take the Baptist for an example of our conduct too, in giving weight to our doctrines by a life of severe virtue, by boldly rebuking vice, even in the greatest, when duty and a fit opportunity call us to it; and, if by this we fall under their displeasure, suffering with a constancy like his; and, even by our deaths, bearing testimony to God and his truth. These things duly attended to, would make a mighty change, even in a profligate and profane world. And, as it is our duty (ours especially who are ministers of Christ) to pursue them vigorously: so the blessed effects of reforming mankind are so very many, so very great, as to deserve our daily fervent prayers, that God would promote and succeed the good work. And this our Church hath taught us to recommend very pertinently to the divine favour and assistance in the Collect for this day. *Dean Stanhope.*

[p] *The fourth Sunday in Advent.*] This day being the Sunday immediately preceding the Nativity of our Lord, the Church calls upon us to expect Him with joy and to meet Him with exultation. The Collect for the day prays God to afford us the powerful assistance of his grace; that we may not be retarded by the weight of our sins, but may run with patience the race that is set before us. The Epistle recommends to us several Christian graces, very suitable to the near approach of so great a solemnity; namely, joy, moderation, trust, thanksgiving, and prayer: to all which is added the gracious promise of God's blessing upon those who cultivate them. The Gospel gives us a further account of St. John the Baptist, in the discharge of his office as our Lord's harbinger, and in the witness which he bore to Him. *Dr. Hole, Dr. Nicholls.*

[q] *raise up thy power.*] God is there said to "raise" or "stir up his power," when He exerts and shews it in a remarkable manner. See Ps. lxxx. 2; Deut. xxxiii. 2. *Dr. Bennet.*

[r] By "the peace of God" in this passage some suppose to be meant the reconciliation made with mankind in our blessed Saviour; a mystery far exceeding the comprehension, not of human only, but of all created and finite understandings. But the sense most apposite to the apostle's purpose seems to be, not only that peace, considered in itself, but a comfortable sense of, and firm persuasion, that we have a share in it; and that this will, even under the worst treatment, and heaviest afflictions, preserve the mind seriously affected with it, in such a state of undisturbed tranquillity as is not possible for any to conceive, whom their own happy experience hath not convinced. This sense seems to be much favoured by the just importance of that original word, which our translators render "keep." A military term, proper to garrisons; and intimating, that this inward peace is a strong guard, and impregnable defence, against all the tumults and tempests of a boisterous and uncertain world: such as will neither suffer our "hearts" to be overpowered, that is, our affections vitiated by immoderate fears, or hopes, or desires of earthly objects; nor our "minds" to be captivated, that is, our understanding and judgment to be imposed upon by false notions of temporal good or evil; but will set us above the world, and support and entertain us with spiritual consolations, the continual feast of a good conscience at present, and the prospect of bliss unspeakable and immortal afterwards.

And as this steady composure and serenity of mind may be applied to all the duties, recommended in the Epistle of this day, as their effect and reward; so it is immediately annexed, and seems in a special manner to belong to that of a devout and thankful application to God by prayer. Most seasonable therefore and wise is the use, which our excellent mother, the Church, makes of these words; in dismissing her children after the most solemn acts of worship, with this passage of St. Paul, in form of a blessing; imploring, that what he foretels and promises here, may be made good to the whole congregation. Most properly does she regard the distinction generally observed here between the "heart" and "mind," by begging that her children and members may be kept in the "knowledge and love

thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one amongst you, whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing[s].

The Nativity of our Lord[t], *or the Birth-day of CHRIST, commonly called Christmas-day*[u].

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as

John iii. 16; i. 14. 1 John iv. 9. Heb. ii. 16.

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of God," and "of his Son, Jesus Christ our Lord:" and most reasonably may it be expected, that this benediction will avail, since the nearer we approach to God our Saviour, by a spiritual communion in prayers and sacraments, and all other holy ordinances, the better we shall know Him; and the better we know Him, the more we shall be sure to love Him: and were that love entire, did He but reign in, and possess our hearts without a rival; we should then feel the best sense of that passage verified to the utmost, in a spiritual regard, and in our own particular case, that "the work of righteousness is peace; and the effect of righteousness, quietness and assurance for ever." *Dean Stanhope.*

[s] "This record of John" is well worthy of attention, particularly upon two accounts.

1. As it relates to himself, it sets him before us as an excellent pattern of true humility. To those questions of the Jews, which had a tendency to advance him in honour and esteem with the people, he returns answers in negatives so direct and plain, as would admit of no ambiguity, no doubt at all. To those which concern his true character he is content with such replies, as refer to a past prophecy concerning himself, and leave them to draw the consequences. The glorious things, spoken of John elsewhere, he might, without any breach of truth, have declared to those Jews of himself; but that eminent messenger, sent to prepare the way of the Lord, that figurative Elias, who came in the spirit and power of the Tishbite, that "prophet and more than a prophet," that excellent person, than whom "there had not risen a greater among them that are born of women," describes himself only in the character of a "voice crying in the wilderness:" the lowest of all the characters, by which the ancient prophets had represented him.

2. The testimony which he bore to our blessed Lord, is conceived in terms so respectful and magnificent, that, whilst it still farther shews his humility by precluding all comparison between Jesus and him, it seems also to contain a clear intimation of our blessed Lord's divine nature and excellencies. "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." For what excellencies, less than divine, could justify that awful distance they express, between so eminent a person, and the holy Jesus? They are not words of compliment and form, but of strict truth and equity. And yet it will be very hard to understand them so, if the comparison be stated, only between one prophet and another, only between the prince and so venerable a harbinger: in short, if we understand them any otherwise than thus, that even He that "was more than a prophet," and "than whom there had not risen a greater ever born of women," Matt. xi. 9. 11, was notwithstanding so many degrees inferiour to Him, whose way he came to prepare, because He was so the son of a woman, as to be more than man: the Son of God, and Himself very God. And thus considered, the passage, now before us, is so far from an affected strain of depressing himself, and magnifying his Master; that, could St. John have found any terms yet more lowly, they were still all far less than were due to that infinite distance, that essential greatness, between which, and the most exalted of all its creatures, there is no comparison, nay, not any manner of proportion, upon which a comparison may be founded. *Dean Stanhope.*

[t] *The Nativity of our Lord,*] This feast of our Saviour's nativity seems to have had its beginning in the first, or at least in very early, times of Christianity. We have no certain evidence of the exact time when it was first observed, yet it appears plainly to have been very early received all over the West. And the immemorial observation of it is an argument of its primitive institution. *Dr. Nicholls, Nelson.*

And that no one may want an opportunity to celebrate so great a festival with a suitable solemnity, the Church both excites and assists our devotion, by an admirable frame of office fitted to the day. In the first Lessons she reads to us the clearest prophecies of Christ's coming in the flesh; and in the second Lessons, Epistle, and Gospel, shews us the completion of those prophecies, by giving us the entire history of it. In the Collect she teaches us to pray, that we may be partakers of the benefit of his birth, and in the proper Psalms she sets us to our duty of praising and glorifying God for this incomprehensible mystery. *Wheatly.*

[u] —*commonly called Christmas-day.*] Mass was a word for festival, of Saxon origin, whence our Christmas: retained also in Candlemas, Martinmas, Michaelmas, &c. *Todd.*

On this festival we commemorate the incarnation of the Son of God, that great mystery of godliness, the prime pillar of our religion, and the firm foundation of all our hopes and expectations. *Dr. Hole.* The Collect reminds us of the Son of God having taken upon Him our nature, and been born of a pure virgin: and teaches us to pray, that we, having been born again in our baptism into a spiritual life, and received the adoption of sons, may daily be renewed in the spirit of our minds, by the operation of the Holy Ghost. *Dr. Nicholls.*

The Epistle for the day acquaints us, 1. with one great end and office of Christ's incarnation; namely, to reveal to us the mind and will of his Father, which He did more fully and clearly than had been done by

at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

Luke i. 27. Matt. i. 25.

John i. 12, 13; iii. 3. Tit. iii. 5. Rom. viii. 15. 1 Pet. i. 23. Gal. iv. 5. Eph. iv. 23.

The Epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail[x].

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any or all of the prophets before. 2. It sets forth the high dignity and greatness of his person, being equal in glory and greatness to the Father, from whom He came, ver. 3. 3. It shews us his exceeding great pre-eminence above the angels in sundry instances and particulars; from the fourth to the tenth verse. 4. It concludes with the eternity of his duration, shewing it to be before the worlds, which He made by his power; and that He will be after them when all things will be destroyed.

The Gospel represents Him to us both in his divine and human nature: by the one He is equal with God, by the other He is made like unto men. Both of these are mentioned by St. Paul, Phil. ii. 6, 7: and are more largely set forth in this Gospel. As He is God, He is styled here "the Word, the Life, and the Light of the world;" which glorious titles are given to Him in a way peculiar to Him, and not to be affirmed of any other. As He is man, He is said to be "made flesh, and to dwell among us;" the Gospel begins with the one, and ends with the other. *Dr. Hole.*

This was called in the first of Edward VI. "The second communion;" for there was another before it: the one to set forth his nativity of the blessed Virgin Mary, for which the Epistle was Titus ii. the Gospel, St. Luke ii; the other to set forth his eternal generation, which is that now continued by us, following the alteration made in the fifth of Edward VI. In the Church of Rome, and here in England aforetimes, they had three masses or services of communion upon that day, whereof this is the last. *Bp. Cosin.*

[x] It was the object of the apostle in this chapter to prove the just pre-eminence of the Christian dispensation above any other, by insisting especially upon the excellence of the person, by whom this revelation was imparted to us. "God spake in times past to our fathers by the prophets;" but "to us in these last days he hath spoken by his Son." He therefore goes on to prove the dignity of this last messenger to be so far superior to that of any other, as to admit of no likeness, no comparison between them: that He hath excellencies peculiar to Himself, and such as are communicable, not only to none, no not the best of the sons of men; but to none, no not the noblest creatures, of any other kind. In a word, that He is of a nature truly divine, of the same essence and eternity with God the Father; and his Son, in a manner and sense so proper and particular, as no other, however called such in Scripture, is, or must be understood to be.

The result is that the Gospel claims a just pre-eminence above any other revelation of God's will to mankind; because, not only the first and remote declarer, but the immediate publisher and dispenser of it, was a person truly and strictly divine. So that when God spoke to our forefathers by the prophets, it was by men, who in all points (their particular inspiration excepted) stood upon a level with those they spoke to: but when He spoke to us by his Son, He spoke by Himself, and without the ceremony of an inferior messenger. An honour and advantage this to us, a kindness and condescension in Him, which at all times deserves to be considered: but, at this festival especially, should be remembered with the most zealous expressions of wonder and praise. *Dean Stanhope.*

The condition of the Person, whose nativity we this day celebrate, is of the greatest consideration. For He, that cried in the manger, that sucked the paps of a woman, that hath exposed Himself to poverty and a world of inconvenience, is "the Son of the living God," of the same substance with his Father, begotten before all ages, before the morning stars: He is God eternal. He is also, by reason of the personal union of the divinity with his human nature, the Son of God; not

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth [y].

Saint Stephen's Day [z].

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth

by adoption, as good men and beatified angels are; but by an extraordinary and miraculous generation. He is "the heir" of his Father's glories and possessions; not by succession, for his Father cannot die; but by an equality of communication. He is "the express image of his Father's Person" according to both natures: the miracle and excess of his Godhead being, as upon wax, imprinted upon all the capacities of his humanity. And after all this, He is our "Saviour," that to our duties of wonder and adoration we may add the affections of love and union, as Himself, besides his being admirable in Himself, is become profitable to us. Here then are concentrated, in a mysterious and incomprehensible manner, the prodigies of greatness and goodness, of wisdom and charity, of meekness and humility: if we consider Him in the bosom of his Father, where He is seated in a station of love and essential felicity: and in the manger, where love also placed Him, and an infinite desire to communicate his felicity to us. As He is God, his name is in heaven, and He fills all things by his immensity: as He is man, He is circumscribed by an uneasy cradle, and cries in a stable. As He is God, He is seated upon a super-exalted throne: as man, exposed to the lowest state of uneasiness and need. As God, clothed in a robe of glory, at the same instant when we may behold and wonder at his humanity, wrapped in cheap and unworthy cradle bands. As God, He is incircled with millions of angels: as man, in the company of beasts. As God, He is the eternal Word of the Father, eternal, sustained by Himself, all-sufficient, and without need: and yet He submitted Himself to a condition imperfect, inglorious, indigent, and necessitous. And this consideration is apt and natural to produce great affections of love, duty, and obedience, desires of union and conformity to his sacred person, life, actions, and laws: that we resolve all our thoughts, and finally determine all our reason and our passions and capacities upon that saying of St. Paul, "If any man love not the Lord Jesus Christ, let him be accursed," 1 Cor. xvi. 22. *Bp. Jeremy Taylor.*

[y] From the representation which this day's Gospel contains of "the great mystery of godliness, God manifest in the flesh," 1 Tim. iii. 16, many duties result. 1. Let us admire and adore the infinite love and goodness of God in this astonishing condescension, that He, who was one with the Father, and of the same divine nature with Him, should stoop so low as to assume our human nature, with all its weaknesses and infirmities, for us men and for our salvation. 2. Let us contemplate the infinite power and unsearchable riches of divine wisdom in this transaction; that God should find out a way to reconcile sinners to Himself by his Son's taking upon Him sinful flesh, and thereby giving satisfaction in the same nature that offended; by which means justice and mercy met together, and righteousness and peace have kissed each other. 3. From the Word's having been made flesh and having dwelt among us, let us learn to preserve our nature more pure and undefiled from fleshly lusts, considering how highly that nature has been honoured by an union with the Godhead. Lastly, let us celebrate this mysterious union of our nature with his in that holy sacrament of Christ's body and blood, ordained on purpose for a memorial of it. The Word was made flesh that He might make us partakers of his Holy Spirit, which is conveyed to us in that holy feast appointed for that end; there we may spiritually behold that flesh torn, and that blood poured out, which he assumed merely to make our peace; and shall we refuse to remember and rejoice in that atonement? Rather let us take the cup of salvation, and call upon the name of the Lord, who thus humbled Himself for our exaltation; let us compass his altar with praises and thanksgivings, and offer ourselves to Him, who thus freely offered and united Himself to us; that being made one with Him, we may for ever dwell in Him, and He in us. Amen. *Dr. Hole.*

[z] *St. Stephen's Day.*] Immediately after Christmas follow, as attendants upon this high festival, St. Stephen, St. John, and Innocents; not because this was the very time of their suffering, but because none are thought fitter attendants on Christ's nativity than the blessed martyrs, who have laid down their lives for Him, from whose birth they received spiritual life. And there being three kinds of martyrdom; 1. "In will and deed," which is the highest. 2. "In will," but "not in deed." 3. "In deed," but "not in will:" in this order they attend. St. Stephen first, who suffered both in will and deed. Next St. John, who suffered martyrdom in will, but not in deed, being miraculously deli-

1 Pet. iv. 19. Heb. xii. 1, 2. Rom. viii 18; xii. 14. Matt. v. 44.

for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee,

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vered out of the boiling cauldron, into which he was put before Port-Latin in Rome. Lastly, the holy Innocents, who suffered in deed, but not in will; yet are reckoned amongst the martyrs, because they suffered for Christ: whose praise these his witnesses confessed, and shewed forth not in speaking, but in dying. See the Collect for the day. *Bp. Sparrow.*

As the interests of religion and virtue require, that due regard be paid to the memory of pious and good persons; and as they, who have laid down their lives for God and their duty, have given the strongest proofs of attachment to the noblest cause; so the Christian church hath, from the beginning, shewn distinguished honours to those professors of its holy faith, who have sealed their testimony to it with their blood. The first martyr, or witness, of this kind, after the blessed Jesus Himself, was St. Stephen, a man "full of faith, and of the Holy Ghost, and of power, and of wisdom," Acts vi. 3. 5. 8. 10: whose death is related in Acts vii. 59, 60. And we find in the next verse but one, that "devout men carried him," with decent solemnity, "to his burial," and made great "lamentation over him;" undoubtedly mixed with equal triumph, that he had finished his course in so exemplary a manner: nor were they withheld from it by fear of the resentment, to which so publick an instance of respect must provoke his murderers and all their adherents. Two of the most ancient monuments of ecclesiastical history, that we have, excepting the New Testament, are the accounts of the martyrdom of Ignatius and Polycarp, both disciples of St. John, written at the time of their suffering by the churches of Antioch and Smyrna, of which they were bishops. And in those they mention, as of course, their purpose of celebrating yearly the festival of their birth-days, of their entrance into a better life, for the commemoration of their excellent graces, and the incitement of others to imitate them. Thus did they provide, that "the righteous should be had in everlasting remembrance," Ps. cxii. 6; and observed the more particular direction, given to that intent in the Epistle to the Hebrews, "Remember them, which have (had) the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end," the event, "of their conversation," Heb. xiii. 7. The rest of the primitive churches appear to have followed the same rule; and each to have honoured the more eminent of their own martyrs, who had been usually their teachers also, by anniversary assemblies for preserving the reverence due to their characters, and offering up thanks to God for their examples.

But the increase of their numbers, and the adoption of the sufferers of one church into the Liturgies of another, and the admission of eminently good persons, who had "not resisted unto blood," Heb. xii. 4, and the frequent grants, which in subsequent ages were made, of so high a distinction, with little care of previous inquiry, multiplied the returns of these solemnities very improperly and inconveniently. Then besides, a still greater evil was, that praises and panegyricks too soon grew to be immoderate, and afterwards impious. In the vehemence of national encomiums and exclamations, the saint was called upon as present, until at length he was thought so: and what at first was merely a bold and moving figure of speech, became at length in good earnest a prayer: which requested of a dead man, who was not able to hear it, not only that he would intercede with God in behalf of his fellow-servants, but that he would himself bestow such blessings upon them, as no creature hath in his power. Things being found in this condition at the Reformation, it was necessary both to abolish intirely these unlawful addresses, and to limit the original sort of commemorations to a moderate list of persons, indisputably worthy of them. Accordingly no day is appointed by our Church for the celebration of any other, than the principal saints mentioned in the New Testament, it being hard to stop, if more were added. And amongst these, St. Stephen is the only one, who stands solely on the foot of being a martyr: as indeed it was fit, that the foremost, the leader, of that "noble army" should be distinguished, and chosen, as it were, to represent the rest. *Abp. Secker.*

St. Stephen, whose festival is this day celebrated, was an early proselyte to Christianity, and a man of singular holiness, being described to be "a man full of the Holy Ghost," Acts vi. 5. He was the first person chosen by the apostles into the then new-erected office of deacons. He was brought before the sanhedrim, or Jewish council, for preaching that the Jewish economy should be abrogated, and the temple destroyed, Acts vi. 14. But Stephen vindicating his doctrine, by several passages of the Old Testament, and making therefrom some reflections on the cruel and persecuting temper of the Jews; they outrageously carried him out of the city and stoned him, Acts vii. 58. I do not find exactly how ancient the celebration of the festival of St. Stephen is; it was probably observed in St. Chrysostom's time, who has several homilies upon his memory, which may be thought to be preached upon this festival, in one of which he calls him the top of the martyrs, the Stephanos, or crown of the Church. In the second homily he calls him the "glory of the Church," the "champion of religion," the "leader up of the martyrs." Gregory Nazianzen, in another oration upon him, calls him the "Great Stephen, whose temples were bound with the first crown of martyrdom." *Dr. Nicholls.*

Of the Collect for this day it may be particularly noted, that, as the Church offers up some of her Collects directly to the second Person of the Trinity, so one of them is this for St. Stephen's day, and very properly: for as St. Stephen in the midst of his martyrdom prayed to Jesus, saying, "Lord Jesus, receive my spirit," and, "Lord, lay not this sin to their charge;" so the Church, in imitation of this blessed proto-martyr, upon his day calls upon the Lord Jesus also, desiring of Him such a spirit as that of St. Stephen, to love and pray for our enemies, which is that heroical and transcendent virtue, which is peculiar to the Christian religion. *Bp. Sparrow.*

The Collect reminds us both of the sufferings and the virtues of St. Stephen. The Epistle, out of which the Collect was taken, calls the same things to our remembrance and imitation. The Gospel which contains our Saviour's prophecy of the sad fate and destruction of Jerusalem, acquaints us with many more that drank of St. Stephen's bitter cup, and were put to death by stoning; which occasioned the Church's selection of this portion of Scripture to be read on this day; in which we are told of Jerusalem's killing the prophets, and stoning them that were sent to it, and of the sad consequences that ensued thereupon; for it brought that utter ruin and destruction upon the city, as not to have one stone left upon another. *Dr. Hole.*

Acts vii. 55, 56. 60. Heb. ii. 18.

O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.*

For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep[a].

The Gospel. St. Matth. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered my children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord[b].

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[a] In the circumstances of the heroick action here described, it is easy to discover a variety of matter, conducing much to the honour of the saint now commemorated, and to the edification of every pious Christian.

1. We have here the great mercy and goodness of God, in vouchsafing to St. Stephen such extraordinary measures of his grace, such a comfortable and delightful prospect of the glories of heaven, to sustain and fortify him, in the conflicts of his approaching death, for the sake of his blessed Son. And this is contained in the 55th and 56th verses.

2. We have likewise the stedfastness and vigour of St. Stephen's faith, in committing his soul to Jesus, at his last minutes, Acts vii. 59: an action, which does evidently imply a firm belief, (1.) That his soul was a substance distinct from his body; (2.) That it should not die with, but continue to exist when separated from, the body; (3.) That the same Jesus, whom he had acknowledged to be very man, is likewise very God: one able to hear and grant this prayer, and to preserve the souls commended to his protection and care. And, (4.) That the spirits received by Him, are in a state of safety and happiness.

3. Here is an admirable pattern of meekness and charity; ver. 60; of tender compassion for them, who have none for us; and of forgiving our bitterest and most bloody enemies; even then, when, if ever, our angry resentments might seem allowable. For all this is the result of St. Stephen's praying, that the guilt of his death might not be charged to the men, who most wrongfully inflicted it: doing this, at the very instant of their executing their malice, and adding to his agonies: and persevering in this invincible charity to his last breath, as if God's mercy to these hardened wretches were the thing, which of all others, he was most concerned to intreat, with the dying accents of a tongue to speak no more. Thus not only imitating that blessed Lord, for whom he was content to be so barbarously murdered, but, by his example, confirming the truth of St. Paul's assertion, that, "though a man have all faith, so that he could remove mountains, and though he give his body to be burned, and have not charity, it profiteth him nothing," 1 Cor. viii. 2, 3.

If we hope in earnest to attain St. Stephen's happiness, we should rather make his virtues than his vision our pattern; and provided we have but the former, the matter is not great if God do not allow us the latter. Let us therefore make the right improvement of having this eminent saint in remembrance, and endeavour, as well as pray, that our minds may be brought to his holy frame. So that in all our afflictions, but especially in any to which it shall please God to call us for "the testimony of his truth, we may stedfastly look up to heaven, and by faith behold the glory which shall be revealed; and, being filled with the Holy Ghost," whose necessary graces are never wanting to any who diligently seek and use them, "may" attain to that eminent instance of charity, to "love and bless our persecutors." Thus shall we find the help and favour of Him "who standeth at the right hand of God, to succour all them who suffer for him;" and who, if not appointed to suffer for, yet do their utmost to live and die, in his true faith and fear, the "blessed Jesus, our only Mediator and Advocate." *Dean Stanhope.*

[b] We have here a prediction concerning the Jews, and a severe denunciation upon them. 1. A prediction, foretelling what cruel usage they should inflict upon the first disciples and apostles of Christ, killing and crucifying some, scourging and stoning others: which accordingly was fulfilled in the stoning of St. Stephen, the crucifying of St. Peter, the scourging of St. Paul, and the putting of St. James to death with the sword. 2. A severe denunciation, that upon them should come

Saint John the Evangelist's Day[c].
The Collect.

John i. 4; vii. 12. Eph. v. 14. 1 John i. 5 7.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist

John xxi. 21; xii. 35. Rom. xiii 13. Eph. v. 8. John viii. 32. Col. i. 12.

Saint John may so walk in the light of thy truth, that it may at length attain to the light of everlasting life: through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

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all the righteous blood shed upon the earth from Abel to Zacharias, the last prophet, whose murder is mentioned by name in the Old Testament, 2 Chron. xxiv. 20. These words are to be understood, not as if the intent of Christ's sending the prophets was that the Jews might put them to death; but that this would be the consequence of their being sent. Our Lord concludes with a pathetick lamentation over Jerusalem, expressive of his vehement affection towards them, and the sincerity of his desire for their salvation: so that we are at a loss whether more to admire his great kindness and compassion to the Jews in general, and to Jerusalem in particular; or the amazing obstinacy and wilfulness of this people in rejecting so great favour, condescension, and kindness of the Lord Jesus Christ. "I would have gathered you," said Christ, "but ye would not:" and so their "house was left unto them desolate;" an alarming proof how wholly the ruin and destruction of sinners is chargeable on their own wilfulness and obstinacy; and how deplorably and inexcusably they will perish, who perish by their own wilfulness under the Gospel. *Burkitt.*

[c] *St. John the Evangelist's Day.*] St. John the Evangelist was by birth a Galilean, the son of Zebedee and Salome; his elder brother was James, not he who was surnamed "the Just," and who was the brother of our Lord, Matt. xiii. 55; Gal. i. 19, and the son of Alpheus, Mark iii. 18. He, and his brother James, were named by our Saviour "the sons of thunder," Mark iii. 17, for their peculiar zeal and fervency for his honour, which we see manifested in St. John's sedulous assertion of our Lord's Divinity. He was the most beloved by our Saviour of all his disciples, John xiii. 23. After staying some time with the blessed Virgin in his house at Jerusalem, to whose care by our Saviour she was committed, John xix. 27, probably till her death; he then travelled to preach the Gospel in Asia; but some say she accompanied him to Ephesus. But however, that he preached in Asia Minor, the best writers of antiquity allow, and he was probably the founder of the seven churches, Ephesus, Smyrna, &c. mentioned in his Apocalypse, Rev. i. 4. From Ephesus he was carried prisoner to Rome, upon account of the doctrine he taught, some think, from a malicious accusation of Ebion, others of Apollonius; and this in the year of Christ 92. There he was condemned to be thrown into a cauldron of boiling oil, but, being miraculously preserved, came out from thence alive. Afterwards he was banished into the island of Patmos, one of the Sporades, where he wrote his Revelation. He was afterwards by Nero the emperor recalled from his banishment, and then returned to Ephesus, where he reclaimed a young man, his former convert, relapsed into a dissolute course of life. He wrote his three Epistles to confute the heresy of Basilides, and other hereticks, who denied the divinity of our Saviour. Last of all he wrote his Gospel, to supply the omissions of the other Evangelists, some few years before his death. He survived till the reign of Trajan, and died above ninety years of age. *Dr. Nicholls.*

We celebrate this day the memory of St. John the Evangelist, who, being Christ's "beloved disciple," or "the disciple whom Jesus loved," that leaned on his bosom, and was admitted to the more private passages of his life, fitly accompanies the festival of our Lord's nativity.

The Collect for the day beseeches God's grace upon his Church, that it may duly profit by the doctrine of this blessed Apostle and Evangelist. The Epistle contains the matter, the reason, and the end of his writing his Epistles, which were all designed for the good and benefit of the Church. The Gospel, after mentioning our Lord's final charge to St. Peter, records a remarkable conversation that passed between our Saviour and him concerning St. John, in which our Saviour obscurely intimated, that the disciple should not die till the dissolution of the Jewish polity, a prophecy which history records to have been punctually fulfilled. This conversation is followed by a declaration concerning the truth of the Gospel written by the apostle. *Dr. Hole, Dean Stanhope, Shepherd.*

If we say that we have not sinned, we make him a liar, and his word is not in us[d].

The Gospel. St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the world itself could not contain the books that should be written[e].

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[d] Let the considerations, arising from this passage of Scripture, be so laid together, that the result of them all may be that fulness of a solid and well-grounded joy, which the apostle of this day designed the words, from whence they have been taken, should diffuse, through every soul that receives them. Let us hold in highest estimation that privilege which is indeed inestimable: the mystical union with God the Father and his blessed Son; the most valuable ingredient of a believer's both present and future happiness, and therefore the best ingredient of his present, because the earnest and undoubted pledge of his future and eternal. But let us consider withal, that to be united to God supposes a likeness to Him, in all those excellencies that are imitable by creatures: and in all those proportions to which such creatures as we, can raise our poor imperfect and still sinful selves: for such, we must remember, we yet are, even after our most sincere, our most successful endeavours to be holy. And therefore, as we must not presume upon the promises and love of God "without cleansing ourselves from all filthiness of flesh and spirit, and perfecting holiness in his fear," 2 Cor. vii. 1: so neither must we forget, that all our cleanness is from "him, who hath washed us in his own blood," Rev. i. 5; that humility, and taking shame for our sins, and acknowledging our own unworthiness, as they are most suitable to our circumstances, so are they most for our advantage: there being no instance which does more remarkably than this, of recommending to the favour, and entitling to the mercy of God, make good that maxim of our blessed Master, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted," Luke xiv. 11.

And, if these considerations, and their effects, can be more seasonable at one time than another, is there any fitter opportunity for them than the festival we now celebrate? when the beloved disciple does, as it were, again lean on his Lord's breast; and join our praises for the virtue of the servant, with our adorations for the birth of the Master: that birth, which was so circumstantiated, as to intimate how detestable sin and sensuality is to Him: that birth, which "manifested the life," till then "hid in God," that we might thenceforth live in, and by, and to Him: that birth, which is so full of confusion to the proud and arrogant; to those that do not, or that will not, see their vileness and frailty; but so full of comfort and holy trust to the penitent and the humble. For them, that feel and acknowledge their own misery and pollution, this newborn Saviour will cleanse by his blood; them, that lament and labour against their own infirmities, He will assist and strengthen by his grace. Let us then cast ourselves entirely upon Him, who, had He not not loved us, would neither have taken nor shed his blood for us. Approach Him as your only trust and refuge; for in what else can you place your confidence? not in men, though they may appear to be something, for no "man may redeem the soul of his brother, or make atonement unto God for him," Ps. xlix. 7. Not in yourselves, whom you may soon know to be nothing: nothing at the best, since all the evil in you is worse than so, and all the good is no better than so. For, though you "have laboured" ever so "abundantly," still, "it was not you, but the grace of God that is in you," 1 Cor. xv. 10: a grace given to the humble; a spiritual sustenance, of which the "poor in heart shall eat and be satisfied, and their soul shall live for ever;" while the conceitedly rich and full, the men who think they want it not, though then they want it most, shall be sent empty away. Shut not then the door of mercy against yourselves, by false notions of your own righteousness; but give the glory of your cleansing to that inestimable blood, which alone can take away sin; and be careful so to value the blessing, as never to forfeit again that fellowship, into "which the Father and his Son Jesus Christ" hereby vouchsafe to receive you. A fellowship of holiness here, but that, alas! imperfect, and too often interrupted; yet this to be completed in a fellowship hereafter in heaven, of happiness immutable, endless, and inexpressible. Whither God of his infinite mercy bring us in his due time, to whom be honour and glory henceforth for evermore. Amen. *Dean Stanhope.*

[e] From Christ's calling upon St. Peter and the other disciples to leave all and follow Him, we may learn the great lesson of self-denial, and be encouraged to follow Him in the rough as well as the smoother ways of our duty. To approve ourselves his disciples we must be willing to accompany Him in his sufferings, as well as to partake of his glories; and to follow Him to the cross, if we mean to follow Him to a crown.

2. From Christ's checking St. Peter's curiosity about the time and manner of St. John's death, we may learn to avoid all idle and curious questions about matters which concern not us to know. To all those busy and inquisitive persons, who pry into things which do not belong to them, the rebuke addressed by our Saviour to St. Peter is applicable, "What is that to thee? Follow thou me."

3. This discourse may rectify the mistake about St. John's death: for from that saying of our Saviour's, "What if I will that he tarry till I come?" there was a common fame spread abroad, which obtained among the ancients, that he died not at all, but was translated. Others from that report believed, that he only lay

The Innocents' Day[f].

The Collect.

O Almighty God, who out of the mouths of babes and sucklings[g] hast ordained strength, and madest infants to glorify thee by their deaths[h]; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

Ps. viii. 2.
Matt. ii. 16.
Rom. viii. 13. Col. iii. 5.
Rev. xiv. 4, 5.
Heb. xii. 4.
1 Cor. vi. 20. John xxi. 18, 19.

For the Epistle. Rev. xiv. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God[i].

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asleep in the grave, and that he alone of all the apostles was to live till Christ's second coming to judgment. All which was without any foundation, for St. John himself in recording the matter, declared the sense of our Saviour to be otherwise; and the history of his death, in the days of Trajan, hath abundantly confuted that mistake. *Dr. Hole.*

Lastly, the declaration, with which St. John concludes, concerning the truth of his Gospel, being as he was our Lord's inseparable attendant and companion during his ministry, is a solid foundation for our faith and gratitude. Let us then thankfully receive the light, with which it hath pleased God to enlighten the Church, by the doctrine of this holy Apostle and Evangelist. Let us bless him for the abundant evidence which he hath given us to the truth of our holy religion and the excellencies of its divine Author. Let us study with diligence the most faithful records of his most holy life; and search for the treasures of wisdom in his heavenly discourses. Let us improve, by what we do or may know here, in holiness of conversation; and wait with patience and humble hope, for the ravishing discovery of that hereafter, which as yet is unattainable. So shall we pay true reverence to the memory of those saints, by whose labours we have been instructed, when we at once dwell upon their books, and live by their examples: so, be sure to obtain the seasonable requests, in which, with a charity large as his, whom we commemorate this day, we beseech God "of his mercy so to enlighten his Church with the doctrine of this blessed Apostle and Evangelist," St. John, that every member of it "may so walk in the light of his truth, as at length to attain the light of everlasting life, through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[f] *The Innocents' Day.*] The Collect for this day reminds us, with an allusion to the 8th Psalm, how God by means of little children can promote his own glory; and thence teaches us to pray that we may glorify Him by the mortification of our vices, by the innocency of our lives, and the constancy of our faith. The Epistle contains a vision of St. John, wherein was represented to him something of the glories of heaven and the felicities of a future state; of which, because suffering infants may be partakers, as well as adult persons, the passage is appointed to be read on the day of their remembrance. The Gospel acquaints us with the manner of our Saviour's preservation from the ambitious rage and cruelty of Herod; who, fearing the shaking of his throne by the birth of a new-born King, sought to slay Him in his infancy, that he might secure himself in the kingdom. *Dr. Hole.*

[g] — *who out of the mouths of babes and sucklings* &c.] The authors of this Collect followed the common interpretation of Matt. xxi. 15, 16; and supposed that the "babes and sucklings out of whose mouths God had perfected praise, or ordained strength," Ps. viii. 2, were certain "young children," who cried in the temple "Hosannah to the Son of David;" and that He caused Himself and his only-begotten Son to be greatly glorified thereby. The Church notices the passage in this Collect; not that the infants, murdered by Herod, did with their mouths glorify God; but because on this day, when we commemorate the death of so many infants slain for God's glory, the Church was willing to observe another instance, wherein God's glory was greatly promoted by such as have been supposed young children. *Dr. Bennet.*

[h] — *madest infants to glorify thee by their deaths;*] The infants slain by Herod's command did therefore glorify God by their deaths; because the murder of them on account of the incarnation of our Lord, whose life was principally intended to be taken away, tended to the promotion of God's glory, inasmuch as He secured the holy Jesus in a miraculous manner from the rage of that tyrant, and thereby caused that prophecy concerning our Saviour, "Out of Egypt have I called my Son," to be exactly verified in our Saviour, Hos. xi. 1; Matt. ii. 15. *Dr. Bennet.*

[i] In this passage we have a glimpse or imperfect representation of the future joys and glories of heaven: which are enough to quicken our appetite and desires after them, though not to satisfy our curiosity about them. "It doth not yet appear," saith St. John, "what we shall be:" for "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what great things God hath prepared for them that love and fear him;" only we know that we shall be "like him, for we shall see him as he is," 1 John iii. 2; 1 Cor. ii. 9. We shall live for ever in his pre-

The Gospel. St. Matth. ii. 13.

THE Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth; and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not[k].

sence, and be delighted with the incessant praises and hallelujahs sung "to him that sitteth on the throne, and to the Lamb for evermore." 2. We learn from this discourse the qualifications of the persons that will be received into those unspeakable joys. And they are such as are "pure in heart," and keep themselves "unspotted from the world;" for heaven is the mansion of peace and purity, where no discord or defilement enters. Again, they are such as are true followers of Christ and "follow the Lamb wherever he goes;" not declining the ways of virtue for any difficulties they meet with in them, but being faithful unto death, and "resisting even unto blood, striving against sin." *Dr. Hole.*

The passage thus proposed by the Church to our meditations as the Epistle for this day, contains some things not improperly applicable to those infants in particular, whose barbarous murder by Herod was made instrumental to the glory of Him for whom they died. For they in the most literal sense, "were not defiled" with sensual pleasures, who left the world in "virgin" innocence. They were most truly "redeemed from among men," whose early translation to a state of bliss and security prevented the hazards and temptations of a corrupt age. They were, strictly speaking, "the first fruits unto God and the Lamb," who began to shed their blood in the cause of a new-born Saviour, and were the first fruits of the martyrs themselves. By this earliest experiment of cruelty against his blessed Son, it pleased God to demonstrate, how vain all future attempts of his enemies should be, whose implacable and bloody malice laboured to destroy this hated king of the Jews, either in his person or his members: and that such wicked designs should have no other issue, than those of this day; disappointment and vengeance to the inhuman contrivers, happiness and reward to the innocent sufferers, and increase of honour to the Person, in whose cause they suffered. Thus Herod shortly after lived and died a remarkable monument of the divine justice, and perished by a complication of plagues, as amazing as the unparalleled crimes, that drew them down upon him. Thus these tender plants, cut off in the bud, sprang up again and flourished: and bore such fruits, as their circumstances were capable of; the confession of their blood, though not of their tongues: by which they and their memory are blessed. And thus the blessed Jesus, after sojourning in a strange country, returned to enlighten his own with that doctrine, which, from the very first setting out of its author into the world, was manured with blood, grew under persecutions, and by the fate attending it, proved, that to die in its defence was not to lose a life but to save it. This is in truth the quickest and surest passage from death unto life: from a life in the midst of which we are in death; to a life which is so indeed: life immortal, and full of glory. To which God of his infinite mercy bring us, for the sake of his dear Son and our only Redeemer, Jesus Christ. *Dean Stanhope.*

[k] We shall do well to improve and apply the circumstances of this festival in the following manner.

1. The flight of the Son of God into Egypt, who was able to preserve himself from danger, may teach us, how lawfully we may flee from those dangers, which we cannot otherwise avoid. It is a thankless fortitude, to offer our throat unto the knife. He, that came to die for us, fled for his own preservation, and hath bid us follow Him: "When they persecute you in one city, flee to another." We have but the use of our lives, and we are bound to husband them, to the best advantage of God and his Church.

2. It was warrant enough for Joseph and Mary, that God commands them to flee; yet so familiar is God grown with his approved servants, that He gives them the reason of his commanded flight: "For Herod will seek the young child to destroy him." What wicked men will do, what they would do, is known unto God beforehand. He, that is so infinitely wise to know the designs of his enemies before they are, could as easily prevent them, that they might not be; but He lets them run on in their own courses, that He may fetch glory to Himself out of their wickedness. *Bp. Hall.*

3. The dismal effects of Herod's ambition and rage should warn us always to behave ourselves with temper and moderation. Especially that we do so, when our enemies, or those that provoke us, lie at our mercy. Greatness and wealth are apt to turn our heads: but the effects of insolence to their brethren are never more deplorable, than when men have the temptation of power, to crush those despised things that lie below them. Of all persons, therefore, anger is least proper for princes, who can scatter death and desolation with a word of their mouths. And, in proportion, it must misbecome all superiors to their inferiors: because this passion generally spurs men on, to do the utmost they can do; and men are scarce ever very angry, without being very unjust. It is fit then this unthinking, unruly evil, should be held in with bit and bridle: and, the less any man's condition restrains him, from making his resentment of tragical consequence to others; the severer restraint, and more steady government, ought such a man to keep over himself.

The Sunday after Christmas Day[l].

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all: but is under tutors and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ[m].

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4. The steps, taken by Herod, toward this desperate wickedness, should particularly deter us from hypocrisy and dissimulation. But, above all, from that most impious instance of it, the pretending of religion for a cover to any unlawful and devilish contrivances. For I cannot but think it proper to observe, that the next thing we hear of Herod, after his dissembled intention to come and worship Jesus, when his real intent was to kill Him, is the barefaced butchery of this day. And thus it often happens. Men find a formal show of religion cannot compass those ends, which it was put on to serve, or to disguise; and then they presently throw off the mask, and lay aside all shame, all manner of regard for God and their duty. Nor is it indeed much to be wondered at, that those wretches should be given over to the blackest of crimes, and most fatal of all delusions; who have sinned against their best remedy, and prostituted the very ordinances of God to an artifice for rendering themselves more successful, in carrying on the service of the devil.

5. We should hence be disposed to entertain with patience and much meekness, not only the sufferings laid upon us by God's immediate hand, but likewise those which we endure from the wrongful dealings of wicked and unreasonable men. The injustice cannot, in this case, be greater than Herod's, nor can our innocence be more than that of those infants. Since then we are taught by this example, that persons, the most inoffensive and undeserving, may be persecuted even to the death, without any just reflection, either upon their own virtue, thus oppressed, or that Providence which permits it to be so oppressed: our method in this case should be, to take sanctuary in the peace of a good conscience; to look up with a holy resignation of mind to the wise Disposer of every event; and to trust his mercy, for the necessary comforts, the abundant compensation, of all the hardships He sees fit for us to undergo. Which yet we should not undergo at all, were it not more for his honour, nay, more for our advantage, to have it thus than otherwise.

6. The remembrance of Herod's disappointment should quicken, and establish, our hope and faith in God. When dangers hem us in, and our "enemies on every side thrust sore at us that we may fall," then let us call to mind, that He, who rescued his own Son, can never want means to deliver any son or servant of his, when such deliverance is seasonable and proper. But temporal deliverances are not always seasonable, not always most beneficial. And therefore our chief and most earnest desire should be, that we may find his assistance and protection always at hand, to support us in our spiritual encounters. For let our present difficulties be what they will, all will certainly be well at last, provided He do but grant the petition offered up to Him this day; that is, "So to mortify and kill all vices in us, that by the innocency of our lives, and the constancy of our faith even unto death, we may glorify his holy name, through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[l] *The Sunday after Christmas-day.*] This Sunday hath the same Collect with Christmas-day; and the Epistle and Gospel treat about the same business, the birth of Christ: for we have not yet done with the solemnity of Christmas. Thus great solemnities have some days after them, to continue the memory of them, as a prorogation of the feast. *Bp. Sparrow.*

It was a custom among the primitive Christians to observe the octave, or eighth day after their principal feasts, with great solemnity, (the reasons whereof shall be given in speaking of the particular prefaces in the Communion Office hereafter,) and upon every day between the feast and the octave, as also upon the octave itself, they used to repeat some part of that service which was performed upon the feast itself. In imitation of which religious custom, this day generally falling within the octave of Christmas-day, the Collect then used is repeated now: and the Epistle and Gospel still set forth the mysteries of our redemption by the birth of Christ. *Wheatly.*

[m] The sum of this day's Epistle is as follows: The Son of God was made of a woman, that He might be like us; and was made under the law, that we might be like Him; that is, He became the Son of man, that we might be made the sons of God, and partook of our human nature, to make us partakers of the divine. Whence we may learn, 1. To magnify and adore the infinite love and condescension of our Saviour to mankind, that the Maker of all things should, for our sake, vouchsafe to be made Himself, and that not only of a woman, but under the law too; that He, who gave laws to the world, should subject Himself to a law of his own making, and undergo the utmost rigour and severity of it, merely to deliver us from the curse and punishment of it. This is a mercy never enough to be acknowledged or admired, and may justly make us say with holy David, "What shall I render unto the Lord for all his benefits?"

2. Christ redeeming us from the sentence and seve-

The Gospel. St. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son: and he called his name JESUS[n].

The Circumcision of Christ[o].

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circum-

rity of the moral, as well as the burthensome yoke of the ceremonial law, should teach us the more hearty and cheerful obedience to Him; for hereby He hath verified his own saying, that his "yoke is easy, and his burden is light." He hath taken off all the rigour and hardship of it, and put such a sweetness and comfort into it, that renders his yoke rather an ease than a clog, and his burden not only light, but delightful; so the Psalmist assures us, "great peace have they that keep thy law, and nothing shall offend them." And elsewhere, "in keeping thy commandments there is great reward."

Lastly, Christ's receiving us into the adoption of sons may teach us to cherish all filial love and duty to Him, and to behave ourselves as becometh the sons and children of God; acting suitably to so great a privilege, and doing nothing unworthy of so high a relation. As God beareth towards us the bowels of a father, so let us bear towards Him the duty of children; "a son honoureth his father, and a servant his master." And we find God Almighty justly claiming the duty of both; "If I be a father, where is my honour? and if I be a master, where is my fear? saith the Lord of hosts," Mal. i. 6. In a word, we must endeavour to please Him in all things, and to avoid whatever may offend Him: so shall we receive the inheritance of sons, and hear that happy sentence; "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world." *Dr. Hole.*

[n] The Epistle for this day hath told us, that "when the fulness of time was come, God sent forth his Son, made of a woman:" the Gospel proceeds in explaining that work of wonder, and acquaints us particularly with the uncommon manner of his being so made. As therefore our meditations, on the day of his nativity, were fixed upon the glories of his divine, so those of this day more properly confine themselves to the reality of his human, nature. Those shewed us "God of the substance of his Father, begotten before the worlds;" these shew us "man of the substance of his mother, born in the world;" but both together give us a just idea of that "one Christ, who is God and man, perfect God and perfect man, of a reasonable soul and human flesh subsisting." *Dean Stanhope.*

2. From the angel's direction that his name should be called Jesus, we may learn the honour that is due to that holy name. The apostle calls it "a name above every name;" it was given from heaven, and brings salvation with it here on earth; yea, "there is no other name given under heaven, by which we can be saved, but only the name of the Lord Jesus." And therefore the apostle hath commanded, that "to the name of Jesus all things in heaven and earth and under the earth should bow and obey." *Dr. Hole.*

3. Let us remember the happy privilege, which we have, as members of his household, who came to "save his people from their sins." The knowledge of his power and influence, as a Saviour, is calculated to inspire us with a never-failing hope. It speaks comfort to the penitent. It consoles the trembling and afflicted. It calms the fears of conscience. It gives peace and security in good days. It lends its sanction to the best enjoyments; those, of which the rational and well-disposed alone are capable. It confirms the confidence of faith. It lifts the heart above the trials and the griefs which may befal us. It furnishes a sure stay amidst the changes of this transitory life. Let us then, with the venerable Joseph, who received the angel's message and injunction, and complied with them, so store the word of truth in our hearts, and comply with its directions. The name of Jesus will then be to us a name of trust, and a certain refuge of security and good hope. *Archdeacon Pott.*

[o] *The Circumcision of Christ.*] This feast is celebrated by the Church to commemorate the active obedience of Jesus Christ in "fulfilling all righteousness," which is one branch of the meritorious cause of our redemption; and, by that means, abrogating the severe injunctions of the Mosaick establishment, and putting us under the easier terms of the Gospel. This feast is older than St. Bernard's time, who has some homilies upon it. *Dr. Nicholls.*

The institution of the feast of the Circumcision is more ancient than our ritualists in general seem to have thought, as appears from Gregory's Sacramentary: and in the sixth century at latest a special and appropriate service was provided for it. But as the octave of Christmas fell on the same day, and as the octave was observed with extraordinary solemnity, the day received its denomination most generally from the octave, and not from the circumcision. If this festival be considered merely as the commemoration of "the circum-

Luke ii. 21. Gal. iv. 4.

cised, and obedient to the law for man[p]; Grant us the true Circumcision of the Spirit; that our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will: through the same thy Son Jesus Christ our Lord. *Amen.*

Rom. ii. 19.

Col. ii. 10, 11; iii. 5. 1 Pet. ii. 11. 1 Thess. iv. 3.

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect[q].

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cision of our Lord," its institution, or at least its revival, commenced with our Reformation, or rather at the publication of our English Liturgy; and was first observed on January 1, $15\frac{49}{50}$. *Shepherd.*

The proper services are all very suitable to the day. The first lesson for the morning gives an account of the institution of circumcision; and the Gospel, of the circumcision of Christ: the first lesson at evening, and the second lessons, and Epistle, all tend to the same end: namely, that, since the circumcision of the flesh is now abrogated, God hath no respect of persons, nor requires any more of us than the circumcision of the heart. *Wheatly.*

[p] — *to be circumcised, and obedient to the law for man;*] Our Saviour assures us, that it became Him to "fulfil all righteousness," Matt. ii. 15: that is, He was bound, as the Messiah, to submit to all God's ordinances, and consequently to circumcision, and the other legal institutions. And this He did for the sake of mankind, that, by performing a sinless obedience in all things, He might be an all-perfect sacrifice to atone for our sins. *Dr. Bennet.*

[q] The best practical use to be made of this passage will be to consider what this rite represented, as necessary, not only to the persons formerly using it, but to us also who have the happiness of being exempted from the carnal ordinance itself, and all the servile consequences of it.

1. The first is a readiness, and willing disposition, to know the will of God, and to submit to it when known. This I collect from that exhortation of Moses, "Circumcise the foreskin of your heart, and be no more stiffnecked," Deut. x. 16; joined with the reproof of St. Stephen, who calls the Jews "uncircumcised in heart and ears," Acts vii. 51, by reason of their inflexible opposition to the doctrine of our blessed Saviour and his apostles. The foreskin to be taken away, in this sense, is all that prejudice and self-conceit, all that carnal or worldly reasoning, which obstructs the efficacy of truth upon our hearts and lives. For want of this circumcision, the Jews, who had the covenant in the flesh, were yet out of it, as to its real advantages and spiritual importance. And, without the same, the Christian who disowns and disdains all marks of Judaism upon his body, is yet, in spirit, and to all the purposes of sin and reprobation, an errant Jew still.

2. Secondly, This true circumcision of the Spirit imports the weaning ourselves from the world, and setting our affections upon God and goodness. Thus much I infer from that other passage of Moses, "The Lord thy God shall circumcise thy heart, that thou mayest love the Lord thy God with all thy heart and with all thy soul," Deut. xxx. 6. So that, in this respect, "the first and great commandment," Matt. xxii. 38, as our Saviour calls it, the foundation and the substance, the beginning and the complement, of the whole moral law, was shadowed in, and contained under, this most significant ordinance. Covetousness and injustice, worldly-mindedness and vanity, luxury and love of pleasure, straitness of hand and heart, and unmercifulness to the poor and distressed; in a word, all those corrupt principles and dispositions which argue that we do not love God, or that we do not love Him better than the world, or that we do not love our neighbour for his sake, are so many sure symptoms of an "uncircumcised" spirit. These then must be pared off, and cast away; and the pious, the devout, the strictly honest, the cheerfully liberal, the tender and compassionate, the kind and condescending Christians, they only are the seed of Abraham, they only heirs of that covenant, made to that glorious father of the faithful.

3. Thirdly, This circumcision of the Spirit does yet more immediately denote a strict guard and government over ourselves: reservedness even in the lawful pleasures of sense, and a total abstinence from, and abhorrence of, all manner of scandalous lewdness and debauchery in conversation. Thus much is plain from that of Jeremiah, where the "foreskin of the Jews' hearts" is explained by the "evil of their doings," chap. iv. 4: and this again is described in the chapter next following, by "committing adultery, assembling by troops in harlots' houses, being as fed horses in the morning, every one neighing after his neighbour's wife," chap. v. 7, 8. It is obvious indeed to any one who considers at all what circumcision was, that the subduing of sensual and lascivious inclinations must needs have been meant by it. This is the very first thought that offers itself, and was no doubt one of the chief ends designed by it.

No man then fulfils the spiritual intent of that law now, but the sober, the regular, the chaste, the mortified Christian; he that subdues his body, and brings it into subjection; that curbs his appetites sharply, and keeps a

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb[j].

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

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strait rein over his passions; and though this, like the circumcision in the flesh, be painful, yet done it must be, and that early too. No man in this case can begin too soon, because no man can be in covenant with God and Christ upon other terms. "Our hearts and all our members must be mortified from all worldly and carnal lusts," before "we can obey his blessed will." And every man is obliged to set these bounds to himself: every Christian hath indeed done it already in that baptism, which the apostle hath therefore most emphatically styled, "The circumcision made without hands, and putting off the body of the sins of the flesh," Col. i. 11. This, and nothing less, can make it possible to profit by Him, who vouchsafed to be "circumcised and obedient to the law for man." *Dean Stanhope.*

[j] From the narrative contained in this day's Gospel we may learn, 1. To magnify the great condescension of the Son of God, in giving the poor shepherds next to his parents the first sight of Him. There were no doubt many great persons at that time in or near the city, whom the fame of this birth had drawn thither; yet God did not think fit to send an angel with this joyful news to any of them, but honoured the poor shepherds with the first view of Him. *Dr. Hole.* These were persons, simple, and mean, and humble; persons, likely to be more apprehensive of the mystery, and less of the scandal, of the poverty of the Messiah. And the lesson to be derived from this circumstance is, that none are fit to come to Christ, but those who are poor in spirit, despisers of the world, and simple in their hearts, without craft and secular designs. *Bp. Jeremy Taylor.*

2. From the pattern set to us by those humble witnesses to our Redeemer's birth, we may learn to remember, that it is a perpetual branch of duty in all, who are made partakers of the glad word of salvation, to impart the knowledge which is opened to them; and to communicate the blessing of that light, which they enjoy, to those about them. We are bound thus to raise our own minds, and to lift up the hearts of others, to a better hope than this world or its pursuits can furnish; and to shew in all ways, that, for our parts, we acknowledge the great things which God hath done for us; that we believe them heartily, and are convinced of their reality and value. We are parts of one great family by the common bond of nature; and by the ties of grace we are the adopted children of one chosen and peculiar household. They who conceal the truth, by neglecting to bear testimony to it at fit times; they who dishonour it by taunts, or cavils, or reproaches, they who by evil habits disguise its whole influence, if indeed it has produced any measure of conviction in their hearts; such men will fall below the pattern of the shepherds' faith; and will come short of that heavenly kingdom, the glories of which were revealed in part to that watchful and much favoured company. *Archdeacon Pott.*

3. From the condition in which the shepherds found our blessed Saviour, we may learn a lesson of humility. He, for whom heaven is too strait, whom the heaven of heavens cannot contain, lies in the strait cabin of the womb; and, when He would enlarge Himself for the world, is not allowed the room of an inn. The many mansions of heaven were at his disposing; the earth was his, and the fulness of it; yet He suffers Himself to be refused of a base cottage, and complaineth not. What measure should discontent us, wretched men, when Thou, O God, farest thus from thy creatures? How should we learn both to want and abound from Thee, which, abounding with the glory and riches of heaven, wouldst want a lodging in thy first welcome to the earth! Thou camest to thine own, and thy own received Thee not: how can it trouble us to be rejected of the world, which is not ours? What wonder is it, if thy servants wandered abroad destitute and afflicted, when their Lord is denied harbour? *Bp. Hall.*

4. From our Saviour's submitting to be circumcised for the good of others, which He in no wise needed for Himself, we may learn to bear some hardships and restraints, which are not necessary on our own accounts, when we find we may help forward the salvation of others; and to sustain some difficulties in our own bodies, thereby to promote the good of others' souls.

5. From the Son of God's being called Jesus, a Saviour, merely to save his people from their sins, let us learn not to despise or neglect so great salvation; for it will highly aggravate our condemnation, if, when God the Father sent his Son on purpose to save us, we reject the method of salvation, and wilfully refuse to be saved by Him; the greatest portion of vengeance will fall to the lot of such obstinate sinners, who abuse this unspeakable mercy and slight such gracious offers. It will be more tolerable for Tyre and Sidon, and other barbarous nations that sit in darkness, and never heard the glad tidings of a Saviour, than for those to whom salvation is tendered, and who yet cast it behind their back.

Wherefore, lastly, let us beg of God, that his grace, that bringeth salvation, may have its due effect upon us; that He would be pleased to finish that work in us, for which his Son came into the world; in a word, that He would save us from the power and pollution of sin here, and then we need not fear but that He will save

The Epiphany[r], *or the Manifestation of Christ to the Gentiles.*

The Collect.

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant, that we, which know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

Matt. ii. 2. 9. 10. 1 Tim. iii. 16. 1 John iii. 8; ii. 13. 2 Cor. v. 6, 7. Matt. xxv. 21. 1 John iii. 2.

The Epistle. Ephes. iii. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent, that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him[s].

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us from the everlasting punishment of it hereafter. *Dr. Hole.*

[r] *The Epiphany*, &c.] The Church celebrates this feast to shew our gratitude to God in manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along his peculiar people. The first instance of this divine favour was in declaring the birth of Christ to the wise men of the East, Matt. ii. 9. The ancient church called this feast "Epiphaneia," or the Appearance or Manifestation, and it was the common name for this and for Christmas-day. And as that was the greater, this was the lesser Epiphany. This festival was observed in the time of Nazianzen, whose sermon upon "the Holy Lights" is upon this day. Epiphanius and Chrysostom have likewise sermons upon it. St. Austin, in his time, speaks of it as universally celebrated by the catholic church, and neglected by none but the schismatical Donatists. *Dr. Nicholls.*

The word "Epiphany" in Greek signifies "manifestation;" and was at first used both for Christmas-day, when Christ was manifested in the flesh, and for this day, (to which it is now more properly appropriated,) when He was manifested by a star to the Gentiles: from which identity of the word some have concluded, that the feasts of Christmas-day and the Epiphany were one and the same; but that they were two different feasts, observed upon two several days, at least in some parts of Christendom, is plain from many of the fathers.

But, besides this common and more usual name, we find two other titles given to it by the ancients, namely, "the day of the Holy Lights;" and "the Theophany," or "Manifestation of God." The first name was given it, as being the day whereon they commemorated the baptism of Christ, who from that time became a light to those that sat in darkness: upon which account this day was with some Christians as solemn for baptizing the catechumens as Easter and Whitsuntide. And, for the greater solemnity of so high a festival, it was the custom to adorn the publick churches with a great number of lights and tapers, when they came to perform the service of the day. The reason of the other name is very plain, the feast being instituted in commemoration of the first manifestations of our Saviour's divinity. *Wheatly.*

This feast is called in Latin Epiphaniæ, Epiphanies, in the plural; because upon this day we celebrate three glorious apparitions or manifestations, all which are said to have happened upon the same day, though not of the same year. The first manifestation was of the star, mentioned in the Gospel, the Gentiles' guide to Christ. The second Epiphany, or manifestation, was of the glorious Trinity at the baptism of Christ, mentioned in the second lesson at Morning Prayer, Luke iii. 22. The third was of Christ's glory or divinity, by the miracle of turning water into wine, mentioned in the second lesson at Evening Prayer, John ii. *Bp. Sparrow.* For which reason this lesson, contrary to common usage, is taken from one of the Gospels, and not from an Epistle. *Shepherd.*

The first lesson contains prophecies of the increase of the Church by the abundant access of the Gentiles, of which the Epistle contains the completion, giving an account of the mystery of the Gospel's being revealed to them. *Wheatly.*

[s] The Epistle for the day declares to us the great "mystery of godliness," how "God manifest in the flesh," who was first preached to the Jews only, was afterwards "manifested to the Gentiles" also, and "thereby preached and believed on in the world." The practical use to be made of this great mercy is, 1. To acknowlege and adore the infinite love of God to the Gentiles, of whose race we are, in "turning them from darkness to light, and from the power of Satan unto God." Herein the love of God to mankind appeared, in that "he would have all men to be saved, and to come to the knowledge of the truth," 1 Tim. ii. 4. "God so loved the world," (saith our Saviour,) "that

The Gospel. St. Matth. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governour that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way[t].

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he sent his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. He now makes no distinction between Jew and Gentile, for they are all one in Christ Jesus. He came first indeed to "the lost sheep of the house of Israel," whom He gathered into his fold, and made them his own peculiar; but He had "other sheep," (He tells us,) "that belonged not to this fold," meaning the Gentiles; them also He brought in, "that there might be one fold, and one flock, under the great Shepherd and Bishop of our souls." Hence He is said to be "a light to lighten the Gentiles, as well as the glory of his people Israel." 2. We may learn hence to make a right use and improvement of this great and undeserved favour to us Gentiles, and that is, "to walk in the light, as he is in the light," and to make it so "shine before men, that they may see our good works, and glorify our Father, which is in heaven;" who hath called us miserable sinners, "who lay in darkness and in the shadow of death," to be the children of God, and hath exalted us to everlasting life. Let not this then "be our condemnation, that light is come into the world, and we love darkness rather than light; because our deeds are evil:" but let us "walk as children of light and of the day, casting off the works of darkness, and putting on the armour of light," to defend us from all iniquity. This is the sense of those many precepts, to walk worthy of the vocation wherewith we are called, and to let our conversation be as becometh the Gospel of Christ; which requires us to lead our lives by the light we have received, and to increase in grace and virtue, as we do in knowledge, otherwise it will only increase our guilt, and heighten our condemnation. *Dr. Hole.*

[t] God, who is the universal parent of all men, at the nativity of the Messiah gave notice of the event to all the world, as they were represented by the grand division of Jews and Gentiles: to the Jewish shepherds, by an angel; to the eastern magi, by a star. For the Gospel is of universal dissemination, and not confined within the limits of a national prerogative, but catholick and diffused. As God's love was, so was the dispensation of it, "without respect of persons:" for all, being included under the curse of sin, were to Him equal and indifferent, undistinguishable objects of mercy. And Jesus, descended of the Jews, was also "the expectation of the Gentiles," and therefore communicated to all: "the grace of God," being like the air we breathe; and "it hath appeared to all men," saith St. Paul: but the conveyances and communications of it were different in the degrees of brightness. The angel told the shepherds the story of the nativity plainly and literally: the star invited the wise men by its rareness and preternatural apparition: to which also, as by a foot-path, they had been led by the prophecy of Balaam.

And thus, in one view and two instances, God hath drawn all the world to Himself by his Son Jesus; in the instances of the shepherds and the eastern magi, Jews and Gentiles, learned and unlearned, rich and poor, noble and ignoble; that in Him all nations, and all conditions, and all families, and all persons might be blessed: having called all by one star or other, by natural reason or by the secrets of philosophy, by the revelations of the Gospel or by the ministry of angels, by the illuminations of the Spirit, or by the sermons and dictates of spiritual fathers: and hath consigned this lesson to us, that we must never "appear before the Lord empty," offering gifts to Him by the expenses or the affections of charity; either the worshipping or the oblations of religion; either the riches of the world, or the love of the soul. For, if we cannot bring gold with the rich men from the east, we may with the poor shepherds come and "kiss the Son, lest he be angry:" and in all cases come and "serve him with fear and reverence" and spiritual rejoicings. *Bp. Jer. Taylor.*

In applying the case of these distinguished persons to ourselves, we should endeavour to make them our patterns, so far as their example will bear imitation, first, in their zeal, conspicuous at the beginning, and through the whole progress of their journey; and, secondly, in their joy and satisfaction at the end of it.

The first Sunday after the Epiphany [u].

The Collect.

O Lord, we beseech thee mercifully to receive the prayers
1 John v. 14. of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

Rom. xii. 3. Col. i. 9—11. Phil. ii. 13. Heb. xiii. 21.

1. The former of these is manifest, from divers passages in this relation of the thing. To leave their own dwellings upon the single warning of an unusual star; to continue their travels in search of a new king; and, with a courage so undaunted, to carry the unwelcome news of a suspected rival to the capital city and court of a jealous tyrant, already infamous for blood; to comply so readily with the voice of the Sanhedrim, and persist in their purpose, notwithstanding the consternation of some, and the indifference of others, in a matter wherein all were so deeply concerned: these are qualities very remarkable in them. And they are so many prefigurations of those Gentiles, whose conversion their success, and this journey, represented. For such were their disadvantages too, in comparison of the privileges and preparations to Christianity, which the Jews enjoyed above them. Such was their early zeal to a new and altogether strange doctrine, which broke in upon them at once: so just a reproach to them, whom neither former revelations, nor ancient prophecies, nor infinite discourses, nor unblemished examples, nor miracles confessed to be divine, could win over to the truth.

Now if we do in good earnest desire to imitate either these wise men, or those Gentiles; it must be our care to keep our ears open, and our hearts teachable. We must not only see but follow, and embrace most gladly, the light that shines upon us from above, and is let down from heaven for a guide to us; comply cheerfully with every call and motion of his good Spirit; provoke, and, if possible, shame those into a noble and holy emulation, who shut their eyes against it. We must not suffer ourselves to be discouraged by any hardships or dangers, which our duty calls us to: nor grow cold upon the many ill examples, we converse among; the general neglect of most, and the bold affronts of some who make it an act of gallantry, to insult, and cast all the contempt they can upon religion: in a word, we must persevere in piety and virtue, though we were left to stand alone: and, in despite of all opprobrious treatment, which they or we may meet, from persons, who might and should know better, and in truth do not see, only because they will not. Of all this our Saviour hath shewed us the necessity, by declaring that men "cannot believe," while they prefer popular esteem before a good conscience: which is, in Scripture language, "receiving honour one of another, not seeking that honour which cometh from God only, and loving the praise of men more than the praise of God," John v. 44; xii. 43.

2. The last thing I observe is, the mighty satisfaction these wise men felt, at the return of the star. "When they saw the star" again, says the evangelist, "they rejoiced with exceeding great joy:" a joy, that sprung, no doubt, from strong assurances, that this was a token of their journey being well-pleasing to God; and that He would prosper it to their intended purpose, of seeing and adoring that wonderful infant, whose this star was. And here again they are a pattern, which we should be infinitely to blame not to copy after.

For, as the apostle upon all occasions urges, we are certainly of all creatures the most ungrateful and stupid, the most unworthy of our happiness, if we do not esteem the conversion of the Gentile world to be one of the most glorious mysteries of Providence, that ever was exhibited to mankind. And our feeling of this mercy should be the more sensible and tender; because we are the offspring of those Gentiles; and our ancestors, once a part of them, as dark perhaps as any. It is possible, indeed, we might not have retained the ancient rudeness and savageness of our country. From that our invaders would have soon delivered us. But, alas! how poor a consideration is it to Christians, that they have been refined into civility and good manners, taught arts and commerce, and improved in industry and learning? Allow these advantages the great value and commendation really due to them; yet still, I say, how little and insignificant are even all these polishings, in comparison of those benefits which come from the knowledge, the obedience, the hopes, and precious promises of the Gospel? The exalting our minds with this most holy faith, enlarging our ideas of God, giving us a prospect of heaven, seasoning us with a true taste of good and evil, and forming our lives upon the most perfect model of justice, and holiness, and order, and peace, and all that can procure or preserve the tranquillity and happiness of ourselves, and the whole world: this was, in a literal sense, to bring light out of darkness; and (praised be God) no part of his Church is blessed with clearer and purer day, than ours. This is our glory, this ought to be our joy.

Since then, we also are, with these eastern forerunners, happily conducted to Christ; let us, as they did, fall down and worship Him. We see Him not indeed, like them, in arms and infancy; but, which is at once a tragical, and yet most comfortable prospect, dying upon a cross for us; nay, risen again, gone up on high, shedding his gifts and graces down, and perpetually at the right hand of God making intercession for us. Let us then approach with reverence, and open our treasures too; let us present Him, not with gold or spices, but somewhat more becoming Him to receive, and us to offer; even our bodies, and souls, and spirits. These, though of little value in themselves, will yet be accounted a rich and fragrant, if they be but an humble and an holy sacrifice: the only effectual sacrifice of thanksgiving; and an oblation, which cannot more please Him, than it will profit us. For, by such a "reasonable service," by such undissembled testimonies of praise and gladness it is, that we must hope, God will be inclined to accept and answer the proper petition of this festival; even that He, "who by the leading of a star did manifest his only-begotten Son to the Gentiles, would mercifully grant, that we, which know him now by faith, may after this life have the fruition of his glorious Godhead, through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[u] *The first Sunday after the Epiphany.*] From Christmas to Epiphany, the Church's design is, to set forth Christ's "humanity," to make Christ manifest in the flesh, which the offices do, as we have seen; but from Epiphany to Septuagesima, especially in the four next Sundays after Epiphany, she endeavours to manifest his glory and "divinity," by recounting some of his first miracles, and manifestations of his deity: so that

The Epistle. Rom. xii. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another[x].

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject

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each Sunday is in this respect a kind of Epiphany. *Bp. Sparrow.*

The offices of the Sundays, which follow the Epiphany, until Septuagesima Sunday, are of the same argument with the Epiphany itself: all belonging to the manifestation of Christ, and to the end for which He was made known to the sons of men. *Bp. Overall.*

The design of the Epistles is to excite us to imitate Christ as far as we can, and to manifest ourselves his disciples by a constant practice of all Christian virtues. *Wheatly.*

The Gospel of this day mentions Christ's manifestation to the doctors of the Jews, astonishing all his hearers with his miraculous answers; withal declaring, that He was both God and man; man, in being made subject to his reputed father and his earthly mother; God, in going "about his Father's business." The Epistle exhorts us to make a spiritual use of the wise men's mysterious offerings, especially of myrrh: which signifies very rightly the mortifying of the flesh, and the offering of our bodies as an holy sacrifice to God by Christ. The Collect prays for grace to enable us thereunto. *Bp. Overall, Bp. Sparrow.*

[x] The Church, when appointing this portion of Scripture, treads exactly in the steps of the blessed apostle that wrote it. He, in the foregoing chapters, had vindicated, explained, and given due honour to the wisdom and the mercies of God, manifested in the glorious privileges and universal extent of the Gospel dispensation. He now proceeds to shew what the effects of these considerations ought to be, upon the minds and lives of all who have embraced it. The Church, in like manner, from celebrating the goodness of that God, in the conversion of, and manifestation of his Son and his truth to, the Gentiles, makes it her next care, to press the same practical doctrine, and to insinuate the absolute necessity of "walking worthy of the vocation wherewith we are called. I beseech you therefore, brethren, by the mercies of God, &c." Eph. iv. 1. *Dean Stanhope.*

In compliance with the apostle's advice, let us consecrate our bodies, as so many living temples, unto God, and let all the members of them become the instruments of his honour. Let the mouth praise Him with joyful lips, and the tongue sing of his honour; let the hands be often lifted up to Him, and opened in bounty to his members; let the feet walk in his ways, and run with cheerfulness the path of his commandments. And, to complete the sacrifice, let us dedicate our souls to Him as the living monuments of his praise, and devote all the faculties of them to the setting forth of his glory. To which end, 2. Let both be kept pure from the defilements of the world, to attend the service of their Maker; avoiding all sinful conformity to the world, and having our natures renewed by the graces of the Holy Spirit; our minds enlightened with the knowledge of God; our wills and affections rectified to the loving and obeying of Him. 3. Let us learn from our Saviour to be "meek and lowly in heart," not thinking of ourselves more highly than we ought to think; "but to think soberly and modestly, in honour preferring one another." Lastly, Let us learn to live in the unity and communion of the Church, as the only means of living in love, peace, and amity, with one another. For the Church being but one body, there should be no schism or division in it; but all the members are to be joined and united to it in one communion under Christ the head, that they may be fitted for the communion of the saints for ever in heaven. *Dr. Hole.*

unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man[y].

The second Sunday after the Epiphany[z].

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

Ps. ciii. 19. Acts xvii. 24. John xiv. 27. Rom. v. 1.

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry,

[y] From this narrative we may learn some useful and necessary lessons.

1. From Joseph and Mary's punctual observation of the feast of the Passover, and their yearly repairing with their child to Jerusalem to that end, we may learn diligently to attend the seasons of God's holy word and sacraments, and "not to forsake the assembling of ourselves together" at the times appointed for them, "as the manner of some is." *Dr. Hole.*

2. The child Jesus, in the minority of his age, went up with his parents to the holy solemnity; not this year only, but, in all likelihood, others also. He, in the power of whose Godhead and by the motion of whose Spirit, all others ascended thither, would not Himself stay at home. In all his examples He meant our instruction. This pious act of his nonage was intended to lead our first years into timely devotion. The first liquor seasons the vessel for a long time after. It is every way good for a man to bear God's yoke even from his infancy.

3. While children of that age were playing in the streets, Christ was found sitting in the temple; not to gaze on the outward glory of that house, or on the golden candlesticks or tables, but to hear and question the doctors. He, who as God gave them all the wisdom they had, as the Son of man hearkens to the wisdom He had given them: that by learning of them He might teach all the younger sort humility, and due attendance upon their instructors. He could at the first have taught the great Rabbins of Israel the deep mysteries of God: but, because He was not yet called by his Father to the publick practice of a teacher, He contents Himself to hear with diligence, and to ask with modesty, and to teach only by insinuation. Let those consider this, which will needs run as soon as they can go: and, when they find ability, think they need not stay for a further vocation of God or man. *Bp. Hall.*

4. From this holy Child's leaving his parents to be about his Father's business, we may learn to leave father and mother, and to do the will of our heavenly Father. If our nearest relations would either obstruct us in our duty, or encourage us in any vice or immorality, they therein forfeit their authority, and lose all right to our obedience in such matters; and therefore our Saviour told his disciples that "he that loveth father and mother more than him, is not worthy of him."

5. From Christ's being subject to and observant of his parents in all other things, children may learn to be dutiful and obedient to their parents in every thing, that is not contrary to the will and commands of God. *Dr. Hole.*

6. The answer of Christ leads to a proper notion of his nature. The blessed Virgin, according to the supposition of the world, called Joseph the Father of Christ: "Thy Father and I sought thee." She well knew that Joseph had but a name in this business, yet she says, "Thy Father and I:" the Son of God stands not upon contradiction to his mother; but leading her thoughts from his supposed father to his true, from earth to heaven, He answers, "Knew ye not that I must go about my Father's business?" It was honour enough to her, that He had vouchsafed to take flesh of her: it was his eternal honour, that He was God of God, the everlasting Son of the heavenly Father. Good reason therefore was it that the respects of flesh should give place to the God of spirits. *Bp. Hall.*

7. From the Son of God's increasing in wisdom and stature, we may learn the truth of his humanity, that He grew up by the same degrees both in body and mind, as we do: He was fed by the same nourishment of meat and drink, as we are; He improved in knowledge and experience by the same means and measures of education, and arrived at strength and stature of body by the same steps as we do.

Lastly, from his increasing in favour with God and man, we may learn how to attain the same; He did it by his obedience and submission to the will of God, and by acts of prudence, meekness, and charity towards men, which made Him highly pleasing and beloved of both. And we too, by doing things acceptable to God and men, that is, by observing our duty to God, and shewing mercy and kindness and good-will towards men, shall likewise find the same. *Dr. Hole.*

After the event recorded in this Gospel a considerable interval succeeds, in the course of which but few particulars of our Saviour's history are given. It seems to have been the design of Providence, to restrain the exercise of fruitless curiosity on this score, by summing up, in one comprehensive testimony, all that it concerns us to know with regard to our Redeemer's course, before the days of his publick ministry arrived. Thus the Evangelist comprises in few words a description of the flourishing growth of that "Branch of Righteousness," which had its appointed seasons, and which was excellent in all the measures of its increase. The sacred writer furnishes a testimony which extends itself to all that period, when the narrative is not filled with more particular accounts. "The Child," saith the inspired historian, "grew, and waxed strong in spirit; filled with wisdom: and the grace of God was upon him." This is abundantly sufficient to satisfy us, that the early stages of our Lord's life were answerable to his spotless character, and conformable to those more shining and distinguished parts of his demeanour, which are described for our perpetual regard, and commended by every motive of gratitude and duty to our faithful recollections. *Archdeacon Pott.*

[z] *The second Sunday after the Epiphany.*] The Gospel mentions Christ's turning water into wine, by which He manifested both his glory by the miracle, and his

let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate[a].

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him[b].

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goodness in ministering to the necessities of others: to which virtue the Epistle exhorts us, that whatsoever gifts we have, we should use them as Christ did, to the good and benefit of others. The Collect, as diverse others, recommends to God the supplications of the people, &c. *Bp. Sparrow.*

[a] This Epistle begins where that of the foregoing Sunday ended; in the close of which the apostle makes a comparison between the mystical body of Christ's Church and the body natural: wherein as there are many members, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Then follows the Epistle for this day: in which we may observe, 1. The different offices and functions, wherein Christ hath set the several members of this Church, according to the different measures of grace given to them. 2. We may observe, that, as God hath placed men in different offices and functions, so hath He given different gifts and measures of grace for the discharge of them. 3. We may observe the manner how these gifts are to be exercised, that is, with all fidelity and diligence, to the promotion of God's glory, and the good of his Church and people. To this end the apostle farther recommends several graces and virtues, which will much help towards the faithful discharge of these offices. Such as contentedness in our station; industry in our proper business; mutual love and respect; a tender concern for the prosperous and adverse fortunes of our fellow-Christians; unity in matters of religion; and constancy and meekness under persecutions and wrongs. The cultivation of these graces will assist us in the discharge of the offices in which God hath placed us; and will bring comfort to us in this world, and happiness in the next. *Dr. Hole, Dean Stanhope.*

[b] This passage of Scripture shews how little ground there is for that stiff and precise temper, which condemns all outward expressions of mirth by publick and solemn entertainments. Our Lord's example hath justified such meetings of friends in more instances besides this; and indeed his life throughout is a pattern of social virtues, Matt. ix; Mark ii; Luke xi. xiv. xix; John xii. And, provided the mirth be innocent, the conversation inoffensive, the enjoyment of God's good creatures moderate; I think no considering man can deny, but that they are capable of serving many good purposes; and it is plain too, that they do not bring us under any necessity of sin. So that, if any spiritual inconvenience follow, the blame is not due to the things, but to the abuse of them. And this is no more than every thing else is liable to, as well as these. *Dean Stanhope.*

2. The first publick miracle of the Saviour of the world graceth a marriage. It is an ancient and laudable institution, that the rites of matrimony should not want a solemn celebration. When are feasts in season, if not at this main change of our estate, wherein the joy of obtaining meets with the hope of further comforts? It was in all likelihood some of their kindred, to whose nuptial feast Jesus was invited so far: yet was it more the honour of the act, than of the person, that He intended. He, that made the first marriage in paradise, bestows his first miracle upon a Galilean marriage. He, that was the author of matrimony and sanctified it, doth, by his holy presence, honour the resemblance of his eternal union with his Church. How

The third Sunday after the Epiphany[c].

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our
Rom. viii. 26. infirmities, and in all our dangers and necessities stretch forth thy
Heb. iv. 15, 16. Ps. lx. 5. Exod. xv. 12. right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good[d].

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honourable must be the state of wedlock, when the Son of God thus pleases to honour it! Happy is that wedding, where Christ is a guest. *Bp. Hall.*

3. The miracle here recorded was wrought, as the Evangelist declares, to "manifest forth his glory;" and to lay the ground of faith: for it immediately follows, that "his disciples believed on him." The connexion is strongly marked between the evidence proposed, and the faith which was established upon that foundation. All the miracles of Christ were indeed performed for publick notice and for general conviction: they were designed to rank among the solid and perpetual proofs, that He came forth from God; and to serve therefore as the fixed and never-failing grounds of faith, according to our Lord's reply to the disciples of John the Baptist, Matt. xi. 4, 5; and to his appeal, in terms so plain, to the captious Jews, John x. 37, 38. Thus does our Lord Himself lead our attention in the strongest manner to one main pillar of our common hope: teaching us at all times, from whence we are to draw some of the leading proofs of the truth of that which we believe, and of the certainty of our persuasion. Instead of high pretensions, supported by no external demonstrations, and attested by no publick facts; instead of the plausible discourses of such as study to mislead the world with false characters of inspiration, for which their own word must be taken; our Lord points directly to his miracles. They were seen of all; done in publick; wrought in the sight of thousands; frequently repeated; ever serving to good purposes; always calculated for the best and noblest ends. *Archdeacon Pott.*

4. Another particular to be insisted on is the peculiar character and efficacy of the miracle, by which it is here said that "Jesus manifested forth his glory." The word "glory" was used by the Jews to signify the visible marks of God's presence with them, in the tabernacle first, and afterwards in the temple. This signification appears from different passages in the Old Testament, and is recognized by the apostles in the New. So that the word "glory," applied to Christ, denotes the same God to have exhibited Himself in this Person, who formerly exhibited Himself to the Jews in their temple. And, by "manifesting forth his glory," we are to understand, that Christ did something, which plainly proved his power to be divine; and argued the actual presence of God with, and in, his human body.

And, who indeed less than God could have the creatures of this lower world so absolutely at his disposal, as to make them start from their fixed laws of being, and change their natures and qualities in an instant? He only could repeal these laws, who made them. He only could alter their forms, who at first appointed them. And when this was done, without invoking the aid of any higher power, it was an evidence of no higher power to have recourse to. It shewed the authority, by which He did it, to be supreme, as well as the creatures, upon which such authority was exercised, to be entirely his own. *Dean Stanhope.*

It was on account of these words, that this Gospel was appointed by the Church, for one of the Gospels to be read and published in the time of Epiphany, which gives the name to all these five Sundays. For Epiphany is nothing else, but the manifesting forth of Christ's glory and deity, whereof this Gospel is a testimony. And because it was the first Epiphany, that He made so of Himself after his baptism, and beginning to preach, therefore was it also appointed to be the second lesson at even upon the day of Epiphany itself. *Bp. Cosin.*

[c] *The third Sunday after the Epiphany.*] The Collect for this day puts us in mind of the sad and calamitous estate of this life, and therefore prays Almighty God for help and defence. The Epistle for the day gives us many useful rules to be observed in order to that end. Indeed this whole chapter, of which the Epistle is a part, contains many excellent precepts both divine and moral, to direct us in the whole course of our life; and therefore the Church hath wisely selected them to be read in three several portions, in the three following Sundays after the Epiphany, that, having the light, we may be taught how to walk in it. *Dr. Hole.*

In the Gospel we have an account of two miracles done by our blessed Saviour; the one upon a leper, whom He healed by a touch of his hand; the other upon a centurion's servant, whom He cured by a word of his mouth. *Dr. Hole.*

[d] In conformity with the general tenour of his advice, the apostle closes the chapter and the Epistle of the day with this precept, "Be not overcome" &c. To be overcome of evil, is to be so far exasperated by it, as to be moved to return and avenge it; which shews it to have got the mastery of us, and put us beside our patience. By this a man is brought in bondage to his passions, and becomes a slave and vassal to his vile affections; for "of whom a man is overcome, of him he is brought in bondage."

To overcome evil with good, is to conquer other injuries by acts of mercy and kindness, and to return nothing but good for the evil that is done to us; which shews that we keep the mastery of ourselves, and cannot be shocked by the assaults of any adversaries. Thus "to overcome evil with good" is the noblest of all victories; "it is the glory of a man (saith Solomon) to pass by an offence;" and "he that governs his passions, is greater than he that ruleth a city." For these things we cannot propound to ourselves a higher and better pattern than that of our Saviour, who overcame the greatest evils with the greatest good; and in the end,

The Gospel. St. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour [e].

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for enduring the cross, was rewarded with a crown; and we too, by patient continuance in well-doing, shall receive eternal life. *Dr. Hole.*

[e] From the Gospel of this day we may learn the following useful lessons:—

1. From Christ's healing the leper and the centurion's servant we may learn the great goodness of our Saviour in not withholding his miraculous and healing power from the meanest objects. The leper here is supposed to be a poor person, having none to present or accompany him: but he was drawn only by the strength of his faith, and the exigence of his distemper. And the centurion's servant, we may well think, was not much better, though he had a good master to intercede for him. However Christ readily exerted his power, and extended his goodness in healing both.

2. From Christ's supporting his doctrine by miracles, we may farther learn his great care and kindness for our souls, that He leaves no means unattempted for our conviction and salvation. Indeed the excellence and usefulness of his doctrine, if well considered, are sufficient to beget and increase our faith in Him; and his word alone, if duly attended to, and observed, is enough to bring us to eternal life. But lest any should think that a deceiver might publish as plausible a doctrine, and that none is to be believed upon his bare word, He thought fit to add those mighty and miraculous works, that were abundantly sufficient to confirm the truth of all that He said. *Dr. Hole.*

3. In his healing of the leprosy, it may be remarked, that there is some peculiarity. In the law of Moses there are very peculiar directions given concerning the treatment of lepers, and a ceremonial appointed for the examination of them by the priest, when they were supposed to be cured. But no natural remedy is prescribed by Moses for the cure of it. It was considered by the Jews as a disease sent by God, and to be cured only by his interposition. There could not therefore be a stronger proof of our Saviour's divine power, than his curing this most loathsome disease, of which many instances, besides this, occur in the Gospels. The manner too in which He performed this cure was equally an evidence that "in him dwelt all the fulness of the Godhead bodily," Col. ii. 9: it was instantaneous, with a touch and a few words, and those words the most sublime and dignified that can be imagined; "I will; be thou clean;" and immediately the leprosy departed from him. This was plainly the language, as well as the act of God. "I will; be thou clean." *Bp. Porteus.*

Lastly, The short and edifying history of the Roman centurion appears to have been recorded, first, to give a most striking evidence of our Saviour's divine power, which enabled Him to restore the centurion's servant to health at a distance, and without so much as seeing him; and, then, to set before us, in the character of the centurion, an illustrious example of those eminent Christian virtues, humanity and charity, piety and generosity, humility and faith. Such were the virtues that distinguished Him: and from the contemplation of his character we may remark,

1. That the miracles of our Lord had the fullest credit given to them, not only, as is sometimes asserted, by low, obscure, ignorant, and illiterate men, but by men of rank and character, by men of the world, by men perfectly competent to ascertain the truth of any facts presented to their observation, and not likely to be imposed upon by false pretences. Of this description were the centurion here mentioned, the Roman pro-consul Sergius Paulus, Dionysius a member of the Supreme court of Areopagus at Athens, and several others of equal dignity and consequence.

2. The history of the centurion teaches us, that there is no situation of life, no occupation, no profession, however unfavourable it may appear to the cultivation of religion, which precludes the possibility or exempts us from the obligation of acquiring those good dispositions, and exercising those Christian virtues, which the Gospel requires. To all pretences to the contrary, whatever they may be, the instance of the centurion is a direct, complete, and satisfactory answer. His profession was that, which of all others is generally considered as most adverse to religious sentiments and habits; most con-

The fourth Sunday after the Epiphany[f].

The Collect.

Ps. xciv. 17, 18. 22; xxxix. 4. Mic. vii. 2. Eph. vi. 10. 14.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

2 Cor. xii. 9.

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour[g].

The Gospel. St. Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there

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trary to the peaceful, humane, and gentle spirit of the Gospel; and most exposed to the fascination of gaiety, pleasure, thoughtlessness, and dissipation. Yet amidst these obstructions to purity of heart, to mildness of disposition, and sanctity of manners, we see this illustrious centurion rising above all the disadvantages of his situation; and, instead of sinking into vice and irreligion, becoming a model of piety and humility, and of all those virtues which necessarily spring from such principles. This is an unanswerable proof, that, whenever men abandon themselves to impiety, infidelity, and profligacy, the fault is not in the situation, but in the heart; and that there is no mode of life, no employment or profession, which may not, if we please, be made consistent with a sincere belief in the Gospel, and with the practice of every duty we owe to our Maker, our Redeemer, our fellow-creatures, and ourselves. *Bp. Porteus.*

[f] *The fourth Sunday after the Epiphany.*] The Collect for the day reminds us of the many and great dangers, with which God knows us to be surrounded; and teaches us to pray to Him for strength and protection. The Epistle directs us to the great duty of subjection to our superiors, as a good means of procuring their protection, and preventing the many and great evils and dangers of resistance. The Gospel reminds us of other dangers, and of another way of escaping them: namely, by having recourse to God, who is ever ready to hear us, and deliver us out of all our troubles. *Dr. Hole.*

[g] It is much to be observed, how, in all the ancient apologies for our religion, we find the authors particularly careful to prove the Gospel, as it really is, the greatest security to all temporal jurisdiction; the surest promoter and best preserver of publick order and quiet; the strongest support of kings, and the most effectual restraint upon subjects. Few arguments were urged more frequently; few, we have reason to believe, contributed more successfully to recommend this religion to the general good acceptance of the world, than the manifest tendency it had to the safety and welfare of mankind; the particular instructions it gave, the weighty obligations and motives it enforced them with, and the unparalleled examples it every day procured, for containing all sorts of men within the bounds of their proper station and duty; for rendering them useful and serviceable to society and government; for a zealous and active obedience to their superiors in all lawful instances; and for meek and patient suffering under even unjust oppressions, rather than they would become instruments of disturbing the peace of the publick, or that of their own consciences.

St. Paul in this passage treats of the matter at large. He declares the nature of the duty injoined, the universality of its obligation; the reasons upon which that obligation is founded; the danger of refusing to comply with it; the equity of making it good; the particular instances whereby it ought to be expressed. And all these he declares to be, not merely matters of secular convenience, or Christian prudence; but a part of religion, and such as directly bind the conscience. This is the substance of the doctrine contained in the Epistle of the day: and were this doctrine duly attended to, it would be an excellent rule of behaviour, and of infinite importance to the welfare of all the world, both for this life and for the next. *Dean Stanhope.*

met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts [h].

The fifth Sunday after the Epiphany [i].

The Collect.

O Lord, we beseech thee to keep thy Church and household con- Eph. ii. 19.

[h] This Gospel, in the former of the two miracles recounted by it, sets before us a lively emblem of God's dealing with his servants; and a plain intimation, both what those servants are to expect from Him, and what they are to do to justify their dependence upon Him. Violent shakings and strong convulsions are incident to the fortunes, not of private men only, but of communities and kingdoms. This is the lot of the best, of the greatest, of the Church, of the whole world. God hath no where engaged to keep off assaults and temptations; He thinks it encouragement enough to sustain us under, to succour us in, and, at his own due time, to deliver us out of, our dangers and distresses. When therefore these attack us, either in our personal or our publick capacity, our business must be to seek his protection, by earnest and constant prayer; and thus to silence all those wicked distrusts which frail nature, the prevalence of sensual affections, and the extremity of afflictions, are too apt to betray us into: to remember, that, though ourselves are weak, yet our Redeemer is mighty: that the "stormy wind," which cannot "rise" but at his "word," shall, when He pleases to command, be immediately laid by it again: that He is disposed to look upon our sufferings and infirmities with a very tender eye: and, provided we be not wanting to our duty, He will accept that most pious and most necessary prayer, which our Church, in allusion to the passage now before us, hath taught us to put up this day.

Let us come therefore to the throne of grace in an humble sense of "being set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright;" and may He "grant us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen." *Dean Stanhope.*

2. With respect to the latter miracle: not long before, our Saviour had commanded the winds and waters, and they could not but obey Him: now He speaks in the same language to the evil spirit: He intreats not, He persuades not; He commands. Command argues superiority. He only is infinitely stronger than the strong one in possession. Else, where powers are matched, though with some inequality, they struggle for the victory; and, without resistance, yield nothing. What need have we to fear, while we are under so omnipotent a Commander? "The waves of the deep rage horribly; yet the Lord is stronger than they." Let those principalities and powers do their worst; those mighty adversaries are under the command of Him, who loved us so well as to bleed for us. What can we now doubt of? his power or his will? How can we profess Him a God, and doubt of his power? How can we profess Him a Saviour, and doubt of his will? He both can and will command those infernal powers. We are no less safe than they are malicious.

3. The devil knew Christ to be God. In this we may dare believe Him, though in nothing else: he knew what he believed; what he believed, that he confessed, "Jesus, thou Son of the most high God:" to the confusion of those semi-Christians; that have either held doubtfully, or ignorantly misknown, or blasphemously denied, what the very devils have professed. *Bp. Hall.*

4. In the concluding part of this narrative we perceive an instance of mean and obdurate folly, which can scarcely be surpassed. We behold the inhabitants of a whole city coming forth, with deliberate purposes, to oppose the entrance of a messenger from God, who had already given proof of his divine commission by working a signal miracle among them. We see them, without questioning the fact, or disputing his authority, desiring this illustrious guest not to approach any nearer to their dwellings, and intreating Him to depart out of their coasts. What was this, but with fair words to request the messenger of truth to leave them to their beloved darkness, and not to disturb them in their sordid habits, or their vain pursuits? The motives which induced them to make this request, when they should have run with joy to meet one who came in the name and with the power of God, are evident enough. They were founded in the most narrow and disgraceful dispositions, by which men could be governed. It is manifest from their whole demeanour, that the people of this city were so wedded to idolatries and to those bad habits, which are always coupled with idolatry, that they could not endure to hear what might be said, to persuade them to turn from the ways of error and delusion to the worship and service of the living God. They dreaded, no doubt, that call to repentance, which would require them to forsake their sins, and to follow righteousness and truth, in order that the final measure of God's just indignation might not fall upon them. They feared to be informed, that the period of God's long-suffering was now drawn to its close; and that they must indeed take up a new course, or from thenceforth look for judgment without mercy in the day of doom. That we may convert this conduct of the Gergesenes to our profit, let us first impress upon our minds the guilt and misery of so base a temper, as that which was displayed in this sordid people; and let us then put ourselves upon our

Ps. xxv. 5. Matt. xiii. 25. 38. 1 Tim. iv. 10. 2 Cor. xii. 9.

tinually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him[k].

The Gospel. St. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn[l].

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guard against all those steps and advances, which may tend to encourage that disgraceful state of mind and disposition. Farther, let us court and embrace all opportunities which can help to endear the great truths of religion to our hearts, for then we shall adhere to them with joy and readiness, whatever be our present circumstance or condition; we shall not shrink back from them with terror and alarm; but we shall cherish them with fondness, and regard them at all times with delight. Thus shall we make a wiser choice than these Gergesenes, never failing to remember, that when Christ, the merciful Redeemer, is welcomed to our borders, when He is entertained in his word and sacraments, in his precepts and assurances; then also will every benefit be received together with Him; every promise, every consolation, every good gift, every pledge of perfect happiness and everlasting glory. *Archdeacon Pott.*

[l] *The fifth Sunday after the Epiphany.*] The four precedent Sundays have manifested Christ's glory to us in part, by the miracles He wrought while He conversed with us on earth: the Gospel for this day mentions his second coming to judgment when He shall appear in his full glory, and all the holy angels with Him: which glorious appearance, as it will be dreadful to those who have resembled the tares, for they shall then be burned with unquenchable fire: so it will be a joyful appearance to such as the Epistle persuades us to be, namely, the meek, and gentle, and charitable. And the Collect is for such, praying God "to keep his Church and household continually in the true religion, &c." *Bp. Sparrow.*

[k] The best improvement to be made of this day's Epistle is by labouring to adorn our souls with the graces, virtues, and excellent qualities which it recommends: for instance, to put on the most tender "mercy, compassion, and kindness" towards others, and "humbleness of mind" in respect of ourselves. This is a raiment which will never wax old; nor is any thing more becoming to a Christian than "the ornament of a meek and quiet spirit." Again, let us put on patience and "long-suffering," under all the evils and sufferings that may befal us: which is the best way to make them sit easy on us, and will make them soonest pass away.

Moreover we are exhorted here to "forbear one another," not breaking out into hasty and violent passions, not straining matters to the utmost rigour and severity of the laws, but bearing with one another's infirmities, and using a conscience and moderation in all our ways and dealings with each other, and likewise "forgiving one another," if any difference shall arise, not studying revenge, or rendering evil for evil, but by Christ's example, as well as precept, forbearing and forgiving one another. But because charity is the sum and perfection of all other graces, let us above all things put on that "bond of perfectness," which will make us perfect and complete, lacking nothing; for that will procure and preserve peace both with God and man; and if that rule and govern our hearts, it will beget and keep a lasting peace there likewise. 2. As a means to attain all these graces, let us set a high price and value on the word of God, and suffer it to dwell in us richly in all wisdom; for it is by the heavenly seed of God's word that those graces are begotten in us. To which let us add, 3. The singing of psalms and other hymns, and spiritual songs, making melody in our hearts unto God. This is the way prescribed for our praising of God here on earth, and it is that which can best fit and prepare us to sing forth his praises for ever in heaven. Finally, in all our actions let us have regard to the honour of our Maker, "that whether we eat or drink, or whatever we do, we may do all to the praise and glory of God through Jesus Christ our Lord." *Dr. Hole.*

The sixth Sunday after the Epiphany[m].

The Collect.

O God, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure[n]; that, when he shall appear again with power and great glory, we may be made like unto him[o] in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth, ever one God, world without end. *Amen.*

1 John iii. 8. John i. 12. Tit. iii. 4. 7. Gal. iv. 4—6. Heb. i. 4.

1 John iii. 3.

1 John iii. 2. Phil. iii. 21. Heb. i. 8. Matt. xxiv. 30.

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil[p].

[l] The true import of the concluding words of this Gospel, and the principal lesson to be drawn from the whole parable, is this: that God hath fixed a day, in which He will judge the world: a day, the proceedings of which shall make a distinction between the righteous and the wicked; a perfect distinction, and such as the condition of this world cannot admit. That the punishment of the damned, intimated by binding and burning the tares, will be irreversible and extreme, such as can leave the good no room for envying, or grudging, the now boasted prosperity of the ungodly. That the distribution of final rewards and punishment is therefore a royalty peculiar to God, which He lets no other into: that the time of that distribution is in a future state: that such a time will in the course of things as certainly come, as in nature a harvest follows a seed time; and that the reason, why it is not yet come, is because matters are not yet ripe for it. So that upon the whole, so long as forbearance can be any way of service, either to the persons on whom it is immediately exercised, or to any others by their influence or example, so long it is continued; but, when these uses cease, and mercy hath done its part, then vengeance shall succeed. The good corn shall be parted from the refuse, and each assigned to a place worthy of it: the one laid up as a valuable treasure in the granary of this heavenly householder; the other cast out as a nuisance, no longer to be endured, and burnt in indignation, as unquenchable as the fire into which it is cast. All which considered, men have reason to be contented with God's own methods, and his own time, and should not throw out rash censures of Providence, nor desire to hasten a justice, that will take care to do itself right. And this shall be done effectually, in its proper season, to the entire satisfaction of every good man, and the eternal confusion of all obstinate and incorrigible sinners: when all mankind shall see abundant reason to join in that celestial song of Moses and the Lamb, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," Rev. xv. 3. *Dean Stanhope.*

[m] *The sixth Sunday after the Epiphany.*] The Collect, Epistle, and Gospel for this day were all added at the last review; till which time, if there happened to be six Sundays after the Epiphany, the Collect, &c. for the fifth Sunday were repeated. *Wheatly.*

The Collect and Epistle for this day remind us of the two great ends of Christ's manifestation in the flesh; namely, that He might destroy the works of the devil, and make us the sons of God. The Gospel warns us against false Christs and false prophets, who come for other and contrary ends; namely, to make us slaves of Satan, and to promote his works. *Dr. Hole.*

[n] — *we may purify ourselves, even as he is pure;*] St. John teaches us, that "every man that hath this hope in him, purifieth himself, even as he is pure," 1 John iii. 3. The Church therefore justly prays, that "we may purify ourselves, even as our Saviour Christ is pure;" that is, may endeavour, as far as our frail nature will allow us, to imitate his purity. *Dr. Bennet.*

[o] — *like unto him*] That is, glorious as He is, as to his human nature now in heaven; though not in the same degree, yet with the same kind of glory. *Dr. Bennet.*

[p] The purpose of this day's Epistle is to teach us, 1. to admire and adore the infinite love and goodness of God in making us his sons, and taking us into so near and dear a relation to Himself. This St. John could not here speak of without ecstasy and amazement: "Behold! what manner of love is this," what unparalleled, what unspeakable, what undeserved love, is this, "that we should be called the sons of God!" And St. Paul elsewhere, like one in a rapture, cries out, "O the height and depth, and length and breadth, of" this "love of God that passeth knowledge," Eph. iii. 18.

2. Let the apprehension hereof beget in us a lively hope of the far greater bliss and happiness that will follow after it; for we cannot now take the full dimensions of this great privilege. At present let us fill our minds with well-grounded hopes, and rest assured of the full and speedy accomplishment of them.

The Gospel. St. Matth. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other[q].

The Sunday called Septuagesima, or the third Sunday before Lent[r].

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we, who are justly pu- Ps. lxxx. 3, 4. Lam. iii. 39.

3. Let this hope teach us to purify ourselves, "even as he is pure," that we may be meet to be received into the undefiled regions; let us endeavour to be like God, that we may be fit to enjoy Him. To attain which, let us,

4. Beware of committing any wilful and deliberate sin, against the light of God's laws, and the dictates of our own conscience; for that will forfeit this high privilege, and make us the children of the devil, and not the sons of God.

Lastly, let us abandon all the works of the devil, which Christ came to destroy, and pray for all those fruits of the Spirit, that He came to plant in our hearts; so shall we that are now sons be made meet partakers of the inheritance of the saints in light. *Dr. Hole.*

[q] From the warning here given against false Christs and false prophets, we may learn to take the good advice here and elsewhere given to us, "not to believe every spirit," but to "beware of false prophets" and "false teachers, many whereof are gone abroad in the world." To prevent the being imposed upon by them, St. John directs, "to try the spirits whether they be of God," 1 John iv. 1: that is, to bring the doctrine and principles of all such pretenders to the test of holy Scripture, the only infallible standard and measure of divine truths. "To the law and to the testimony," saith the prophet Isaiah, "if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. But because all sects quote Scripture for their opinions, and pretend to have the word of God on their side, we must remember, that all persons are not qualified to interpret the word of God; and that, if any take upon them to expound it, without any office, parts, or call thereunto, it is no wonder if they mistake error for truth, and put darkness for light. The apostle St. Peter tells us, that "the unlearned and unstable wrest the Scriptures to their own destruction," 2 Pet. iii. 16. And therefore they are to receive the instructions of those that are appointed to teach them; it is "the priest's lips that preserve knowledge, and the people are to seek the law at his mouth," Mal. ii. 7.

2. From the sad fate of Jerusalem, by the destruction both of the city and temple, we may learn to avoid those provoking sins that occasioned it. The sins of Jerusalem were obstinate impenitence and infidelity, the abuse of God's mercies and a wilful resisting of all the means of reclaiming her; the Jews would take no warning, but resolutely withstood all the methods both of mercy and justice. This was the occasion of their misery, and this will be our fate too, if we walk in the same ways; and "except we repent," and turn from our sins unto God, "we shall all likewise perish."

Lastly, from the signs and certainty of an approaching judgment, let us learn to look and prepare for it; not saying with the wicked servant, "My lord delays his coming," and so neglecting all care and preparation for Him; but let us be always upon our watch lest He come upon us unawares; let us make our accounts ready, that we may be able to yield them up with joy, and not with grief; so shall we avoid the doom of slothful, and receive the reward of good and faithful servants, for the sake of Jesus Christ, our Lord. *Dr. Hole.*

[r] *The Sunday called Septuagesima.*] Among the several reasons given for the names of this and the two following Sundays, the most probable seems to be this: the first Sunday in Lent, being forty days before Easter, was for that reason called Quadragesima Sunday, which in Latin signifies forty; and fifty being the next round number above forty, as sixty is to fifty, and seventy to sixty; therefore the Sunday immediately preceding Quadragesima Sunday, being farther from Easter than that was, was called Quinquagesima (or fifty) Sunday, which is also fifty days inclusive before Easter; and the two foregoing Sundays, being still farther distant, were for the same reason called Sexagesima and Septuagesima (sixty and seventy) Sundays.

2. The observation of these days and the weeks following appear to be as ancient as the times of Gregory the Great. The design of them is to call us back from our Christmas feasting and joy, in order to prepare ourselves for fasting and humiliation, in the approaching time of Lent; from thinking of the manner of Christ's coming into the world, to reflect upon the cause of it, namely, our own sins and miseries; that so, being convinced of the reasonableness of punishing and mortifying ourselves for our sins, we may the more strictly and religiously apply ourselves to those duties when

nished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name: through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Ps. xxv. 7. Ps. cvi. 7, 8. 44, 45.

The Epistle. 1 Cor. ix. 24.

KNOW ye not, that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away[s].

The Gospel. St. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.

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the proper time for them comes. Some of the more devout Christians observed the whole time, from the first of these Sundays to Easter, as a season of humiliation and fasting; though the generality of the people did not begin their fasts till Ash-Wednesday. *Wheatly.*

The Collect for the day beseeches Almighty God favourably to hear the prayers of his people, offered up at these solemn seasons, and likewise mercifully to deliver them from the just punishment of their sins, to be now more particularly confessed and lamented. *Dr. Hole.* The Epistle persuades us to works of penitence and holy mortification after St. Paul's example: and, lest we should shrink from these hardships, it encourages us by proposing the rewards of these religious exercises, namely, a glorious and everlasting crown. The Gospel is much to the same purpose: it tells us that God's vineyard is no place for idle loiterers; all must work that will receive any reward: at the same time it affords comfort and encouragement to those, who have been previously negligent, by assuring them of God's goodness, provided they will exert themselves even now with diligence and sincerity. *Bp. Sparrow, Wheatly.*

[s] To the race and the combat, prescribed in this passage, every man is called. And every man, if the fault be not his own, may prove victorious in it. That expression, of "one obtaining the prize," is not intended by St. Paul to lessen our hopes, but to encourage our labours. It is meant to teach us, that the utmost we are able to do is little enough, that the benefit we aim at will recompense all our pains, and that each person, upon that account, should exert himself as vigorously, and be as careful not to be outdone by any other, as if only the one best in the whole number could win the prize, that all are striving for. Let us then (and God grant we may) put forth our whole strength, fix our minds upon this crown, and be continually pressing forward to it. Let us not suffer our thoughts to be dissipated by impertinence or vanity; by any of the follies or the trifles, which, upon pretence of entertaining, would loosen them, and break their force in this most necessary, as well as most important affair. For we are not so much as at liberty to engage in, or to stand clear of, this race and combat. Were the choice left to us, yet not to come in were to be undone: but that was happily made for us long ago. We set out in this course, and were listed in this service at our baptism, and cannot retract without desertion and apostasy. The greater reason is there, why, having gone so far already, we should by all means disengage ourselves from the weight of our sensual and corrupt affections; mortifying them by the abstinence, and other holy severities, proper for that season of humiliation and fasting, to which this portion of Scripture is so wisely propounded by our admirable Church, as a seasonable preparation. And, lastly, let not any of us presume to think those remedies a dispensation below us, to which St. Paul himself did not disdain to have recourse. For if he, who was "caught up into" the third heaven, favoured with extraordinary visions and revelations, above the power of human tongue to utter, entrusted with the conversion of so many nations, and indefatigably laborious in that ministry; if he, notwithstanding all these virtues and advantages, found it necessary to "keep under his body," and "bring it into subjection;" ver. 27; if he saw reason to fear, that otherwise he, "after having preached to others, should himself be a cast-away;" what care can be too great for us, whose attainments and zeal are so much less? How can we answer it to God, or to our souls, if we so far forget our own sinfulness and frailty, as not readily to submit to every method of forwarding us in the race that is set before us, and make not a diligent and thankful use of every advantage and defence, in this war of the spirit against the flesh? for sure we ought to esteem it a most happy thing, if, by all possible means, we can at last arrive to that unspeakable blessing, of having "our whole spirit, and soul, and body, preserved blameless unto the coming of our Lord Jesus Christ," 1 Thess. v. 23, and be in that great day "mercifully delivered by his goodness." Collect for the day. Which he of his infinite mercy grant we may; to whom be glory and honour, for ever and ever. *Dean Stanhope.*

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a peny. But when the first came, they supposed that they should have received more; and they likewise received every man a peny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a peny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen [t].

The Sunday called Sexagesima[u], *or the second Sunday before Lent.*

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that Ps. cxli. 8;

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[t] The design of our excellent Church, in recommending this portion of Scripture to our thoughts at this time, will be best answered probably by the following observations:—

1. We are upon this occasion more especially obliged to take notice of the kindness of this householder in calling these labourers. Thus does our heavenly Householder. He appoints and calls us to our duty, He frequently repeats that call, and does not cast us off at our first refusal: nay, He does more than any master upon earth can do, for He prepares our hearts to hearken to his calls; He strengthens and assists us in the duty we are called to; He rewards us according to our good dispositions, and graciously considers what opportunities we had, and what use we would have made of more, if we had had more. It is by Him that we begin, go on, and persevere as we ought; and, when He calls us to receive our wages, He pays us for the work, which without Him we could never have done: a work which cannot deserve, but yet which is a necessary condition of, our reward. And herein are manifested the freedom of his grace, and the greatness of his bounty; not in bringing men to heaven without good works, but in doing it for such works as Himself impowers them to discharge.

2. We shall do well to observe how the command here runs, "Go ye into the vineyard;" that is, to labour there. And, as in a vineyard there is a great variety of employment, so it is here likewise. Now a man then, and then only, labours as he ought, when He diligently and conscientiously discharges the duties of his own station. When he considers the post, and the several relations Providence hath placed him in; and, whether he be magistrate or private subject, priest or parishioner, parent or child, master or servant, rich or poor, trader or labouring man, studies the part belonging to him, takes care to answer all expectations from his character, and honestly follows his particular business and calling; this then is truly and properly to work in God's vineyard, to do our duty to Him and to our neighbour. The state of a Christian consequently is not a state of idleness and ease. This state is that vineyard, which we are already entered into. We were so at our baptism, and it is too late to think of retracting, unless we resolve to give up all our hopes, and are content to forfeit all our pretensions to our wages.

3. The instance of the murmuring labourers should teach us humility and charity: not to be puffed up with a vain opinion of our own deserts; not to undervalue those of our brethren; to receive our recompense thankfully, as the full that does, as more indeed than strictly can, belong to us; and to rejoice in the happiness of others, as no diminution, but an increase rather, to our own.

4. Let us be sure to make a right use of the encouragement given here to these labourers at the "eleventh hour;" which must be done, not by rendering it an argument for presumption, to soothe us up in impenitence or sloth, as if God were bound to receive us at what time and upon what terms we please. This is extremely to pervert the text, which tells us indeed, that call was the last; but it does not tell us that they, who refused his former calls, were called again and again. If this be done, it is grace and favour, not justice and debt. But we, who live under the ministry of the Gospel, have his calls daily sounded in our ears, and, if we continue obstinately deaf, cannot be sure that our last call is not already over. The true benefit then arising from hence, is to all such as have had the unhappiness to lie long in sin and ignorance, that God will accept and reward them, though they come late into the vineyard, provided they then apply themselves heartily to their Master's business, and work faithfully to the uttermost of their power. He makes gracious allowances for hindrances and infirmities; but then He expects that we should be sensible of them too; that we should lament, and strive against them, and do the best we can. Let us remember that the longer it is before we begin, the less day we have to work in, and therefore make the more haste to be ready for the evening, which draws on apace, when an account of what we have done shall be taken, and our wages awarded accordingly. This is the true intent of the parable, in that part of it; so well does the Gospel fall in with the Epistle of this day; and both together so very well agree to fit us for the approaching time of mortification, designed to awaken the sluggish, to quicken the loitering, and set forward every labourer in this spiritual vineyard. And, oh! that we all may receive instructions from hence, and be wise; understand our advantages, and the goodness of our Maker; consider our latter end, the approach of that night, which must end in day eternal; the happiness of that approach to all diligent and faithful labourers, but the terror and dismal consequences of it to every slothful and unprofitable servant. To say all in a word; let us "work the works of him that sent us" into this vine-

xxxii. 10; cxxv. 1. 2 Sam. iv. 9.

by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not[x].

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed; and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and

yard, while it "is day, before that time come, wherein no man can work!" *Dean Stanhope.*

[u] *The Sunday called Sexagesima.*] This Collect, like the preceding, is suitable to the season. The Epistle again propounds the example of St. Paul, who was eminent for works of mortification and religious exercises. The Gospel in another parable admonishes us to be careful and circumspect in the performance of our duty; since a large proportion of those, who hear the word, lose it, after they have received it, for want of due care and diligence, and do not bring forth fruit to perfection. *Bp. Sparrow, Wheatly.*

[x] The profit, fit for us to make of this passage, is as follows:—

1. The description given here of false teachers should be a warning to all Christians against listening to them; and a seasonable admonition to suspect and beware of such, as make it their business to infuse into men jealousies and evil surmises against their lawful pastors: a method, than which there cannot be a surer sign, that they, who have recourse to it, do therefore draw off our people, because thereout they suck no small advantage.

2. The instance now before us shews, how far we ought to be from reckoning what we endure for God's cause (when it is really God's cause) matter of sorrow or shame to us. St. Paul was, in comparison of the rest of the apostles, a labourer called in at the eleventh hour; and he thought, as he taught the Philippians to esteem it, a particular grace, that it was given him, "not only to believe in Jesus, but to suffer for his name." The fervency of his charity and zeal made up what was wanting in point of time; and we (especially those among us, that are ministers of the Gospel) never make a more just computation of our services, than when we reckon them by the hardships and self-denials we are content to undergo, for the good of our own souls, or those of our Christian brethren.

3. When St. Paul, to all his other sufferings, adds the care of all the churches, and the zealous compassion over them that failed, or were afflicted in them; this shews the abundance of his, and instructs us what ought to be the measure of our, charity. We are not to neglect, or think ourselves excused from a tender concern for the afflictions or dangers of our brethren, upon the account of any sufferings of our own. Be our other circumstances what they will, yet still we are members of Christ's body; and, while that relation continues, all the duties resulting from it must do so too.

4. The methods used for exercising St. Paul's patience and virtue teach us plainly, that the way, in which God would be served by Christians, but especially by his ministers, is that of constancy, and indefatigable diligence, and diffusive charity. And thus the apostle, as in the last, so again in this Lord's day's service, does, by his own example, encourage and prepare us for the discipline of the season drawing on. One great design whereof is, to break the softness of a nature too indulgent to flesh and blood, and to inure us to "endure hardness like good soldiers of Jesus Christ." In which warfare, the less we spare our own persons, the more we may depend upon his protection and support in the conflict, and the brighter trophies we shall raise to his glory, the honour of religion, and the unspeakable advantage of our souls and bodies both, in that day of triumph and joy: which God grant us all a part in, for our dear Redeemer's sake. Amen. *Dean Stanhope.*

choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe, and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience[y].

The Sunday called Quinquagesima[z]*, or the next Sunday before Lent.*

The Collect.

O Lord, who hast taught us that all our doings without charity

[y] Scarce any passage, in the whole course of the year, is more worthy our serious consideration, than that which our excellent Church hath wisely appointed to be read for the Gospel of this day. That heathens and Jews, professed infidels and enemies to Christianity; that they, who want opportunities of knowing their duty, and would gladly use them if they could: that others, who live within the pale of Christ's flock, and have opportunities, but will not use them when they may; that these several sorts of people, I say, should continue unfruitful, is nothing strange. But that many who have them, and do use them, nay, and use them gladly too; that they, who "come" to the public assemblies for religious worship, as "God's people cometh," and "sit before his" prophets, "as God's people sitteth," and attend to the preacher with eagerness and a sensible delight; that these, after all, should prove barren and unprofitable, is matter to be sure of great grief, and must be allowed to carry somewhat of difficulty and of wonder in it. And yet that so it is; that the ministers of Christ often sow where they never reap, but lose the desired effects of their pious intentions and most zealous endeavours; our blessed Saviour acquaints us in this Scripture, and our own daily experience does but too visibly confirm the truth of it. So that it concerns every Christian diligently to examine into the causes of such lamentable disappointments; which, that we may know and effectually prevent, our Lord hath laid them down at large in the parable and application now before us.

A careful attention to the parable will shew, what temper is required to bring forth fruit, and how it comes to pass, that this is seldom done: that the seed and the sower are blameless, and all the defects in the ground itself. The Gospel sets both our duty, and our danger, before our eyes. These it is the minister's part to urge. He must apply Himself with all his might to persuade, to convince, to awaken, as occasion serves. But all this our Master did in the utmost perfection, and yet even He often sowed without any fruit. And, the truth is, what can we do? We can recommend religion to men's consideration, and we ought to do it as powerfully as may be. But, after all we have said, or can say, it will lie in their own breasts, whether they will consider or not. And they who do not, are hearers "by the wayside." We may tell our people, how loose the world should sit about them: that a good life should be their main concern; that they must learn and practise their duty, all prejudice and interest apart: but it is not in our power to disentangle their hearts, and root out their prejudices; and, till this be done, they "are seed among thorns." So, lastly, we can excite to patience, but we cannot inspire it; and they who faint, and fall off, are "stony ground." Consequently, when the preacher hath done all he can do, and all he ought to do, still the efficacy and success of his instructions will depend upon the hearers themselves. Inadvertency, and worldly-mindedness, and impatience, are obstructions of every one's making, and therefore they must be of every one's removing too. And, where they are not taken out of the way, our barrenness, and the whole guilt of it, can rest no where but upon ourselves.

It must not indeed be forgotten, but much of this depends upon the divine assistance; and that there are certain conditions, indicated by the parable, by which we may be sure of that, to strengthen and to prosper our endeavours. Let us but add to these our hearty prayers, and the work will certainly be done; and therefore, "that it may please thee to give all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit: *We beseech thee to hear us, good Lord!* *Dean Stanhope.*

[z] *The Sunday called Quinquagesima.*] The services of the two preceding Sundays have persuaded us to the exercises of Lent ensuing; but, because all "bodily exercise" without charity "profiteth" little or nothing, therefore the Church in this day's Epistle, from which the Collect is taken, recommends charity to us, as a necessary ingredient in all the acts of religion: and shews us moreover in the latter part of the Gospel, how we are to perform our several duties; commending to us by the example of the blind beggar's faith in Christ, and advising us to continue instant in our prayers, and not to despair of the acceptance of them, because we are not immediately heard, but to cry so much the more, "Jesus, thou Son of David, have mercy on us." Thus the two together recommend to us faith and charity, or faith which worketh by love. *Bp. Sparrow, Wheatly.* At the same time the former part of the Gospel greatly contributes to the purpose of our present devotions, by putting us in mind of our blessed Re-

1 Cor. xiii. 1—3. Acts x. 45. 2 Tim. i. 7. Rom. xv. 5. Gal. v. 22. 1 Cor. xii. 31. Eph. iv. 3. Col. iii. 14. 1 John iii. 14. James ii. 26. 1 Tim. v. 6.

are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity [a].

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain

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deemer's sufferings and death; and thus setting before our eyes the noblest and most perfect pattern of the grace of charity recommended in the Epistle. The history and circumstances of our Lord's passion are reserved to a farther occasion: the warning of it given to his disciples is chosen as more seasonable at this time. *Dean Stanhope.*

[a] Well were it upon every preparation to our great feast of love at the Lord's table, if the apostle's description in this passage were laid open, and made the standard of our enquiry, upon the article of charity. The use of such a method would be of infinite use, in order to understand and amend ourselves: that so we may not live on, under a fatal deceit, and falsely imagine we are something when in truth we are nothing. For nothing we are, and no better, if we have not charity: and charity we have not, if we have not these marks to shew for it. The necessity of this virtue is so generally allowed, that all men flatter themselves with an opinion of possessing it. Insomuch that it is a very uncommon thing, to meet with any one, that would of his own accord confess the want of charity. And yet its nature is so little understood, or so little considered, that few, I doubt, are to be found, who truly have it. If we value our attainments in religious knowledge, if our liberality to the poor, if our readiness to die for the truth, (and yet how many are there able to go thus far?) this Scripture declares, they are of no value without charity; and that none of these is it. It affirms, that neither the peevish, nor the doer of no good, nor the livers to themselves, nor the envious, nor the ambitious, nor the self-conceited, nor the insolent and haughty, nor the selfish and narrow-spirited, nor the furiously angry, nor the evil surmisers, nor the severe censurers, nor the delighters in scandal, nor the spreaders of it, nor the rash believers of it when they hear it, are any of them charitable. Consequently, what degree of religion soever these people pretend to, it shall profit them nothing. And, if so, what a dreadful case are inconceivable numbers in, who think all safe and well with them? How ought this to awaken us? How to quicken our care, in searching, and discovering, and avoiding a secret danger, which some of us perhaps never dreamt of till this moment? How seasonably does our Church place this Epistle in the front of Lent, to prevent men's deluding their souls with the severities of that holy season? Those, though ever so pompous and austere, would not avail, when destitute of this comprehensive grace, this indispensable condition of salvation. How wisely hath she instructed us, how zealously ought we to pray, and never leave off wrestling with God, till our prayer be granted; "That he would send his Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues;" lest, living "without this," we be at last "counted dead before him?" Hear

blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God [b].

The first Day of Lent [c], *commonly called Ash-Wednesday* [d].

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive Ps. cxv. 9.

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us, O Lord, and whatever thou deniest us, deny us not this one thing needful for us, for Jesus Christ's sake. Amen. *Dean Stanhope.*

[b] From the miracle recorded in the latter part of this Gospel we may learn the readiness of Christ to hear the prayers of the afflicted, and the usefulness of having recourse to God by earnest and importunate prayer, uttered in faith, nothing wavering. For as our Saviour said to the blind man, "Thy faith hath saved thee;" so we must have faith and confidence in God if we hope to be heard and to succeed in our petitions. Also from the blind man's praising and glorifying God upon the recovery of his sight, we learn to give praise and thanks unto Him for all the mercies we receive; they all proceed from his bounty, and therefore ought to be owned and received with thankful hearts. *Dr. Hole.*

With respect to the warning given by our Lord to his disciples in the former part of the Gospel, it may be observed, that, whether we reflect upon the danger these disciples were in, of being oppressed with an affliction so sensible as the death of their Master, and the insults and malice of his and their enemies: this warning was exceeding seasonable and kind, to prepare them for, and sustain them under, so heavy a burden. Or, whether we regard the epidemick error, concerning the Messiah's first appearance and kingdom; these were contrived to rectify their mistakes about this matter. Or, whether we consider the scandal taken at a crucified Lord; it was fit to shew, that his death was voluntary, and so a demonstration of infinite goodness and love: fit, to signify, by its agreement with the prophecies, that this design, and all the strokes of it, were ordered by a wiser head than ours, even the counsel and appointment of God Himself: fit, to represent the shame of our Lord's crucifixion abundantly recompensed by the glories of his resurrection: fit, lastly, to take all possible care of those, to whom so weighty a truth was committed, and upon whose testimony the success of the Christian religion would in great measure depend.

The same warning may bring considerable benefit to every Christian, careful to improve it as he ought, and may do. If he use it as an occasion to silence all impious cavils and scruples, raised by his own curiosity, or suggested by the profaneness of others, to the disparagement of the Christian institution: if he learn hence to value, to admire, this most wise and glorious dispensation, and to adore the condescension and goodness of a suffering Saviour, who was content to undergo so much for wretches so unworthy; if the sight and sense of his indignities and wrongs dispose us to patience and meekness under our own; and, if the consideration of all the insolence and barbarity, all the shame and pain the blessed Jesus underwent, stir us up to an holy indignation and revenge upon our sins, the cause that He was thus exposed, affronted, misused; the traitors, that with such exquisite torture scourged, and nailed, and crucified the body; and with anguish inconceivable, pierced the afflicted soul of the Son of God: if this, I say, provoke our zeal, without remorse, to execute the duties of the approaching season; that is, by abstinence, and mortification, and true repentance, to subdue and kill the old man, and utterly to abolish the whole body of sin: thus shall we now be partakers of his death, thus shall we also be partakers of his resurrection. Amen. *Dean Stanhope.*

The Tuesday after Quinquagesima Sunday is generally called Shrove-Tuesday; a name given it from the old Saxon words "Shrive, Shrift," or "Shrove," which in that language signifies to "confess;" it being a constant custom amongst the Roman Catholicks to confess their sins on that day, in order to receive the blessed Sacrament, and thereby qualify themselves for a more religious observation of the holy time of Lent immediately ensuing. But this in process of time was turned into a custom of invitations, and their taking leave of flesh and other dainties; and afterwards, by degrees, into sports and merriments, which still in that Church make up the whole business of the Carnival. *Wheatly.*

And within these few years, in many parts of England, its anniversary was distinguished by riot and drunkenness, by bull-baiting, cock-fighting, and such other diversions as were calculated to promote cruelty, inhumanity, and every thing the most opposite to the virtues which it was the intention of the Church to teach and encourage. *Shepherd.*

[c] *The first day of Lent,*] From the very first ages of Christianity, it was customary for the Christians to set apart some time for mortification and self-denial, to prepare themselves for the feast of Easter. Irenæus, who lived but ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John, has happened to let us know, though incidentally, that, as it was observed in his time, so it was in that of his predecessors.

The Christian Lent probably took its rise from the Jewish preparation for their yearly expiation. The Jews began their solemn humiliation forty days before the expiation. Wherefore the primitive Christians, following their example, set up this fast at the beginning of Christianity, as a proper preparative for the

Wisd. xi. 23, 24. Ezek. xviii. 30. Exod. xxxiv. 7. Ps. li. 10, 17. 2 Cor. vii. 10. Rom. vii. 24. 2 Cor. i. 3. Joel ii. 12, 13. Luke xxiv. 46, 47. Jer. xxxi. 34.

the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent after the Collect appointed for the Day.*

commemoration of the great expiation of the sins of the whole world. *Wheatly.*

The number of forty days seems to have been fixed in imitation of Moses and Elias in the Old Testament; but principally in imitation of our Saviour's fast in the New Testament, "That," as St. Augustine says, "we might, as far as we are able, conform to Christ's practice, and suffer with Him here, that we may reign with Him hereafter." *Bp. Sparrow.*

It receives its name from the time of the year wherein it is observed; "Lent," in the old Saxon language, signifying "Spring," being now used to signify this Spring fast, which always begins so that it may end at Easter; to remind us of our Saviour's sufferings, which ended at his resurrection. *Wheatly.*

In this hallowed season the Church, by the voice of all her holy services, calleth the world to repentance, from the rising of the sun to the going down thereof. And, if ever there was an institution calculated to promote the glory of God, by forwarding the salvation of man, it is this appointment of a certain set time for all persons to consider their ways, to break off their sins, and to return from whence they have fallen through the infirmities of the flesh and the prevalence of temptation. For though most certain it is, that sorrow should be the constant attendant upon sin, and daily transgressions call for daily penitence; yet fatal experience convinces us of another truth, no less certain, that in a body so frail, and a world so corrupt, cares and pleasures soon oppress the heart, and insensibility brings on the slumbers of listlessness and negligence as to its spiritual concerns, which, unless dissipated and dispersed by frequently repeated admonitions, will at length seal it up in the deep sleep of final impenitence.

It was wisely foreseen, that, should the sinner be permitted to reserve to himself the choice of a "convenient season" wherein to turn from sin to righteousness, that "convenient season" would never come; and the specious plea of keeping every day holy alike would often be found to cover a design of keeping none holy at all. It seemed good therefore to the Church to fix a stated time, in which men might enter upon the great work of their repentance. And what time could have been selected with greater propriety than this "Lenten," or spring season, when universal nature, awakening from her wintry sleep, and coming out of a state of deformity, and a course of penance, imposed for the transgression of man, her Lord and Master, is about to rise from the dead; and, putting on her garments of glory and beauty, to give us a kind of prelude to the renovation of all things? So that the whole creation most harmoniously accompanieth the voice of the Church, as that sweetly accordeth to the call of the apostle, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." *Bp. Horne.*

The Church appoints, that all Christians whatsoever should receive the holy communion at Easter, and therefore appoints this time before, to prepare themselves by fasting and prayer; thus judging themselves, that they might not be judged of the Lord. And this is after God's own pattern, who commanded the Israelites to afflict themselves, and eat bitter herbs, before they should eat the Paschal-Lamb. All churches therefore agreed, that Lent should end in Easter, though some difference there was when it should begin. *Bp. Sparrow.*

[d] — *commonly called Ash-Wednesday.*] The Church begins her Lent this day to supply the Sundays in Lent; upon which it was not the Church's custom to fast, Sundays being high festivals in memory of our Saviour's joyful resurrection. Now if you take out of the six weeks of Lent, six Sundays, there will remain but thirty-six fasting days; to which, these four of this week being added, make the just number of forty.

This was anciently called "the head of Lent," and was a day of extraordinary humiliation. Upon this day were ashes sprinkled upon their heads, to mind them of their mortality, and also to mind them what they had deserved to be; namely, burnt to ashes. Hence was it called "Ash-Wednesday:" and upon this day they were wont to clothe themselves in sackcloth. These rites are mentioned, Isa. lviii. 5, as the usual rites of penitents. This was common to all penitents: but "notorious sinners were this day put to open penance; which godly discipline," says our Church, in her office of Commination, "it is much to be wished might be restored again." *Bp. Sparrow.* But till it can be restored, she endeavours to supply the want, by adding to her ordinary service a very proper and suitable office, called "the Commination." *Wheatly.*

In the ordinary Morning and Evening Service, instead of the Psalms for the day, are appointed six of David's penitential Psalms, (the seventh being used in the office of Commination,) concerning which we need only observe, that they are the very forms wherein that royal prophet expressed his repentance, and were all composed by him in times of affliction, and contain supplications and prayers to be delivered from all temporal and spiritual enemies; and have, for this reason, been very much esteemed in the Church in all ages, and were always thought proper to be used in times of humiliation and repentance. *Wheatly.*

There is no selection of proper Lessons for this day. The omission has been noticed; but it cannot be satisfactorily accounted for. We must be content to attribute it, either to oversight, or to some other accident or mistake. *Shepherd.*

The Collect is a prayer for contrition and newness of heart. Agreeably to which both the portion of Scripture for the Epistle, and the Gospel, caution us to be very careful, that, whilst we exhibit the outward signs of sorrow, we be not void of true inward penitence. *Wheatly.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your hearts and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent,

and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God[e]?

The Gospel. St. Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also[f]!

The first Sunday in Lent[g].

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Matt. iv. 1, 2.
Give us grace to use such absti-

[e] In explanation of this passage from the Prophet Joel it may be useful to remark, that the Scripture takes notice of private and publick fasts. The one of our own, the other of our governors' appointment. Those humiliations for personal, these for national, calamities and guilt. Of the publick, the Prophet Joel speaks in the Epistle; of the private, our Saviour, in the Gospel for this day. Hence is the seeming difference reconciled, between the solemnity and pomp required by the prophet, and the secrecy enjoined by our Lord. In the publick we are to be spurs and examples to others, and therefore our zeal here, if sincere, will be solemn. For the private, matters are here transacted between God and our own consciences; and when our whole concern should be to recommend ourselves to Him, from whom nothing can be concealed; to affect pomp and solemnity then, is to confess we have some indirect views, and proclaims our zeal to be tricking and insincere. In a word, by the publick, we are prescribed to; so that the testifying our obedience by visible acts there, is no more than our duty. By the private we prescribe to ourselves, and should take heed here of gratifying that most dangerous of all temptations, the pharisaical vanity of voluntary mortification and uncommon merit. *Dean Stanhope.*

[f] In this Gospel our Saviour instructs us in the right manner of fasting. 1. Negatively: "when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces, &c.:" where He condemns all hypocritical and mere formal fasting, particularly that of the Pharisees, which they assumed, to shew the seeming strictness and austerity of their religion. 2. He speaks positively of the proper way, "But thou, when thou fastest, anoint thy head, &c." Anointing the head and washing the face were looked upon by the Jews as tokens of joy, and were therefore used at feasts and festivals, but not at fasts, or times of mourning: the Pharisees therefore were strict observers of these outward ceremonies, for they would neither anoint nor wash, that people might see and know when they fasted; though at the same time they had no regard to the inward humiliation of the heart; for which reason our Saviour checked their hypocrisy, and advised his followers not to affect any such outward show and ostentation, but in their fasting to appear in their ordinary guise, that they might not appear to men to fast, but to God only; so that the great lesson here taught us is sincerity; that in this and all other religious duties, we endeavour not so much to recommend ourselves unto men by any outward shows of sadness, as to approve ourselves unto God by the inward sorrow and humility of heart. *Dr. Hole.*

As to the particular religious exercise mentioned here, there is little necessity to dwell on the precept concerning it, for there are scarce any in these times and in this country who seem disposed to make a *show* of fasting, or to be ambitious of acquiring a reputation for that kind of religious discipline: on the contrary, it is by great numbers entirely laid aside, and too frequently treated with derision and contempt. Yet from this very passage we may learn, that it ought to be considered in a much more serious light: for although our Saviour did not command his disciples to fast while He was with them, yet He Himself fasted for forty days. He here plainly supposes that his disciples did sometimes fast: and gives them directions how to perform that duty in a manner acceptable to God. And it appears also, that if they did so perform it, if they fasted without any ostentation or parade, with a design not to catch the applause of men, but to approve themselves to God, He assured them, "they should have their reward." *Bp. Portens.*

[g] *The first Sunday in Lent.*] The Epistle exhorts to patience in afflictions. The Gospel reads to us Christ's victory over temptations, to keep us from despair of conquest, that we should be of good cheer and heart, since He our Captain "hath overcome the world," John xvi. 33. The Collect for the day is another of those Collects, wherein the Church directs her petitions to Christ, thereby manifesting her belief, that He is the true Son of God; for she prays to none but God. In praying to Him therefore, she professes to believe

1 Cor. ix. 27. Gal. v. 17. 24. Eph. iv. 24.

nence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things[h].

The Gospel. St. Matth. iv. 1.

THEN was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then Jesus saith unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the

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Him to be God, as it is in the close of the Collect; and this in opposition to the tempter, Satan, and all his adherents, who are still tempting Christ in his members, to misbelief in that article. *Bp. Sparrow.*

[h] We are taught by the Epistle for this day not to receive the Gospel, which is the grace of God, in vain, but to answer the end, that we may obtain the reward of it. Hence we are bid to "walk worthy of the vocation wherewith we are called," that we may not bring dishonour upon our holy profession, and elsewhere, to walk "as becometh the Gospel of Christ," otherwise we shall only bear the name of Christ, to expose and disparage it, which will be not only to receive the grace of God in vain, but to very bad purpose; for if we thus abuse and turn the grace of God into wantonness, we shall turn his favour into fury; and the Gospel of grace, instead of advancing our happiness, will but aggravate our condemnation. 2. From what is here said, we learn, that as God hath his "accepted" times and seasons; when, as He will be heard and ready to succour us; so it will be our duty and wisdom to embrace and lay hold of them. The wise man tells us of some, who have prizes put into their hands, and yet have no hearts to make use of them; whom he therefore styles fools, that afterward, when it is too late, repent of their folly. Our Saviour wept over Jerusalem, and bewailed their folly, for letting slip the time of mercy, and thereby bringing upon themselves inevitable destruction, saying, "Oh that thou hadst known in this thy day, the things that belong unto thy peace! but now are they hid from thine eyes!" Our apostle here tells us, "that the days of the Gospel are the accepted time, and that now is the day of salvation:" which we are therefore to close with and improve to the best advantage; for if we neglect or let it slip, we shall have cause to lament, but must never hope to repair our folly. Lastly, we may learn from hence, patience and perseverance in well-doing, notwithstanding all the difficulties and discouragements we may meet with in it. We see the apostles went through many afflictions and tribulations, without weariness or fainting under them: they still kept on in the way of their duty, and carried an indifferent and equal mind in all the good or bad fortune that befel them; they went through "honour and dishonour, good report and evil report," without being elevated by the one, or depressed by the other. Let us imitate their noble examples by holding out to the end; and then, by following

devil leaveth him, and behold, angels came and ministered unto him[i].

The second Sunday in Lent[k].

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

2 Cor. iii. 5; xii. 9.

1 Thess. v. 23. 1 Pet. i. 5.

Mark vii. 21. Ps. xix. 14.

The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit[l].

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them in the ways of grace here, we shall ere long follow them to glory, which God grant, for the sake of Jesus Christ. *Dr. Hole.*

[i] One great design of our Lord's temptation seems to have been the encouragement of all good Christians, under the like circumstances. This is the account given of it by St. Paul, "In that he himself hath suffered, being tempted, he is able to succour them that are tempted," Heb. ii. 18. This is the Captain of our salvation, who came to fight our battles; and fit it was, that He should first engage, and try the utmost strength of the enemy of souls: but as He fought, so did He conquer likewise, not for Himself, but for those whose duty it is to fight under Him. And what can be more effectual to animate such, in all their spiritual encounters, than the contemplation of their victorious Leader, thus giving them a sensible proof, that their adversary, fierce and subtle, great and powerful though he be, is not invincible; and conducting them against a foe, already routed shamefully, and forced to quit the field?

2. Another excellent design, for which our Saviour was tempted, is, hereby to convince us of his compassion and readiness to help us. This also is the apostle's inference, "We have not a high-priest, that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Hab. iv. 15.

3. Another very useful design, served by our Lord's being tempted, is that of instructing us, that not any, even the best and most exalted degree of virtue, sets men above temptation. It is true, what Jesus suffered of this kind was an instance of choice and voluntary condescension; but so was his taking that human nature, which alone could render him capable of suffering it. With us the matter is far otherwise. As we are altogether passive in receiving this nature; so must we be content with the difficulties, to which the condition of it exposes us of course. And such, to be sure, are temptations. And with these two we have reason to be very well contented, because, though they be occasions of vice, yet they are also exercises of virtue; and, as they may become instrumental to our punishment and misery, so they may to our happiness and reward.

4. If in our temptations we follow the example here set us, we may then apply to ourselves the comforts, that followed our Lord's temptation: "Then the devil leaveth him, and behold, angels came and ministered unto him." This we are told should not fail to be our case too: that if we "resist the devil, he will flee from us;" and if we "draw nigh to God, he will draw nigh to us," James iv. 7, 8. He will, by those "ministering spirits," which are "sent forth to minister unto them who shall be heirs of salvation," Heb. i. 14, protect and guard us from future dangers. He will relieve those wants, by a better and more effectual way, for the supply whereof we would not submit to any lawful courses; reward our better choice with the inexpressibly sweet satisfactions of a good conscience; a peace and joy, which the world and all its pleasures cannot give, which all its afflictions cannot take away; and, at last, through these triumphs begun upon earth, will conduct us to that yet more perfect blessedness, which shall abundantly recompense our toils and sufferings, and crown our constancy with glory immortal in heaven. *Dean Stanhope.*

[k] *The second Sunday in Lent.*] The Epistle persuades to temperance and abstinence from all uncleanness: the Gospel tells us how we may subdue our spiritual enemy, assaulting us through the medium of our lusts and appetites; namely, by stedfast faith, and fervent and importunate prayer: which instruction the Church applies to practice in the Collect of the day. *Bp. Sparrow, Dean Stanhope.*

[l] The apostle's discourse in this place is wholly employed upon the sins of uncleanness: concerning which it is difficult to enlarge, and it may be sufficient therefore to remark, that the "sanctification," required by the apostle, is a virtue extending to mind and body both; and comprehends the prohibition not only of every species of actual uncleanness, but of obscene language, lascivious looks, impure thoughts, immodest behaviour, in short of every thing which has a tendency that way. The less capable this subject is of being conveniently treated by our teachers, the more minute and exact it becomes private persons to be in the examination of their own consciences concerning it. Especially since the apostle hath here used such pressing motives, by saying, that our "sanctification" is the

The Gospel. St. Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour[m].

The third Sunday in Lent[n].

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

Ps. cxlv. 19.

Ps. lxxiv. 11. Isa. xli. 10. Ps. cxxxviii. 7.

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornica-

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commandment of the Lord Jesus and "the will of God;" that the contrary affections are the scandal of the "Gentiles who know not God;" that Christians are "called, not unto uncleanness, but unto holiness;" and that any of these, who behave themselves unsuitably to that call, draw down vengeance upon their own head, and "despise God, and the Holy Spirit he hath given us." The sum of all which passages may be reduced to this, that sins of uncleanness in particular are a high provocation to Almighty God; that they forfeit the privilege, and defeat the ends of our Christian profession; and reflect upon it the greatest scandal and dishonour. To the casting out of this unclean spirit prayer must contribute. And therefore nothing could be more accommodated to the subject of this Epistle, than the Collect by which it is introduced. *Dean Stanhope.*

[m] The duty of prayer appears, as from other considerations, so from the necessity of our applying to God for some graces out of our own power. Such in particular is that purity, so earnestly recommended in the epistle for the day. But, in regard, it does not always happen, that our petitions are granted so soon, either as we make them, or as we expect a return to them, nothing could be more proper and methodical than for the Church on this occasion, to encourage our importunity and continuance in prayer. Nothing could more encourage this than so successful an instance of it, as the miracle related in the Gospel now before us. *Dean Stanhope.*

1. The compellation, with which this woman addresses herself to Christ, is a forcible argument of her faith; "O Lord, thou Son of David." What proselyte, what disciple, could have said more? In this confession of the Syrophœnician we have an abstract of divinity. What can we Christians confess more, than the deity, and the humanity, and the Messiahship, of our glorious Saviour? his deity, as Lord; his humanity, as a Son; his Messiahship, as the Son of David? *Bp. Hall.*

2. From our Saviour's answering this woman of Canaan "not a word," and shewing little or no regard to her first suit, we may learn not to be discouraged, if our prayers are not always presently answered. He would not grant her request immediately, because He chose to try her faith, and to heighten her importunity. God Almighty hath many very wise and weighty reasons for denying or delaying the grant of our petitions: and if we look into ourselves, when our petitions are not granted, we shall probably find that the cause is to be found in the want of some qualification on our part.

3. From our Saviour's granting her request at last, we may learn the efficacy and sure success of fervent and persevering prayer. "The effectual fervent prayer of the righteous (saith St. James) availeth much," James v. 16; it conquers all difficulties and surmounts all opposition. But then it must be accompanied with faith, and a firm persuasion of the power and goodness of Him whom we address; so St. James adds, "Let him ask in faith, nothing wavering; for he that wavers is like a wave of the sea driven with the wind and tossed: let not that man think that he shall receive any thing at the hands of God," James i. 6. A double-minded man is unstable in all his ways, and consequently unsuccessful in all his petitions. If then we would obtain our requests, we must, with this woman of Canaan, "continue instant in prayer, watching thereunto with all perseverance." We must never give out through weariness, nor cease asking till we receive, and be daily lifting pure hearts and hands without wrath and doubting; and then we shall not, in God's due time, miss of an answer, nor want what is convenient to us. *Dr. Hole.*

[n] *The third Sunday in Lent.*] The Collect beseeches Almighty God for favour and protection. To which end the Epistle exhorts us to pursue the things that are good, and then we shall be protected from all evil: according to that saying of St. Peter, "Who is he that will harm you, if ye be followers of that which is good?" The Gospel recommends perseverance in well-doing, and shews the danger of relapsing: "for the end of that man is worse than the beginning." *Dr. Hole, Bp. Sparrow.*

tion, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish-talking, nor jesting, which are not convenient: but rather giving of thanks: for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them: for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness, and righteousness, and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light[o].

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And

[o] From the Epistle of this day the duties which arise are these: 1. That we henceforth become, if we are not already, "followers of God, as dear children," and especially in the divine grace of love, of which He hath set us the most noble and most unparalleled pattern. 2. That we forsake all things that are offensive and displeasing to Him; especially all uncleanness, and the other works of darkness, which are made manifest and reproved by the light. 3. That we henceforth "walk as children of the light," doing and delighting only in things that can bear it; that the light of the Gospel, which was given us for our salvation, prove not at last our greater condemnation. 4. That we awake out of that lethargy or sleep, which sin and security hath lulled too many into; that we be not deluded by dreams or imposed upon by the false shews and appearances of this world, but open our eyes in time to see and seek for better things. Lastly, that we rise from the death of sin, to a life of righteousness, and that will bring us ere long to life everlasting. To which God of his infinite mercy bring us all for our Lord Jesus Christ's sake. Amen. *Dr. Hole.*

If the state of the sinner, or the man of the world, be, as the Scripture saith it is, one of darkness, insensibility, and delusion; and if such a state be not thought preferable to one of light, and sense, and substantial reality; let no man be disobedient to the voice of the Church, which, through the course of this penitential season, incessantly addresseth every one of her children, "Behold, now is the accepted time; behold, now is the day of salvation." Awakened by these repeated calls, be it our care to arise without delay to newness of life. Let us be constantly employed in some good work; reading, or praying, or performing some other work of piety to God, or charity to our neighbour. Let us beware that surfeiting and excess do not oppress and weigh down the heart, inducing sleep upon the soul, as well as the body. Let us be temperate, let us be sober, walking evermore as children of the light. Thus shall we be qualified to keep that constant watch, which is absolutely necessary to perceive and repel the enemy, at his first approach: "What I say unto you," saith Christ to his disciples, "I say unto all, Watch." *Bp. Horne.*

it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the Word of God, and keep it[p].

The fourth Sunday in Lent[q].

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve
Ezra ix. 13. to be punished, by the comfort of thy grace may mercifully be relieved;
Joel ii. 13. through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free[r].

[p] This Gospel may instruct us in several useful and important lessons.

1. From Christ's dispossessing the devil, we may be abundantly satisfied of the divinity of his power; for no power, less than divine, was able to dethrone that prince of darkness, and destroy that usurped dominion, which he exercised over the bodies and souls of men. 2. From Christ's arguing against the Pharisees and others, who ascribed his casting out of devils to Beelzebub the prince of the devils; we may learn to beware of all such perverse interpretations of Christ's miracles; for this is that unpardonable sin or blasphemy against the Holy Ghost, which our Saviour tells us shall not be forgiven in this world, nor in that which is to come: not for want of mercy and goodness enough in God, but for want of a capacity in the subject, who maliciously resists the way and method of obtaining pardon, which is only by faith in Christ, wrought in us by the Holy Ghost, whose works he opposes, and whose miracles he despiseth. 3. From Christ's power over the devil, we may learn, not to fear his assaults, nor yield to his temptations, but to resist him, stedfast in the faith, for he is only a vanquished foe, whose power is broken. 4. From the unclean spirit going out, and coming again with greater violence, we may learn, if we have gained any point upon Satan, or any of his temptations, not to neglect our watch, but still to be upon our guard against him; for he is ever looking for an opportunity of returning upon us, and though he may find his former seat "swept" from some filth, and "garnished" with some outward shews, yet, if we are not aware of him, he will "come again, and bring seven spirits, more wicked than himself, to enter in and dwell there;" and so render matters worse than they were before.

The last inference to be drawn from this Gospel, wherein our Saviour pronounces those "blessed" above all other persons "that hear the word of God and keep it," is, to exhort us to the due observation of both. Hearing is indeed the great instrument of knowledge and instruction; but it is not all hearing that is sufficient to this end; we must be "doers of the word, and not hearers only," otherwise we shall but deceive our own souls. In a word then, if we will build for eternity, and lay a good foundation for the time to come, we must receive the word into our hearts, lay it up in our memories, and cause it to bring forth fruit in the course of our conversation, and then we shall be sure in the end to reap everlasting life, for the merits of Christ Jesus, our Lord. *Dr. Hole.*

[q] *The fourth Sunday in Lent.*] In the Collect for the day we acknowledge, that we deserve punishment for our evil deeds; but beseech Almighty God mercifully to relieve us by the comfort of his grace, through our Lord Jesus Christ. Accordingly the Epistle for the day shews the relief we receive by Him in our souls by a freedom from the yoke of the Mosaick law. And the Gospel shews the relief, that mankind found by Him in their bodies, by the healing of their distempers and the supply of their necessities. *Dr. Hole.*

This is generally called with us Midlent-Sunday: it is sometimes called "the Sunday of refection," or "refreshment," probably because the Gospel treats of our Saviour's miracle in feeding the five thousand. *Bp. Sparrow, Wheotly.*

[r] From the difference illustrated here between the legal and the evangelical covenants, men may be seasonably exhorted to consider the dignity and privilege of their high calling; and to serve God upon principles and with a disposition of mind, worthy of the near and honourable relation which they bear to Him. At the same time we must take good heed not to pervert the

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the Passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world[s].

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arguments urged by St. Paul against the works of the law, to the prejudice or disparagement of good works in general. The former are only such works as made up the ceremonial law; and those are abolished by the death of Christ, and the promulgation of his Gospel. The latter neither began with, nor expired with, that law, but are moral duties of eternal obligation. To say, we are not justified by the works of either sort, but by faith only, implies, that God forgives our past sins, and admits us into covenant, without any such previous considerations. But to say, that men may be saved without good works, infers, that they are not bound to do any such, after their admission into that covenant. And this contradicts the whole strain, and evacuates all the precepts, of the Gospel. So wide a distance is there between justification in St. Paul's sense; and salvation, or that final justification, which is peculiar to the day of judgment.

Let us therefore, as this apostle elsewhere advises, learn to "maintain good works," and to "adorn our profession" by them, Tit. iii. 8; ii. 10. For this is to answer the character of our son-ship; to be followers of our Father, which is in heaven; and to promote the true end of this holy season. But let all this be done with profound humility, and many mortifying remembrances of our own frailties; and, even in our best estate, and most exalted devotions, let us approach the throne of grace with a modesty, of which our Church, in the Collect for this day, hath set us a pattern: beseeching of God, that "we, who for our evil deeds do worthily deserve to be punished, by the comfort of his grace may mercifully be relieved, through Jesus Christ, our Lord." Amen. *Dean Stanhope.*

[s] In this recital we may doubt whether more to wonder at the miraculous eating, or the miraculous leaving. Here were a whole host of guests, five thousand men; and in all likelihood, no fewer women and children. Perhaps, some of these only looked on: nay, "they did all eat." Perhaps, every man a crumb, or a bit: nay, they did eat to satiety; "all were satisfied." So many must needs make clean work; of so little there could be left nothing: yea, there were "fragments" remaining. Perhaps some crumbs or crusts, hardly to be discerned, much less gathered: nay, "twelve baskets full:" more remained than was first set down. Had they eaten nothing, it was a just miracle, that so much should be left; had nothing remained, it was no less miracle, that so many had eaten, and so many satisfied; but now, that so many bellies and so many baskets were filled, the miracle was doubled. O work of a boundless omnipotency! *Bp. Hall.*

From this narrative there result the three following practical reflections:

1. From our Lord's behaviour, before the distribution of the loaves, called by the evangelists "blessing and giving thanks," we may be instructed at our meals to render our acknowledgments to God for his liberality, and to beg that it may be sanctified to us by tending to promote all the good purposes of his bounty. Of this practice we have several instances in our Saviour's conduct, as well as in that of St. Paul, Acts xxvii. 35. And what can be better contrived, to keep up a constant awe and reverence of God in our minds, when accustomed to call upon his name at every supply of our natural necessities? What can more effectually humble us, with a just sense of our precarious and depending condition? What more dispose men to use his gifts moderately, to entertain them thankfully, to be content with their portion, if it be little; to impart of their abundance, if it be much; to compassionate those who want the same comforts, to recollect that they are stewards; and that their orders are to "give freely of what they have received freely?" What, lastly, can be more likely to sanctify, to enlarge, and multiply our blessings, than so decent, so publick, so devout, so humble, a testimony of our great Benefactor's goodness?

2. This feeling of so vast a multitude, by a method altogether extraordinary and miraculous, should be used, as a seasonable hint, for the consideration of, and thanks due for, that bounteous providence of God, which every day feeds numbers infinitely greater, in a very wonderful though ordinary manner. For, what proportion do five thousand men bear to those numberless kindreds and countries, that constantly subsist upon his liberality? What is this one marvellous en-

The fifth Sunday in Lent[t].

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

1 Thess. v. 23.

The Epistle. Heb. ix. 11.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance[u].

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largement of five loaves and two fishes, to the unconceivable productions of animals, the variety of plants and herbs, and other increase of the earth, and the many unknown ways, by which "he opens his hand, and fills all things living with plenteousness?"

3. We may remark our blessed Master's care, that the fragments remaining might be gathered up, and put into baskets; for which, no doubt, this had been a sufficient reason, that those might prove both the reality of the miracle, and the exceeding greatness of the increase. But, in regard our Lord assigns another, when saying, "Gather up the fragments, that nothing be lost;" the proper use, I think, of this head is, thence to form a direction, how to manage our substance to the best advantage; and so to approve ourselves charitable and kind, as at the same time not to be profuse and indiscreet. Jesus, it is true, by setting his whole store before the multitude, hath left us a pattern of beneficence and largeness of heart. The provisions, growing so prodigiously upon his hands, are an emblem and intimation of those unaccountable accessions, which we may sometimes observe, to the fortunes of generous and merciful persons: and, by some passages of Scripture, an unwary reader might be led to think, that in those actions there could be no excess, at least no possibility of offending by such excess: but yet the same Jesus would not, that even "fragments" should be lost. And herein He hath shewed, that all reserving for the future is not unlawful; that charity is very consistent with frugality; indeed not only that they may, but should, go together. For God will be sure to make a mighty difference between the virtue, and the specious extreme beyond it; between the liberal, and the lavish man. *Dean Stanhope.*

[t] *The fifth Sunday in Lent.*] This is called Passion Sunday: for now begins the commemoration of the passion of our Lord. The Epistle treats of the passion; the Gospel, of our Lord's being slandered by the bold malice of the Jews, who call Him Samaritan, and tell Him He hath a devil, which must needs be a part of his passion. *Bp. Sparrow.*

As the death of our blessed Saviour is the spring from whence all our hopes and confidences of happiness and mercy flow; and as the end of his sufferings is the benefit of wretched man; so the manner of those sufferings is likewise adapted to our good. And, if within these it be fit to comprehend, not the last black scene only, but those many antecedent passages of his life, in which He "endured the contradiction of sinners against himself;" the Gospel for this day may well deserve a place in our Liturgy. Thus the Church rises very gradually; in the historical part, from opprobrious language, and a malicious but vain attempt upon his sacred life, to that violence, which was permitted to take effect; in the instructive part, from a pattern of reproached and spited innocence, to one of faithfulness to the very death, and "resisting even unto blood" when God and duty call. This I conceive the great design of, this the proper method for, improving that Scripture read in our ears this day. *Dean Stanhope.*

[u] From Christ's being the Mediator of the New Testament let us learn to address Him as such, and cast ourselves upon his mediation; for He hath made an all-sufficient atonement, and obtained eternal redemption for us; so that "whatever we ask the Father in his name he will give it us:" for He hath merited for us the grant of our petitions: the incense of his merits and intercession give value to our prayers, and render them an offering of a sweet-smelling savour. Hence we find the Psalmist praying, that "his prayers might ascend as incense, and the lifting up of his hands as an evening sacrifice," Ps. cxli. 2. Accordingly our Church teaches us to conclude all our prayers with the merits and mediation of Christ, which alone can give them all their acceptance; and for that reason, saith the apostle, "Christ is entered into the holy place not made with hands, that is, into heaven itself, there to appear in the presence of God for us," Heb. ix. 24.

2. We learn hence not to set up any other mediators than God hath appointed, nor unwarrantably join any co-partners with Him; for there is but one Mediator between God and men, the man Christ Jesus: and therefore let us not join the Virgin Mary or any other saint or angel with Him. His merits alone are sufficient, and need none to be joined with Him. This way we may have free access, and come with boldness to the throne of grace; but we affront God and disparage our Mediator, if we go to Him any other way.

And therefore, lastly, to obtain the benefit of Christ's mediation, let us learn to fulfil the conditions of the new covenant, of which He is Mediator; that is, let us repent and believe the Gospel, without which all, that He hath done or said for us, will be of no avail: for God cannot be at peace with us, till we lay down our arms, and submit to Him. If we regard iniquity in our hearts, He will not hear our prayers; neither will any intercession prevail, while we retain our sin. Let us then do our part, by repenting and turning from

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple[x].

The Sunday next before Easter[y].

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take James v. 11.

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our evil ways; and then God will not be wanting on his part to give us grace here, and glory hereafter. *Dr. Hole.*

[x] Amongst the useful meditations suggested by the Gospel of the day, none appear more worthy of notice than the following:

1. From Abraham's "seeing Christ's day, and rejoicing" at it at so great a distance; we may learn to double our joy, and to rejoice much more at a nearer view of Him. He saw Him only "through a glass darkly, but we face to face;" he beheld Him only in the promise, but we in the performance; his face was veiled with types and shadows under the Law, which gave a very imperfect and obscure representation of Him, but this veil is now taken off under the Gospel, and we behold Him with open face: for He became flesh and dwelt among us, and the glory of this divinity shone through the mantle of his humanity.

2. From Christ's affirming Himself to be before Abraham, let us learn to acknowledge and adore his divinity, who had a being before all time, and gave a being to all things in it. *Dr. Hole.*

3. From this passage, we may be certainly assured, that the sufferings and death of Christ were his own free voluntary act. The same divine, unseen force, which held the hands of the men of Nazareth, when they intended to cast Him headlong down the brow of their hill; the same which evaded the Jews' present design to stone Him; was ever ready, ever able, to produce the same wonderful effects. We know it was so in the garden particularly: and the casting of those down to the ground, who then came to apprehend Him, ought to have made them understand, that, if He had not thought fit to check and withdraw it, neither their numbers, nor their weapons, could have prevailed to his prejudice. This should inflame our love and our gratitude, that the many bitter things our Lord endured for our sakes, were not upon constraint, but choice; that He so signally proved the truth of those his own words: "No man taketh my life from me, but I lay it down of myself;" that He was barbarously treated, and ignominiously murdered, because He would be so; and the "will of God was fulfilled" in this point only, because He was "content" and well pleased "to do it." What remains then, but that, as this holy season requires, we meditate on this dying Redeemer with wonder: that we present his willing passion to our souls, in all those moving circumstances it is capable of: that we think nothing too much for Him, who was so liberal of ease, of reputation, of life for us: that we not only adore but imitate that great example, who, when "he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to God, that judgeth righteously," 1 Pet. ii. 23: that we make not wrongs of any sort, mutual, but account it our generosity, our duty, to suffer ourselves to be out-done, in this only instance of evil doing; so observing the apostle's command, not to "render evil for evil, nor railing for railing, but contrariwise, blessing, knowing that we are hereunto called, that we might inherit a blessing," 1 Pet. iii. 9. *Dean Stanhope.*

[y] *The Sunday next before Easter.*] This week, immediately preceding the feast of Easter, is more especially designed to fit us for that great solemnity; and, to that end, is to be spent in more than ordinary piety and devotion. It was anciently called, sometimes the Great Week, sometimes the Holy Week, because it hath a larger service than any other week; every day having a second service appointed for it, in which are rehearsed at large the sufferings of Christ, as they are described by the four evangelists; that by hearing and reading the history of his passion, we may be better prepared for the mystery of his resurrection: that, by his rising from the dead, we may be quickened to newness of life. This day, which begins this holy week, is called by the name of Palm-Sunday, being the day on which our Saviour entered Jerusalem, with great joy; some spreading their garments, others cutting down branches of

Rom. viii. 32. John iv. 9, 10. upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Phil. ii. 5—8.

Phil. iii. 8. 10. Rom. viii. 16, 17. 2 Tim. ii. 11, 12.

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father[z].

The Gospel. St. Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is

palm, carrying them in their hands, and strewing them in the way, which hath been remembered with great solemnity. *Dr. Hole.*

In the missals this Sunday is called Palm-Sunday; and in many parts of England it still retains its ancient name. On this day, till the era of the Reformation, the people in solemn procession carried in their hands palms, or branches of some other tree, in commemoration of Christ's triumphal entry into Jerusalem five days before his death. The palms were then placed on the altar by the clerks, before the time of the celebration of the Eucharist: and numerous benedictory Collects were pronounced over them by the priest. *Shepherd.*

The Collect for the day puts us in mind of the tender love of God towards mankind, in sending his Son, not only to take upon Him our flesh, but to suffer in it the death of the cross for our sins; to the intent, "that all mankind should follow the example of his great humility;" and thence teaches us to pray, "that we may both follow the example of his patience, and also be made partakers of his resurrection."

The Epistle for the day presents us to this purpose with the highest and best pattern for our imitation, even the Son of God, who hath done and suffered all these great things for us.

This Gospel, with the rest that follow on each day of this holy week, gives us an ample account of the death and passion of our blessed Saviour, together with the many circumstances that went before, and came after it. *Dr. Hole.*

[z] The good effects, which our Church proposes to herself from this portion of Scripture, we plainly learn, from the Collect for the day, to be humility and patience. The former is to be expressed by thinking no good office beneath us, whereby we may contribute to the relief of our brethren in their sufferings; the latter, by contentedness and constancy of mind, in submitting to our own. In order to excite and establish these good dispositions in us, the Son of God, and Saviour of the world, is here set forth as our pattern. His love and condescension, for our example; that we, so far as the difference of circumstances will allow, may not grudge to do, as He hath done before us. His exaltation and reward is also mentioned, for our encouragement; that we may depend upon the like being done to us in proportion, which hath already been done to Him, by way of recompense for such kind humiliation.

Great indeed is at once the necessity, and the encouragement we all have, to imitate the virtues, for which our Lord was so conspicuous: the necessity, because nothing less than a likeness to his excellencies can advance us to a likeness of that bliss, which rewarded them: the encouragement, because He is entered into heaven, not for Himself, but us; the pledge of our immortality, and glory, by our nature being already immortalized and glorified. Let us not then think any thing too much to do, or endure for our duty, and the good of souls; since where the "sufferings of Christ abound, his consolations will much more abound." Let us read, and hear, and meditate on, the Scriptures commended to our thoughts this week, with minds disposed to form themselves upon the model here before us. Let us carefully observe the interest we have in them; and rest perfectly satisfied, that, by virtue of that union, which He in great humility hath been pleased to make, the sufferings and the rewards of Christ's human nature so far belong to us, and all mankind; that all, "who follow the example of his patience, shall" undoubtedly "be partakers of his resurrection." Which He, of his infinite mercy, grant, "who was dead and is alive again, and liveth for evermore, and hath the keys of death and hell," Rev. i. 18. To whom with the Father and Holy Spirit, three persons and one God, be all honour and glory, power, praise, and dominion, world without end. Amen. *Dean Stanhope.*

the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified. Then the soldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified

with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God[a].

Monday before Easter[b].

For the Epistle. Isaiah lxiii. 1.

WHO is this that cometh from Edom, with dyed garments

[a] Amongst the various lessons to be drawn from this day's Gospel, a very important one regards the account given of Judas. From this we may learn,

1. To consider the mighty danger and dismal consequences of known and wilful sins, before it be too late to prevent or remedy them. The example of Judas may be serviceable in teaching us, that no consideration can be sufficient for the commission of a deliberate sin. And we may profit greatly by those fruitless pangs of remorse, which God rejected, when He had been first rejected by the wilful obstinacy of Judas; if we will let the contemplation of them work in us a dread of that justice and indignation, which will not always be intreated, if we outstand the season of grace.

2. This instance should be a discouragement, as against all temptations and deliberate offences in general, so more especially against covetousness. It is not for nothing that our Lord hath given us that very solemn warning, "Take heed and beware of covetousness," Luke xii. 15. He knows how apt this vice is, above all others, to get within us; and how powerful to overthrow all regard for God and religion. And certainly it ought to add no small weight to this and other testimonies in Scripture, that the most detestable villany, which was ever thought of under the sun, was owing to the force of this temptation: that the only instance of a despairing sinner, left upon record in the New Testament, is that of a treacherous and greedy Judas.

3. The example of Judas instructs us, what false measures those men go upon, who measure the truth and efficacy of their repentance by the inward agonies and sufferings of their own minds. As if God could never bring a sinner to heaven any other way, than by leading him through the regions of hell. It is true indeed, no man repents truly without a very serious and afflicting concern for having offended. But, then, this must be an active and a fruitful sorrow, such as produces a just displeasure against ourselves, an irreconcileable hatred of sin, vigorous resolutions, and a watchful care to avoid it for the future. And it is not a slight and superficial sorrow that will suffice for these purposes. But, be the degree of smart more or less, whatsoever worketh repentance (that is, effectually changes our spirit and behaviour) is, without doubt, a "godly sorrow," and great and painful enough. Let us then try our sorrow by these marks, and judge of the degree by the effects; for this rule can never deceive us. But to measure its efficacy by the degree is a very preposterous method, and liable to many great and fatal mistakes. For no remorse is so afflicting as that which shuts men out from all comfort: and yet this remorse is, of all other, the most fruitless, and the farthest off from true repentance. There may be, and there often is, great danger in the very degree of our sorrow. For, if this degenerate into astonishment and perplexity of heart, into the darkness of horror and confusion, into distrust of mercy through Christ, and a persuasion that our sin is greater than can ever be forgiven; it is as displeasing to God, and as destructive to repentance, as it is tormenting and uncomfortable to the patient's own self. So that, where these terrors are not the effect of disease, and a melancholy constitution, (as very often they are,) they ought to be looked upon as a fresh aggravation of the fault. For this reason God promises to heal the "broken in heart," to pour balm into these spiritual wounds, by reviving hopes and seasonable consolations, and the supporting sense of his favour and readiness to be reconciled, and the cheering prospect of an everlasting bliss, which shall wipe away all tears from the eyes of these pious mourners. And, upon the same account, St. Paul commands the Corinthians, "to forgive and restore the incestuous person," whom they had cast out of the Church, "lest perhaps such a one should be swallowed up with over-much sorrow." In a word, God values men's reformation more than their sighs and tears. Indeed, He values these only so far as they contribute to that; and those men are sorry as they ought, who are so sorry as to sin no more. Let no man, therefore, distract himself with vain and fantastical notions in this matter; but let us every one now so lament our past offences as to forsake and amend them. And "blessed are all they who" thus "mourn; for they shall" not fail to "be comforted." *Dean Stanhope.*

[b] *Monday before Easter.*] The portion of Scripture appointed for the Epistle of this day consists of three parts: 1. The prophet describes a victorious deliverer returning from the slaughter of his own and God's enemies. 2. He breaks out into praise for all the wonderful mercies bestowed on his Church and people. 3. In the name of that people he earnestly applies to God in devout prayer. In the first of these parts, which seems chiefly to call for our meditation, the pro-

from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? that led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest; so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy Name[c].

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phet introduces some person wondering at a surprising object which then presented itself. The matter of this wonder is a Conqueror returning bloody from battle: of whom the following account is given by way of dialogue, and in answer to the questions, Who he is? and, Why so habited? That a mighty victory had been obtained, at the expense of much blood and slaughter, by the powerful, but single, arm of this mighty Warrior: that, by this victory, a total rout was given to his adversaries at a time, when, if He had not engaged, no other was disposed, no other able, to have quelled the outrage and havock they were making: and that the stained garments He then wore demonstrated the sharpness of the engagement; as his mien, and manner of approach, denoted the invincible greatness of his strength.

By this description there cannot, I conceive, be any reasonable doubt whether we be not now invited to contemplate the hardships, and the success, of that combat with the enemies of our souls, by which Christ brought salvation to mankind. For such was his conquest of sin, and death; when He wrested the prey out of the hands of Satan, and as the apostle expresses it, "spoiled principalities and powers, triumphing over them in his cross." *Dean Stanhope.*

[c] The proper use to be made of this portion of holy Scripture is, to be encouraged thereby, to give with all humility and thankfulness to our great Redeemer the whole glory of this noble achievement: acknowledging all our happiness, and all our hopes, to be the effect, not of our own, not of any others', but intirely due to his, invaluable merits. Let us, like the prophet here, when publishing his kindness, and reflecting, as at this time particularly we are bound to do, how dear it hath cost Him; not forget at the same time, to lament those sins of ours, which added to his account. For, if Isaiah found it reasonable, in terms so affectionate, to magnify his people's deliverance out of Egypt, and settlement in the promised land, how insensible, how unworthy are they, who read and hear the release from a heavier tyranny, the destruction of a spiritual Pharaoh, the passage into the true and heavenly Canaan opened, at

The Gospel. St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water; follow him: And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as

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the expense of our Leader's own life, without impressions, as grateful as human hearts can admit? If the prophet confess, that after all those extraordinary appearances of Almighty God in their behalf, his people's disingenuous behaviour turned him to be their enemy; how greatly ought we to fear, how carefully to avoid, any unworthy returns, to one who hath loved us so tenderly, which may justly alienate his affection from us, and be at once our eternal ruin and reproach? If he again thought the former favours of God, and the remembrance of his covenant, proper inducements to incline his mercy; with what confidence may we be allowed to approach Him, in the anguish of our souls, in distresses and temptations, when we plead his Son's name and merits for acceptance, and depend upon the goodness, which hath not only done, but endured, so much for our sakes, for all proper succours and comforts? It is true, our difficulties are many, our enemies mighty, ourselves impotent to the last degree. But, let it be remembered, for our support, that more are they that are with us, than all that are or can be against us: that the heat of the action is over, and we march against a force already discomfited. He that is "mighty to save," He that hath "trodden the wine-press of his Father's wrath alone," hath "broken them in his anger," and "trampled them in his fury," Rev. xix. 15. And all the representations of his bitter sufferings, which we are now especially conversant with, are not only so many intimations, how much this conquest stood Him in; but certain evidences withal that the bloody field is won. And all the prayers and tears, the fastings and mournings, that now humble our souls, and exercise our bodies, are not the proper and efficient causes of this conquest, but the instruments of applying and securing it to us. They are acts of repentance and obedience, which hope to be accepted in "the Beloved;" not in any virtue of their own, abstracted from Him: decent expressions of gratitude and love, to a Saviour, so liberal of Himself for our salvation. Thus we may die after his example, die to the sins which pierced his soul to death; and rising again to righteousness, conquer, as He hath done; conquer our vicious appetites effectually, and trample down every unruly passion. So shall we be qualified to attend, to bear a part in, his triumphs; and, in the midst of our religious sympathies, when melting away in sorrow for his agonies and death, have a right to sustain our spirits, with the prospect of a part in the glories of his resurrection. *Dean Stanhope.*

it is written of him: but wo to that man by whom the Son of Man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three

days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? and they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace there cometh one of the maids of the high priest; and when she saw Peter warming himself she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept[d].

Tuesday before Easter[e].

For the Epistle. Isaiah l. 5.

THE Lord God hath opened mine ear, and I was not re-

[d] The infirmity of St. Peter, recorded in this day's Gospel, may be made the subject of much profitable reflexion.

1. This example may effectually convince us, how frail even the best are, how little masters of their own passions, how unfit to undertake for themselves, even when their desires of doing well are most fervent, and their resolutions most sincere. In short, how vain all confidences in our own strength and virtue must needs be, which, by tempting us to imagine we are something, provoke God to withdraw that grace, (the necessity whereof we do not then sufficiently apprehend,) and so by woeful experience make us feel, that in truth we are nothing.

2. This fall of St. Peter, however, as it ought to be applied for a necessary mortification of our vanity; so may it likewise serve us, for a support under our frailties and temptations. But then this is a comfort, which can be regularly administered to none, except to them who are careful to be like him in that repentance, whereof we have also an account in the Scripture now under consideration: for, as his fault was sudden and surprising, so was his recovery speedy and effectual. Long it was not, before he was awakened into recollection, by a pitying look of his injured Master, and the crowing of the cock. Immediately upon the reflexion he forsook the guilty scene of his foul offence, sought a convenient place for retired thoughts, melted away in tears for the horror of his crime, and from henceforward became again the same faithful, affectionate, undaunted St. Peter, he had been before. The book of Acts informs us at large, what noble reparation he afterwards made, for this breach of faith: how vigorous and bold he was in preaching, how forward and even joyful in suffering for, the Gospel of his once denied Lord. And the same Jesus, who foretold by what means he should offend, did shortly after let him understand, by "what death he should glorify God," John xxi. 19. Now all these are testimonies of greater value, because they were the long and constant practice of a settled faith, the course of many years, the habit and the sense of the man: whereas his crime, though exceeding great, was however of short continuance; the effect of fear and infirmity in great measure; and not so much the act of the man, as the violence of passions and temptations, which had then almost unmanned him.

The same methods must we be sure to follow, when it shall please God to suffer any grievous temptation to overtake us. We must, upon the first sense of our fault, burst through, and break our snare: afflict our souls with a sorrow, that may carry some proportion to the sad occasion of it; not tarry a moment in the way of temptation: never look back upon our misdemeanors, without a just abhorrence; and, above all, use our utmost diligence to bring honour to virtue and religion, by our future practice. It is true, indeed, we cannot do all, or any part of this, without the assistance of divine grace. It is that alone can "strengthen them that stand," it is that alone must "raise up them that fall." But the same Jesus, who "turned and looked upon Peter," Luke xxii. 61, and brought him back to himself, will not leave us to perish in our folly; but will find out some happy, some awakening dispensation. And provided we be as careful as Peter was, to observe, to strike in with, to improve it, will convert even our temptations and past sins, to his glory, and our own profit. The same powerful intercessor prays for every sincere, though feeble servant, that "his faith fail not." But they, that are sincere, should remember they are feeble too; and not, with this apostle, sleep in the hour of danger; but watch and pray: watch constantly,

bellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow[f].

The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet

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pray fervently, that they enter not into "temptation." As knowing by this example, and feeling by their own experience, that the "willingness of the spirit" is not preservative sufficient against the "weakness of the flesh." *Dean Stanhope.*

[e] *Tuesday before Easter.*] This portion of Scripture contains so exact a description of the barbarous indignities our blessed Saviour suffered, and of his meek deportment under them, as looks more like an historical narration of facts already past, than a prediction of events then several hundred years to come. Had Isaiah been present at the high priest's palace and the judgment-hall, what fuller representation could he, what indeed do the evangelists themselves, give, more punctual, than that which the Holy Ghost hath here inspired him with? They, who attend to the connexion of this, with the chapter next before, will see reason sufficient to conclude, that the prophet, in both, personates the Messiah. And they who compare the account here, with that of our Lord's passion in the New Testament, must be utterly blind, or extremely perverse, if they can any longer suffer themselves to doubt, whether Jesus of Nazareth were that Messiah. This prophecy therefore is very well joined with the Gospel of the day, as partly introductory, and partly parallel, to it. The affronts and injuries committed upon our blessed Saviour, at the palace of the high priest, make the subject of this Epistle; which leads Him, as it were, from the garden, through all the painful steps of rudeness and violence, insult, and scorn, and reproach, till it sets Him at Pilate's bar: there the Gospel takes Him up, and carries Him on to crucifixion and death. So that both together proceed in a regular method, and make one continued relation. *Dean Stanhope.*

[f] The compilers of our Liturgy, in selecting this portion of Scripture for our present consideration, had a view chiefly to the description it contains of the sufferings of Messiah, of which we read the literal fulfilment in the several Gospels appointed for this week. It will be a pious and an useful exercise for us, to turn our attention to this subject; the words of the prophet naturally lead us to it; and while we attend our blessed Saviour through the trials He underwent, for our sakes, may our hearts be filled with the devotion, the gratitude, and the godly sorrow which such an instance of his affection for his creatures rightfully demands. If suffering innocence, if patience under the most aggravated insults, and mute resignation to the most dreadful tortures; if unexampled constancy under the heaviest afflictions of mind, and the sorest pains of body, can move our sympathy, and call forth our admiration, these surely will be excited to the utmost, by the review of those occurrences, which embittered the last hours of our crucified Saviour. *Bp. Sandford.*

This passage may very properly lead us to consider likewise how expedient it was, that the Saviour, who came to expiate the sins of mankind, should not only die as a sacrifice, but should also preface that death with all the most aggravating circumstances of shame and scorn and detestation. This was done, no doubt, to expose the heinousness of sin: to prove how just an object it is of the wrath of God, how vilely it degrades the committers of it, and that no disgrace or punishment can be too great for such; all which we see exemplified in Him, who only stood in the place of sinners, and yet was loaded with all the sufferings and indignities capable of being undergone by a person perfectly innocent, and by the human united to the divine nature.

So was it expedient too for manifesting the tenderness of his love, the incomparable greatness of his humility and condescension, and his boundless generosity and zeal for accomplishing the noble design He came about; a zeal which did not disdain even the most difficult terms of working out the salvation of souls.

So was it once more for instructing us, in the nature of the like reproaches and sufferings: for this example teaches us, that we are not to measure men's virtue, or the state of their souls, with regard to the favour of God and another world, by such marks as these, since the Son of his love endured them, without forfeiting the one, or staining the other.

And so it was, lastly, for setting us an example of meekness, and patience, and forgiveness of the wicked instruments of such inhuman treatment, if at any time it shall be permitted to befal us. *Dean Stanhope.*

answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head: and began to salute him, Hail, King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, my God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God[g].

[g] A particular worthy to be insisted on, as arising out of this history of the sufferings of our Redeemer, is the disappointment and guilt of our great Master's murderers and persecutors: and, in proportion, of all who depend upon human force and subtlety, for compassing of wicked designs. And here, who can sufficiently admire the wisdom of Almighty God, who thus ordered the great work of man's redemption, in despite of all the malice and subtlety of the devil, and his wicked instruments, to the contrary? the envy and spite of the chief priests and pharisees, the easiness and fury of the common people, the rage and insolence of the soldiers, the profligate consciences of false witnesses, the treachery and avarice of one of Christ's own disciples, the timorousness of a corrupt and time-serving judge, the barbarity of those who derided, and scourged,

Wednesday before Easter.

The Epistle. Hebrews ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things them-

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and crucified Him, and insulted over his dying agonies and pains; all these were made use of by the enemy of mankind, to destroy Jesus, and to overthrow his kingdom, and to root out his name, and all honour for it, from among men; and yet see how vain all these attempts were in the event. They were overruled by Providence, so as to bring about those very purposes, which the actors, and the evil spirit who set those engines at work, laboured to defeat. They, every one, conspired to render the matter more glorious, more uniform, more exactly conformable to the original scheme and design marked out for it; and each contributed to finish that work which some of them knew not of, which others opposed, which none of them in the least intended. This was the only way they could think of, for ruining the reputation of Jesus, and blotting out the remembrance of his miracles and his doctrine; and yet, in reality, it was the only way by which the Gospel could be established, beyond all contradiction, and to all future ages; for, had not these men been so exceedingly, so perversely, barbarous and wicked, this holy teacher, this innocent liver, this general benefactor to wretches in distress, could never have been taken off by so ignominious a death. Had He not been put to such a death, He could not have suffered the shame and torment, which the divine Justice required, as a satisfaction for the sins of men: had not the proceedings against Him been injurious and unreasonable, that death had not had the merit of a sacrifice, and expiation for the guilty, whose persons He bore: had not the innocent Jesus thus died, the "prince of this world" had not been "judged;" but that was the devil's condemnation in the present case, that He "had nothing" in the Person, against whom He exercised such cruelty. In a word, had He not died, He had not conquered death, nor led captivity captive. For St. Paul tells us expressly, that the Son of God was made like unto us, and took a mortal nature upon Him, "that by death he might destroy him that had the power of death, even the devil," and release them, who, through "fear of death, were all their life long subject to bondage," Heb. ii. 14, 15. Thus did the wicked one fall "into his own snare," and "in the same net that he hid privily, was his own foot taken;" his devices "returned upon his own head," and his mischiefs "fell upon his own pate," Ps. ix. 15; vii. 16. So vain and blind are all the counsels of men, so impotent all the cunning and subtlety of hell itself, when they undertake to fight against God. And (which was eminently visible in the death of our blessed Saviour) the prophecies which they fulfilled to a tittle, while they did all in their power to evacuate them; the divine counsels which they unawares accomplished; and the quite contrary ends which they served, to what they hoped and laboured to have done; though it be the most glorious, the most conspicuous, yet is far from being the only instance of a wonderful, wise, and almighty Providence, bringing good out of evil, and excellent and most beneficial events out of most unlikely, most ungodly, most malicious intentions. This every diligent observer will find instances of, frequent enough to convince any thinking man that how casual soever things at first sight may appear, yet there is "One that ruleth over all," and "worketh after the counsel of his own will," Eph. i. 11. Therefore how successful or formidable soever the enemies of truth and goodness may seem in our eyes, yet they cannot bind the hands, nor cross the purposes, of the great Governour of the world. He will assert his own honour, and do right to his suffering and injured servants; and even then, when the wicked think themselves most secure, will shew them their folly, and blast them with the breath of his displeasure. Blessed therefore be his wise and watchful providence, which thus consults his own honour, and the good of his beloved ones, by dark and mysterious ways! Blessed be that admirable management and skill, which turns even the obstinacy of wicked men, and their attempts against religion, into means of promoting and securing it! Blessed for ever be that amazing goodness, which turned an unexampled murder into a most precious sacrifice; transformed the ignominy of the cross into a banner of honour and triumph; and, when the princes and rulers, with Herod and Pontius Pilate, were gathered against Him and his Christ, Acts iv. 26, 27; Ps. ii. 2; looked down from heaven with scorn, and had them in derision, ver. 4, put a hook in their nose, and a bridle in their lips; and, while they gratified their own implacable malice, suffered that malice to suggest no other things to them, than what Himself had long ago determined, and his prophets foretold, should be so done! Blessed be that wisdom, which thus made sin instrumental to destroy sin; which, of the blood shed by wicked hands, opened a fountain to wash away uncleanness; and appointed the holy Jesus, treated as a vile malefactor, for a Prince and Saviour, nay, for the only, the efficacious Author of eternal salvation, to all that sincerely believe and obey Him! Blessed, lastly, be that truth, which thus preserved an exact harmony between the Law and the Gospel, the prophecies and their respective accomplishments; which crowned the shadows of the Levitical dispensation with their proper substance; which provided "a Lamb which did" indeed "take away the sins of the world;" and, to conclude, which suffered no one circumstance to be wanting in his death, that could be necessary to make good the promises, or satisfy the justice, or convince men of the love and goodness, of God! *Dean Stanhope.*

selves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgement: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation [h].

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-cham-

[h] The evangelical sacrifice, by which Jesus Christ made "by his one oblation of himself once offered, a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world," is here contrasted with the inefficient sacrifices offered "year by year" under the law, which could not make the comers thereunto perfect, Heb. x. 1. The Levitical observances, which were done away by the coming of Messiah, and which were fulfilled by his death upon the cross, were renewed every year, as well to shew their inability to take away sin, (for if they had possessed the power of complete atonement, they "would," as the same apostle argues in the next chapter, "have ceased to be offered," Heb. x. 2,) as to remind the people continually of the necessity and the approach of the perfect offering which, "at the end of the world," that is, at the completion of the Mosaick dispensation, was to be made "once," as being the greatest fulfilment of the Almighty's designs of mercy to his creatures, and the unspeakably dignified and valuable expiation which He would accept for the transgression of mankind. And from the consequence of this one atonement, namely, that there remaineth, therefore, "no more offering for sin," Heb. x. 18, is argued in the concluding words of this passage the nature of Christ's second advent, and the blessings derived to us from his death: for "as it is appointed unto men once to die, and after that the judgment" will take place, which is to decide their condition throughout eternity; so "Christ" having been "once offered to bear the sins of many," shall, at his second coming, appear without sin, that is, not for the purpose of making any more atonement for sin, "unto salvation;" to reward with eternal life "them that look for him," who believe in his name, trusting in the merits of his "cross and passion, and his precious death," and patiently obeying his commandments in the hopes of that everlasting happiness which He alone can bestow.

Thus it is, that Almighty God has been pleased to assure us of the forgiveness of our sins through faith in the sacrifice of the death of his ever-blessed Son. Thus it is that He has entered into covenant with us, and confirmed the covenant by the most powerful ratification. Let us adore the mercy which devised this redemption, and the goodness which arranged the plan of it in such a manner as to make us sensible that it is perfect.

While we commemorate the death of Jesus Christ for our sakes, and rejoice in the actual fulfilment of those things which the ceremonies of the Jewish temple "shadowed out," let us not forget, that, as members of the Church of Christ, we are to endeavour to obtain that inward and spiritual purity, which the outward purifications ordained by the law of Moses prefigured. "If," saith the apostle, "the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God?" Heb. ix. 13, 14. If we would claim the benefits of Christ's death, let us be mindful of the conditions upon which these benefits are imparted: "If ye love me," saith our blessed Lord, "keep my commandments," John xiv. 15: and when we recount the sufferings of our Saviour, and acknowledge the efficacy of them, and the infinite superiority of the atonement, which He has made for us, to the typical expiations of the Mosaick dispensation, we are strongly reminded, surely, that holiness in heart and conduct, in thought, and word, and deed, is the "reasonable" and "easy service," Rom. xii. 1, required of us, as the best evidence of the sincerity of our faith, which we can render to Him who laid down his life, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Tit. ii. 14. *Bp. Sandford.*

ber, where I shall eat the passover with my disciples? And he shall shall shew you a large upper-room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined; but wo unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss? When they who were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the

servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house: and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led them into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth[i].

Thursday before Easter[k].

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that ye come together not for the better, but for

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[i] The Gospel of this day, amongst many other important particulars, relates the institution of the Lord's Supper: of which the Church requires a devout participation from every member of proper years and understanding at the approaching festival of Easter. This therefore may be a convenient, as it is an obvious occasion for observing the reasonableness of that rubrick in our Liturgy, which contains so general a command of communicating at Easter. For, when indeed can it be more properly done, than at this holy season? When may we expect more plentiful supplies of grace? When do we put ourselves more directly in the way of it, than by thus doing honour to that body and blood, which was broken and shed for us, at the very time when it was actually broken and shed?

If ever our devotions can be exalted to a pitch, in any degree worthy of those blessed mysteries; sure it must be then, when the repeated contemplation of our Lord's glorious achievements for us has raised our heavy souls, and put them on the wing. If ever our faith in Christ be lively and stedfast; it is then most like to be so, when we celebrate his conquest over death and hell, and take courage, from the rout now given to his enemies and ours. If ever we be touched with deep and tender remorse, and melt into penitential tears, and heartily abhor our faults and follies, and ourselves for them; sure, this will be the effect of reading, hearing, recollecting, our dear Redeemer's sufferings: the bitterness of his bodily pains, the anguish of his soul, and the dreadful punishment inflicted upon sin, in his person. If ever the love of Christ commit a holy violence upon our hearts, "and constrain us to obedience:" when are we so prepared to submit to, and be vanquished by it, as now that Jesus Christ is crucified in our ears, and before our eyes, for a whole week together; and hath thereby so fully possessed us with ideas of his most astonishing kindness and condescension?

So fit, so advantageous a time is this, for feeding on the body of our Lord: so scandalous is it, not now to "do this" in remembrance of Him; so much to be feared, that they do not remember Christ at all to purpose, who refuse this respect to his command, his person, his sufferings; and cannot be prevailed upon to remember Him in the method of his own appointing. *Dean Stanhope.*

[k] *Thursday before Easter.*] This day is called "Dies Mandati," "Mandate" or "Maundy Thursday," from the commandment which our Saviour gave his apostles to commemorate the Sacrament of his Supper, which

the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come[1].

He this day instituted after the celebration of the Passover; and which was, for that reason, generally received in the evening of the day: or, as others think, from that "new commandment" which He gave them to "love one another," after He had washed their feet, in token of the love He bore to them, as is recorded in the second Lesson at Morning Prayer.

The Gospel for this day is suitable to the time, as treating of our Saviour's passion: but the Epistle is something different, containing an account of the institution of the Lord's Supper: the constant celebration of which on this day, both in the morning and in the evening, after supper, in commemoration of its being first instituted at that time, rendered that portion of Scripture very suitable to the day. *Wheatly.*

[1] With respect to two mistaken notions about receiving the blessed Sacrament of the Lord's Supper, which persons pretend to ground on this passage, it may be remarked, 1. That the damnation, which St. Paul speaks of, is not eternal misery, but temporal punishments: 2. That the unworthiness of which he speaks, is not, nor can it be, such as persons can be now guilty of. It is readily allowed, that men may be under the danger of receiving unworthily, on other accounts. But how does St. Paul proceed on this occasion? By his expressions in the 25th and 26th verses he abundantly intimates that this duty ought to be performed. And after denouncing the judgments of God against unworthy communicants, he exhorts them, not to consult their safety by abstaining altogether, but by "examining and judging themselves, and so eating of that bread, and drinking of that cup," ver. 28. In short, he that comes not, and he that comes unworthily, are both in a dangerous state: the former, because he will not use his best remedy; the latter, because he profanes and abuses his best remedy. And there is but one way for both to be safe: namely, by coming as often, and as well prepared, as they can; and then God will not fail to forgive, and kindly to accept them.

As to the necessary preparation, it may be said, that no man who leads a good life can ever be unprepared for the Lord's Supper; and no man, who leads a bad one, can come prepared to that or to any other Christian ordinance whatever. Unpreparedness is sometimes alleged for not communicating: by which is meant the want of leisure to retire so many hours, or to say so many prayers, before each communion. These are, no question, very proper exercises, when men have opportunities for them; and no man can take too much pains with himself, to afflict his soul with remorse, or to raise his affections and devotion, on such occasions. But to think, that by these meditations and prayers we are, and that without them we cannot be, prepared, is rank superstition, and an error, that draws a world of ill consequences after it. For even those prayers, if we hold fast any darling lust, are an abomination; an hypocrisy that mocks God, and deludes one's own soul. And I wish all people could be made duly sensible, that although a "week's preparation," when such extraordinary addresses are added to a "conscience void of offence toward God and toward man," may be exceeding well: yet nothing can be depended upon, but a communicating frequently and reverently; and living, as if we were every day to communicate, between one opportunity and another. To cease to do evil, and learn to do well; to love God, and keep his commandments; to follow the works of our calling with industry; and to provide for our families with honesty; to trust to God's good providence, and be

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ a King. And Pilate asked him saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the male-

content with our condition; to preserve unity in the Church, peace and order in the state; to study to be quiet, to do our own business, and the duty of the capacity and the relations we stand in: to abhor uncleanness, and evil-speaking, and all uncharitableness; this is true preparation. And he that thus communicates, though at a minute's warning, will never be rejected of God, or deserve to be condemned by men. And therefore men would do well to consider this; and, how they can answer, either living out of such a state, or neglecting the sacrament, when they are in it. *Dean Stanhope.*

factors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding; and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself, and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour: and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things[m].

[m] The case of the penitent thief, recorded in the Gospel of the day, is an useful subject for our reflexions, because sometimes made the ground of a false security. For when this action comes to be thoroughly weighed, some things will be found in it very extraordinary, some that seldom have, some that can never have, a parallel. This man, it is probable, had never seen or heard of Christ before: or, if he had, it is yet more strange, that he, who had stood out till then, should come in to the acknowledgment of Him now. Now, when his enemies were insulting over Him, when his own disciples and the companions of his preaching and miracles had forsaken Him; when they, who once "trusted it had been he, who should have redeemed Israel," despaired of him; when the companion of his wickedness was at the same time reproaching and blaspheming Him; that he, I say, should in this lowest ebb of misery, and shame, and scorn, that ever the Son of God did or could stoop to, throw himself upon his protection, acknowledge his kingdom, believe Him Lord of a future and better state, and the disposer of rewards and happiness after death; and all this upon so surprising a conviction, and in answer to the very first calls of grace: this argues so ingenuous a temper, so noble and so bold a faith, as never was outdone, as never can in all respects be equalled, except the same Jesus were again to be crucified. For no man's conversion ever had, ever can have, upon other terms, the same disadvantages and discouragements, which this man's laboured under, and so generously overcame.

Might not then St. Chrysostom, as with great force he does, rebuke the impudence of those late penitents, who presume to take sanctuary in this example? them, who live under the ministry of the Gospel, and enjoy both the outward calls of God's word, and the inward solicitations of his Spirit, but turn the deaf ear continually to both? who profess to believe a risen and glorified Redeemer, to expect Him as their Judge, and call Him Lord and King, and have listed themselves in his service by baptism, but pay Him no degree of that respect which this stranger did, when He had rendered Himself of no reputation, and appeared in the guise of the vilest malefactor? This certainly shews such a difference as must, if reflected on, convince all wilful delayers of repentance, that they have no precedent to produce for their confidence. Indeed, their state is as unlike to his, as that of a conversion astonishingly speedy and gallant, is to an obstinate backwardness and delay: and the only part of the comparison that holds, is that of death being at the door.

That God should communicate the assistance of his grace very liberally, to one so disposed to close with the first motions of it, as this thief, agrees with those exalted notions of his goodness, which both reason and revelation have given us. But what assurance can we have from either, of his readiness to assist and bring over those who have received it in vain; why should they suppose, that a Spirit, so often driven away, will be at their call whenever they please, and, by a more than common influence, work in them a change, just when they come to die, which they never would be prevailed upon to concur with, or consent to, in the whole course of their lives? No, no. If these men are desirous to find a parallel, they have it here at hand. The other thief, who went out of the world railing and reviling, is much more likely to be the true emblem of their sad condition. He is far from being the only instance of a wicked creature, given up by God at his last hour; but the penitent thief is the only one we are sure of, reclaimed at his last hour; and this too such a one as cannot be drawn into consequence by any Christian, by reason of those many circumstances, in which it is not so much as possible for this case to agree with that of any, who shall presume to defer his repentance, though but till the next hour.

Let us therefore deal fairly with ourselves, and not

GOOD FRIDAY[n].

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Eph. iii. 14, 15; ii. 19. Matt. xxvi. 46; xxvii. 2. Acts ii. 22, 23. Phil. ii. 8—11.

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

1 Cor. xii. 12, 13. Eph. ii. 19—22; iv. 4. 1 Pet. i. 2. Rom. xv. 16; xii 4—8. 1 Cor. xii. 20. Eph. iv. 1.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true

Ps. cxlv. 9. John iii. 16. Ezek. xviii. 30; xxxiii. 11. Rom. x. 1. 2 Tim. ii. 24—26. John x. 11. 16. Luke xv. 4.

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read this story by halves. Let us in it contemplate the justice of a provoked, as well as the mercy of a forgiving, God. If "to-day, while it is called to-day," we do our part; we have a title to the consolations of this case. If we put off from day to day, and continue to harden our hearts; it contains not one syllable of comfort for us, but all we build upon it is without foundation. The extent of our lives we cannot, but the difficulties of a death-bed repentance we may, certainly know. And, if once matters come to this pass, we cannot be sure of the power, nay, we cannot be sure of so much as the will, to repent. But, supposing this also not to be denied us, we cannot have the same assurance of being then accepted, which this thief had. For many things, at such a time, concur to deceive us: and whether the good purposes, then raised in our minds, would be stedfast and perpetual, God only can foresee. We find by experience that many, who have resolved well, if God grant an unexpected recovery, relapse into their old impieties; and do not only deceive others, but themselves too. The only course then to be safe and easy, is to repent so early, that the fruits may put the sincerity of our change past any doubt. For we can never have too mean a thought of doing this upon beds of languishing, and at the approach of death. And the most that ought to be said in favour of such a delay, is not to pronounce it altogether desperate. But this is a danger, which, I hope, the due observance of this holy season we are now in hath delivered us from. And, if so, then may we, with great equanimity, imitate our blessed Lord, in that act, which is described in these words, ver. 46, "Father, into thy hands I commend my spirit." *Dean Stanhope.*

[n] *Good Friday.*] This day received its name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable good things He hath purchased for us by his death, whereby the blessed Jesus made expiation for the sins of the whole world, and, by the shedding his own blood, obtained eternal redemption for us. Among the Saxons it was called Long Friday; but for what reasons (excepting for the long fastings and offices they then used) does not appear.

2. The commemoration of our Saviour's sufferings hath been kept from the very first age of Christianity, and was always observed as a day of the strictest fasting and humiliation; not that the grief and affliction they then expressed did arise from the loss they sustained, but from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer that painful and shameful death of the cross.

3. The Gospel for this day (besides its coming in course) is properly taken out of St. John rather than any other Evangelist, because he was the only one that was present at the passion, and stood by the cross while others fled: and therefore, the passion being as it were represented before our eyes, his testimony is read who saw it himself, and from whose example we may learn not to be ashamed or afraid of the cross of Christ. The Epistle proves from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did as on this day offer up, and by one oblation of Himself then made upon the cross, completed all the other sacrifices, (which were only shadows of this,) and made full satisfaction for the sins of the whole world. In imitation of which divine and infinite love, the Church endeavours to shew her charity to be boundless and unlimited, by praying in one of the proper Collects, that the effects of Christ's death may be as universal as the design of it, namely, that it may tend to the salvation of all, Jews, Turks, Infidels, and Hereticks.

4. How suitable the proper Psalms are to the day, is obvious to any one that reads them with a due attention: they were all composed by David in times of the greatest calamity and distress, and do most of them belong mystically to the crucifixion of our Saviour; especially the twenty-second, which is the first for the morning, which was in several passages literally fulfilled by his sufferings, and either part of it, or all, recited by Him upon the cross. And for that reason (as St. Austin tells us) was always used upon that day by the African church.

5. The first Lesson for the morning is Genesis xxii. containing an account of Abraham's readiness to offer up his son; thereby typifying that perfect oblation which was this day made by the Son of God; which was thought so proper a Lesson for this occasion, that the Church used it upon this day in St. Austin's time. The second Lesson is St. John xviii. which needs no explanation. The first Lesson for the evening contains a clear prophecy of the passion of Christ, and of the benefits which the Church thereby receives. The

Rom. xi. 5; ix. 27.

Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God: from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love, and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching°.

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second Lesson exhorts us to patience under afflictions, from the example of Christ, who suffered so much for us. *Wheatly.*

° The apostle, having, in the Epistle for this day, set forth the excellency, the extent, the end, and the all-sufficiency of Christ's death, in all which it vastly exceeds all the sacrifices and expiations under the law which were but so many types and faint representations of this great propitiatory sacrifice under the Gospel, infers from thence the following useful lessons.

1. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22; that is, let us serve God with a sincere and unfeigned worship, with a firm persuasion of finding acceptance with Him, having our souls purified from all inward pollution, and our bodies cleansed from all outward defilement. The expression of "sprinkling the heart from an evil conscience" alludes to a custom under the law, where he, that had touched any unclean thing, was to be sprinkled by the priest before he entered the congregation; and "the body's being washed with pure water" alludes to the laver of regeneration under the Gospel, where baptized persons are washed from their original corruption. And both expressions imply, that Christ's sacrificing Himself for us should engage us to the greatest purity both of soul and body, which must be therefore observed by all, that would receive any benefit by the shedding of his blood.

2. "Let us hold fast the profession of the faith without wavering, for he is faithful that hath promised" (ver. 23); that is, let us be constant to the faith of a crucified Saviour, and be as ready to profess it with the mouth, as to confess it in the heart. Let no temptations either of prosperity or adversity shake our belief of Him, or make us in the least waver in it; but rather let us say with St. Paul, "We preach Christ crucified,

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be ful-

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though it be a stumbling-block to the Jews, and to the Greeks foolishness." Whatever dangers and discouragements then we may meet with, let us ever own and put our trust in a dying Saviour; for He hath promised to stand by those that stand firm to their profession, and we may safely depend upon his fidelity, for He is faithful that hath promised.

3. "Let us consider one another, to provoke unto love, and to good works" (ver. 24); that is, let the sense of Christ's love, in dying for us, kindle in our breast the most ardent flames of love towards Him, and likewise to one another, whom He hath made partakers of the benefits of his death. Let us call upon each other, to express this love by all the acts of duty and thankfulness, abounding in the works of piety and charity, knowing that "Christ gave himself for us, to redeem us from all iniquity, and to purify to himself a peculiar people, zealous of good works."

Lastly, Let us "not forsake the assembling ourselves together, as the manner of some is, but exhort one another, and so much the more, as we see the day approaching" (25); that is, let us not leave the public congregations of Christ's Church, appointed to celebrate the praises of our Redeemer, to hear his word, to receive his holy sacraments, and jointly to offer up our prayers and thanksgivings unto Him. To neglect these, is a degree of apostasy and defection from Him, and therefore let us exhort one another, to keep to them, and the rather, because the day of reckoning is at hand. *Dr. Hole.*

filled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his month. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced [p].

Easter Even [q].

The Collect.

GRANT, O Lord, that as we are baptized into the death of

Rom. vi. 3, 4. 8. 11, 12.

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[p] The service of the Church hath brought us down to the last act of our Saviour's sufferings, and the particular manner of his expiring on the cross, as expressed in the 30th verse of the Gospel for the day, "He bowed his head, and gave up the ghost." The phrase implies such a dissolution and actual separation of the soul and body, as every common man undergoes, when he dies. But herein is a remarkable difference, that what is in other men the effect of necessity, was in Jesus a voluntary act, and the effect of his own free choice. Such was the decease of our blessed Redeemer: so voluntary and intirely his own: so wise and wonderful in every circumstance: so victorious even in that part of it, by which his enemies thought Him vanquished; so full of matter, so full of comfort is that dying word of the blessed Jesus, importing that all the prophecies in the Old Testament concerning Christ were accomplished, that all the types and figures concerning Him in the Jewish law were fulfilled, that all the great work of man's redemption, and every thing necessary for reconciling sinners to their incensed God, was exactly and punctually performed: so justly might He then, so joyfully may every Christian now, cry out, "It is finished."

Hence we perceive how it came to pass, that this death was an act so noble and generous in itself, and so exceedingly beneficial to us. For therefore, is it a meritorious, because not only an invaluable, but a willing, sacrifice. Therefore was this act of obedience so well pleasing to his Father: because, even in the most difficult and painful instances, it proceeded not from constraint, but from full consent and free choice. Upon this account his love to wretched man is so unspeakably tender and great; because it was in his power to have refused the giving us such costly proofs of his kindness. At the same time by such chosen and cheerful submission to die for our sakes, our Lord hath set us a pattern, how we ought to behave ourselves to Him, in return for such marvellous compassion and love: that we should think nothing too much to do, nothing too generous to suffer, for a Saviour, who of his own accord and mere grace hath done and suffered so much for us.

The proper use of this week's devotions is, to inflame our affections, to quicken our endeavours, to arm us with patience, to encourage our perseverance to the end: to put us in mind, that we, like Him, can only then lay down our heads with comfort, when we can say, "It is finished:" when we measure our life, not by the length and number of our days, but by the business and design of it. No death can be hasty or unseasonable, which comes when a man hath satisfied the ends he lived for. No life is long which determines, before the purposes of living are made good, and its work done; but happy, happy they, who, after the most distressed, the most laborious, the most despised instances of their virtue, can sing this song of triumph to themselves: that they have been faithful in their charge, and done what it was their duty to do. If such partake in the afflictions, and reproaches, and death of their Saviour, they shall assuredly be recompensed, by partaking in his resurrection. And when they give up the ghost, shall immediately "enter into the joy of" this "their" crucified "Lord." *Dean Stanhope.*

[q] *Easter Even.*] This eve was in the ancient Church celebrated with more than ordinary devotions, with solemn watchings, with multitudes of lighted torches both in their churches and their own private houses, and with a general resort and confluence of all ranks of people. All which was designed as a forerunner of that great light, "the Sun of righteousness," which, the next day, arose upon the world. The Church of Eng-

thy blessed Son[r] our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Gal. ii. 20; vi. 14. Col. ii. 11, 12; iii. 5.

Rom. iv. 25.

The Epistle. 1 St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him[s].

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land hath laid these ceremonies aside, but provides for the religious exercise of her members by calling them together to meditate upon our Saviour's death, burial, and descent into hell. *Wheatly.*

The Collect reminds us of our conforming to Christ's death by being baptized into it, and likewise of our conforming to his resurrection by mortifying our corrupt affections, of which the apostle speaks, Rom. vi. 3—5: whence we are taught to pray that we may pass through the grave to a joyful resurrection for the merits of our Saviour. The Epistle is designed to make us conformable to Christ, as well in his sufferings as in his glory. The Gospel gives us a relation of his burial, with the circumstances that attended it. *Dr. Hole.*

[r] — *as we are baptized into the death of thy Son.*] The phrase, taken from Rom. vi. 3, seems to be used here by the Church, to signify our spiritual death unto sin, which she declares in her Catechism to be part of the inward and spiritual grace of baptism. And our continuing in the mortification of our sins is our spiritual burial together with Christ here mentioned. *Dr. Bennet.*

The phrase "by continual mortifying our corrupt affections," is inaccurate. It ought to be, "by the continual mortifying of," or, "by continually mortifying," our corrupt affections. *Bp. Lowth.* See the notes on the Collects for Whit-Sunday, and St. John the Baptist's-day.

[s] The Epistle for the day, like the day itself, presents to our minds two different views. The one a retrospect upon our dying; the other, a most comfortable prospect upon our risen Lord. With regard to the former, we are, by his example, excited to patience in our sufferings, even when those sufferings are extreme and unjust. With regard to the latter, we are informed, that our Lord returned to life, by virtue of that eternal Spirit, which, long before his incarnation, strove with sinful men, by seasonable instructions and warnings, to prevent the dismal consequences of a God provoked to anger. The inefficacy of which good office brought destruction upon all the old world, except one obedient family, by the sweeping of a deluge, dreadful and general, as the impieties that had let it in upon them.

The deliverance we likewise learn from hence, to have been a figure of the sacrament of baptism; as the ark, containing Noah and his family, was a figure of the Church. None were then preserved, whom that ark did not bear upon the water; in like manner it is by baptism, and in the Church only, that men can now be ordinarily saved, from their sins here, and everlasting death hereafter. The efficacy of this sacrament is however ascribed not to the outward element applied to the body, but to the inward disposition of the mind, in them, who are received by it into this spiritual ark. This disposition is to be expressed, by declarations of the party's willingness to enter into covenant with God, and to expect salvation upon the terms of the Gospel: a part of baptism so necessary, that it does not appear, that it anciently was, or that it ever ought to be, administered without such declaration. And therefore such consent is rightly demanded of all baptized persons; expected from all of years and discretion to be given by themselves; accepted for infants by the charity of the Church, from sureties in their name; but required to be personally ratified by these too, in the too much neglected rite of "confirmation," at a time when they are capable of contracting for their part of this covenant.

The salvation, attained by thus entering into covenant with God, is most rightfully ascribed here to our Lord's resurrection. That being the evidence, that the sins He died for were fully expiated, and that immortality was restored to the nature, in which He died. The release of our surety was, in all reasonable construction, an acknowledgment, that our debt was fully satisfied: and a sufficient foundation for the firmest faith in the "merits of him, who died and was buried, and rose again for us."

But faith alone, we know, is not sufficient. Every important article of the Christian religion ought to have a powerful influence upon our practice. And therefore neither do we consider, nor believe, our Lord's burial aright, unless that also be imitated and drawn into example. And, because this is what every one engages for, when he enters into covenant with Christ by baptism; therefore every Christian is said to be "buried, and to rise with him," in that holy sacrament. Let us then look upon ourselves in the circumstances, wherein Christ is represented this day. Dead to our trespasses and sins, as He was to the world; buried as He was; to shew, there are no remains of our former wicked life in us. As He died once only, to return no more to corruption; so let our repentance, and the forsaking of our sins, be without any wilful relapse. And, as He rose again to live for ever, so let us enter upon a new course, to last as long as ourselves do upon earth, and to be perfected by a glorious and blessed immortality in heaven. *Dean Stanhope.*

The Gospel. St. Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch[t].

EASTER DAY[u].

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, &c. *these Anthems shall be sung or said*[v].

CHRIST our passover is sacrificed for us: therefore let us keep the feast;

[t] It is worth our observation, that the evangelists are not more circumstantial in any particular, relating to our blessed Saviour, than in that part which concerns his burial. This seems to be done not so much for the sake of any consequence that action is of, considered apart by itself; as for the service it does to the proof of some things, which went before and followed after it. For the two great points of the Christian religion being the death and the resurrection of Jesus Christ, it was necessary that all possible conviction should be given to the world, of these two most important passages. Were we not well assured of his being really dead, we could not be certain that an atonement was made for the sins of the world; and, had we any reasonable ground to doubt the truth of his resurrection, we could not depend upon that atonement being accepted. Now what the Holy Spirit hath thought fit to record of his burial, is so ordered, as to leave no just suspicion, either that our Lord's body was not actually dead, or that the same body, which so died, was not actually restored to life again. This is what the Gospel of the day gives very full evidence of; especially when compared with its parallel texts in the other evangelists: in all of which the account of the persons concerned, the manner of treating his body, and the place where it was laid, all contribute great strength to those two most important articles of the Christian faith, the death and resurrection of our Lord. Hence we see why the Christian Church hath been so careful to insert into her Creeds and solemn confessions of faith this burial of Christ, as well as his crucifixion, death, and resurrection; because this hath so close a connexion with those other fundamental doctrines, that we must have wanted a great and very substantial part of the evidence, both of his being dead, and of his rising again, had we not unquestionable assurances of his being buried. *Dean Stanhope.*

[u] *Easter Day.*] This was the birth-day of our Saviour in his state of glory and exaltation, as his nativity was his birth-day to his state of humiliation. It was anciently called the "great day," and "the feast of feasts:" being by eminence "the day which the Lord hath made," Ps. cxviii. 24: for the Fathers unanimously expound that passage of this day, and therefore with them, as with us, that psalm was always part of the office of the day. For the antiquity of the observation of this day innumerable authors might be produced: but the matter is not at all controverted. *L'Estrange.* This is the highest of all feasts, saith Epiphanius: this day Christ opened to us the door of life, being the first-fruits of those that rose from the dead: whose resurrection was our life; for He rose again for our justification, Rom. iv. 25. *Bp. Sparrow.*

From the old Saxon word "oster," signifying "to rise," we call it Easter day, or the day of the resurrection. *Wheatly.*

[v] *—these Anthems shall be sung or said.*] In the primitive times the Christians of all churches on this day used this morning salutation, "Christ is risen;" to which those who were saluted, answered, "Christ is risen indeed:" or else thus, "and hath appeared unto Simon;" a custom still retained in the Greek church. And our Church, supposing us as eager of the joyful news as they were, is loth to withhold from us long the pleasure of expressing it; and therefore, as soon as the Absolution is pronounced, and we are thereby rendered fit for rejoicing, she begins her office of praise with anthems proper to the day, encouraging her members to call upon one another "to keep the feast; for that Christ our Passover is sacrificed for us, and is also risen from the dead, and become the first-fruits of them that slept," &c. *Wheatly.*

Paraphrase of the anthems.

1. Christ our Paschal Lamb is sacrificed for us, let us therefore keep a feast as well as the Jews, not with the leaven of the Jewish law, 1 Cor. v. 7; nor with that leaven of malice and wickedness which our Saviour taxes the Pharisees with, Matt. xvi. 6; Mark viii. 15; but with the unleavened bread of sincerity and true piety, which becomes the excellent professions of us Christians.

2. Christ being risen from the dead, cannot die now any more, as having conquered death by his divine power, and as being gone to heaven, a place where death hath no dominion: for, forasmuch as it was requisite for Him to die once, to satisfy for the sins of the world, so the once dying of such a Person was

Not with the old leaven, nor with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead dieth no more: death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead: and become the first-fruits of them that slept.

For since by man came death: by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death[x], and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us[y] thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

1 Cor. xv. 26. 54. 2 Tim. i. 10. John v. 24; xi. 26. Heb. ii. 14, 15. Rev. i. 18; xx. 6. 14; xxi. 4. Ps. cxix. 36. Rom. viii. 11. Ps. lxxiii. 23, 24.

The Epistle. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concu-

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abundantly sufficient to make satisfaction for the sins of all men: and forasmuch as now He liveth, He liveth for ever, in the eternal glory of the Godhead; therefore I would have you improve this truth for your edification. Be you likewise dead unto sin, and have no manner of perception or relish of its pleasures; and, by living a divine and spiritual life, live unto God, and, as much as may be, partake of the heavenly pleasures even in this world.

3. Christ is risen from the dead, and as, under the Levitical law, the crop was sanctified by the first-fruits offered to God, Lev. xxiii. 10; so is Christ, as it were, the first-fruits of all those, who, having been dead, rise up to eternal life; for since, by the man Adam, death came upon all men, so, by Christ made man, shall all men rise again with their bodies. *Dr. Nicholls.*

The first Lesson in the morning is the twelfth chapter of Exodus, in which is mentioned the institution of the passover, proper for this day the feast of the passover: for, as St. Augustin observes, "we do in this feast not only call to mind the history of our Saviour's resurrection, but also celebrate the mystery of ours." That as Christ this day rose again from death to life, so by Christ, and the virtue of his resurrection, shall we be made alive, and rise from death to life eternal. Christ is therefore our true passover, whereof the other was a type: the lesson then is proper for the day. So is the first Lesson for the evening, Exod. xiv; for it is concerning the Israelites' deliverance out of Egypt, a type of our deliverance from hell this day by Christ's glorious resurrection. As that day Israel saw that great work, which the Lord did upon Egypt, ver. 31: so this day we see the great conquest over hell and death finished, by Christ's triumphant resurrection from the dead. The second lessons are plain. The Gospel gives us the full evidence of Christ's resurrection: the Epistle tells us what use we should make of it, "If Christ be risen, seek those things that are above," &c. The Collect prays for grace, to make the use of it which the Epistle directs.

Thus holy Church is careful to teach and instruct all her children in the matter of the feast, preaching Christ's resurrection to us, both in the type and prophecy out of the Old Testament, and in the history of it out of the New. And she does not only teach us to know what God hath done for us this day, but also she is careful that we may do our duty to God for this his marvellous goodness, commanding and directing us to pray for grace to do our duty, prescribing us excellent forms of adoring and blessing God for his mercy this day! such methods as the Holy Ghost hath set down, in which we may be sure to pray and praise God by the spirit. *Bp. Sparrow.* On this day, as on Christmas-day, there were formerly two communions, whereof we have retained the former Epistle and Gospel. *Bp. Cosin.*

[x] —*hast overcome death,*] God is said to "have overcome death through our Saviour," because He has resolved, that, for the sake of our Saviour, those, who die, shall be raised again, and their bodies being reunited to their souls shall live for ever. By these means God has for the same reason "opened unto us the gate of everlasting life;" for we could not have lived everlastingly, if Christ had not died for us. *Dr. Bennet.*

[y] —*grace preventing us*] See the note on the Collect at the end of the Communion Service, "Prevent us, O Lord, &c."

piscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience. In the which ye also walked some time, when ye lived in them[z].

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home[a].

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[z] The Epistle for this day is designed to enforce the duties and virtuous dispositions which are natural consequences of the belief of a Saviour, risen from the dead. Whom when we consider as now in full possession of immortality, living and reigning in heaven, in human nature, his happiness is the pledge of all theirs, who partaking of that nature, shall perform the conditions left upon them, as necessary to qualify them for partaking in the same happiness also. Of these the apostle mentions two, which do indeed include all the rest. 1. "The setting our affections on things above." The second thing, which is truly in order to the former, is an effectual subduing of those lusts and inordinate appetites, which, above all things, obstruct that heavenly temper of mind.

It may here therefore be remarked, that as our first entrance into covenant with God by baptism (which is an emblem of our Lord's death and resurrection,) is the spiritual birth of a Christian, so a conscientious perseverance in the obedience, there covenanted for, is his spiritual life. Both which we most truly acknowledge to proceed from the "dwelling" of that "Spirit in us, which raised Christ from the dead," Rom. viii. 11. And, if besides we reflect on the numbers, who in the primitive Church were received by that sacrament, which, at this festival yearly, began to be most solemnly administered, and whereunto the preceding fast of Lent was a solemn preparation; these things, laid altogether, may suffice to set the wisdom of our Church above any just exception, in appointing a Collect, not only pious and useful, but alluding, and by no means foreign, to the subject of the day. *Dean Stanhope.*

The Epistle instructs us to "set our affections on things above:" by which is meant such a frequent and serious consideration of that happy and glorious state, which is prepared for good men in another world, as may engage our constant and sincere endeavours in obtaining it: such a conviction of the excellency of those heavenly joys, as may determine our wills to prefer them before all the honours and riches of this world; and wing all the faculties of our souls to the swiftest prosecution of them. And we may then be said to set our affection on these things, when we govern all our actions with a respect to the next life, and make it our great business to please God, who is the first and chiefest good; "for our fruit must be unto holiness, before our end can be everlasting life," Rom. vii. 22, when we have a low and mean opinion of the enjoyments of this world, in comparison of those of the next; and are ready to part with what is most dear to us, to secure our eternal inheritance: when we are zealous and industrious in doing all the good we can, and bear all the miseries and calamities of life, with patience and resignation, without murmuring, without despondency, because "they are not worthy to be compared with the glory that shall be revealed," Rom. viii. 18: when we frequently entertain ourselves with spiritual subjects, and embrace all convenient opportunities of conversing with God in prayer, and by approaching his holy table; and "had rather be doorkeepers in the house of God, than to dwell in the tents of wickedness," Ps. lxxxiv. 10: when we can look upon death as a passage to a blessed immortality; and welcome its approach, not only without terror, but with comfort and satisfaction; "knowing that when this earthly tabernacle shall be dissolved, we shall have a house not made with hands, eternal in the heavens," 2 Cor. v. 1. *Nelson.*

[a] As no truth is of more importance to the Christian religion than the resurrection of Christ, so none had greater care taken to strengthen the belief of it. The testimony of angels, of disciples, of women, of numbers of people, the conversation of forty days, the testimony of the elements themselves, the earth trembling and quaking, as if in pangs and travail to discharge this new birth, the testimony of others, whose bodies appeared in the holy city; nay, the testimony of the most inveterate enemies of Christ; for even the Jews themselves, by advancing so incredible a story, as that of his disciples stealing Him away, do in effect confess and corroborate a truth, which they so very weakly endeavour to destroy.

A consideration of these particulars may satisfy every Christian, what a firm foundation his faith stands upon, and may put all its enemies to confusion. But, unless we do something more than argue for our Saviour's resurrection, it had been the same thing to us, if He had never risen at all. The second Lesson for this morning's service, and the Epistle for the day, tell us largely, what use is to be made of this article. That owning, and being baptized into the belief of it, implies our being conformed to the likeness of what our

Monday in Easter Week[b].

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all:) that word (I say) ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through

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Saviour hath done; that we must rise with Him, and prove that we do so, by "setting our affection on things above; that, as Christ was raised from the dead by the glory of the Father, so we should also walk in newness of life; that, as he died to sin once, and now liveth unto God, so we should reckon ourselves dead unto sin, but alive unto God; alive like him, over whom the law of sin and death hath no more dominion, and who returned not a second time to corruption," Col. iii. 1, 2; Rom. vi. 4. 9—11. Let us remember then, that Christ is risen; but let us remember withal, that they only will have comfort of his rising, who are thus risen with Him. The great revolution of the whole world, its second and better creation to immortality, began this day. But, if we have no part in it, by reformation and a new life, we are of all men most miserable. Our Prince and King hath overcome indeed "the sharpness of death: but it is to believers" only that "he hath opened the kingdom of heaven." And such believers are only they, who prove their faith by their works. And to those He hath given a sure comfort. Such a one, as "neither tribulation nor distress, nor even death" itself can rob them of. For, since their "Redeemer liveth, they are certain, that though after their skin worms destroy this body, yet there will come another day, when in their flesh they shall see God," Rom. viii. 35. 38; Job xix. 25, 26. Whom God grant us to behold and to see ourselves, that is, for our own unspeakable and everlasting happiness, through Jesus Christ our Lord. Amen. *Dean Stanhope.*

The occasion of this week's solemnity was principally intended for the expressing of our joy for our Lord's resurrection. But among the ancients there was another peculiar reason for the more solemn observation of this week. For except in cases of necessity they administered baptism at no other times than Easter and Whitsuntide; at Easter, in memory of Christ's death and resurrection, (correspondent to which are the two parts of the Christian life, represented in baptism "dying unto sin," and "rising again unto newness of life;") and at Whitsuntide, in memory of the apostles being then "baptized with the Holy Ghost and with fire," and of their having themselves at that time baptized three thousand souls; this communication of the Holy Ghost to the apostles being in some measure represented and conveyed by baptism. After these times, they made it part of their festivity the week following to congratulate the access of a new Christian progeny: the new-baptized coming each day to church in white garments, with lights before them, in token that they had now laid aside their works of darkness, and were become the children of light, and had made a resolution to lead a new, innocent, and unspotted life. At church, thanksgivings and prayers were made for them, and those that were at years of discretion (for in those times many such came in from heathenism) were instructed in the principles and ways of Christianity: but afterwards, when most of the baptized were infants, and so not capable of such solemnities, this custom was altered, and baptism administered at all times of the year, as at the beginning of Christianity. *Wheatly.*

[b] *Monday in Easter Week.*] All this week, which we call Easter-week, was anciently kept holy; but above others these two days were most observed. In some particulars the whole interval between Easter and Pentecost was honoured with an esteem equal to the Lord's day. *L'Estrange.* To shew the great solemnity of the Easter festival the Church has set apart the two following days after Sunday, for the exercise of religious duty: to the end that we might have leisure to confirm our faith in the grand article of our Saviour's resurrection, and to exert our devout affections in all those happy consequences that are deducible from it. *Nelson.*

The first lesson for Monday morning treats about God's sending the Israelites manna or bread from heaven, which was a type of our blessed Saviour, who was the "bread of life that came down from heaven, of which whosoever eateth hath eternal life." The first

his Name whosoever believeth in him shall receive remission of sins[c].

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? and he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides

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lesson for Monday evening contains the history of the vanquishing the Amalekites, by the holding up of Moses's hands; by which posture he put himself into the form of a cross, and exactly typified the victory which Christians obtain over their spiritual enemies by the cross of Christ. The smiting also of the rock, out of which came water, (mentioned in the same chapter,) is another type of our Saviour: for as the water flowing from the rock quenched the Israelites' thirst; so our Saviour, smitten upon the cross, gave forth that living water, "of which whosoever drinketh shall never thirst." The second lessons contain full testimonies of our Saviour's resurrection; that for the morning giving an historical account of it; the other for the evening containing a relation of a lame man being restored to his feet, through faith in the name of Christ, which was an undeniable proof that He was then alive. *Wheatly.*

[c] In this speech of St. Peter, the apostle gives an account of the word and preaching of our Lord, and also of his resurrection from the dead: "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." But, it may be said, why not to all the people? Would not so publick a display of the miracle be more convincing, and free from all suspicion of fraud? Perhaps it might: but neither had the Jews, who rejected a long series of publick miracles, which were continued even while our Lord hung on the cross, any right to prescribe conditions for their believing the resurrection; nor is there wanting a sufficient body of evidence to establish this beyond all power of the gainsayer and unbeliever; as will appear from these few considerations.

Although Christ did not appear to all the people after his resurrection, yet they wanted not convincing proof that He was risen. "The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again: command, therefore, that the sepulchre be made sure, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." This attention and vigilance are remarkable, and shew the extreme caution of those sagacious enemies to prevent all possibility of fraud, in the followers of Christ. But finding that the body had, notwithstanding all their care, disappeared from the sepulchre, and that the guard, having seen an angel, had become like dead men, they resort to the very conduct which they affected to condemn, to fraud and subornation of false witnesses. For, when some of the watch came to the city, and shewed the chief priests what was done, they gave money to the soldiers, desiring them to say, that while they slept, his disciples had stolen Him away; and promising to secure them against punishment from the governour. This strange proceeding speaks fully for itself; and, like many other impostures, ends in its own confusion. For, out of their great zeal to prove the charge, they make the soldiers prove too much: they bring their testimony to a fact, which in the same breath they declare to have happened while they slept. Compare this deliberate system of fraud, this readiness in contriving, and assurance in upholding a palpable and odious lie, with the reluctant assent of our Lord's disciples, with their candid account of their own slowness of conviction, with the simplicity and integrity of their whole narrative; and you will, on the one hand, discover the father of lies too successful with that unhappy nation; and, on the other, be led to adore the God of truth for thus manifesting Himself by such plain and evident signs. Again, the apostles, who were witnesses of the resurrection, had, upon the death of their Master, and before this event took place, given up all for lost, and nearly consigned themselves to despair. Even his own predictions of the event seem to have been forgotten, or little relied upon. The first revival of their hopes was occasioned by his resurrection: and, as this change cannot be otherwise accounted for, so neither were they at all likely to be deceived in a matter about which they were at first very incredulous, and in which they had several opportunities to be satisfied. Above all, they could not fancy themselves endued with the gifts of various tongues to preach, and other miraculous powers to confirm this doctrine. The people, therefore, who were witnesses to these things, could not have had a higher degree of evidence: no, not even in the sight of our Lord Himself. So that the purpose of God in shewing Him only to chosen persons, and through them spreading a knowledge of the resurrection to the rest of the world, was amply sufficient for the conviction of all honest minds, which alone are worthy to be satisfied. Others would not be persuaded, though one rose from the dead, and were actually seen by them. *Dr. Stack.*

all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone further: but they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread[d].

Tuesday in Easter Week[e].

The Collect.

ALMIGHTY God, who through thy only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jeru-

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[d] From the narrative contained in this day's Gospel, in which our Lord discourses of the necessity of the death and resurrection of the Messiah, we may learn, as He taught the two disciples, not to take an estimate of the counsels of God by the designs of men; for God by ways contrary to human judgment brings to pass the purposes of his eternal providence. The glories of Christ were not made pompous by human circumstances: his kingdom was spiritual: He was to enter into felicity through the gate of death: He refused to do miracles before Herod, and yet did them before the people: He confuted his accusers by silence; and did not descend from the cross, when they offered to believe in Him, if He would, but left them to be persuaded by greater arguments of his power, the miraculous circumstances of his death, and the glories of his resurrection: and by walking in the secret paths of the divine counsels hath commanded us to adore his footsteps, to admire and revere his wisdom, to be satisfied with all the events of providence, and to rejoice in Him, if by afflictions He makes us holy, if by persecutions He supports and enlarges his Church, if by death He brings us to life. Provided we arrive at the communion of his felicities, we must let Him choose the way: it being sufficient that He is our guide, and our support, and "our exceeding great reward." For therefore Christ preached to the two disciples going to Emmaus the way of the cross, and the necessity of that passage that the wisdom of God might be glorified, and the conjectures of man ashamed.

2. Whilst his discourse lasted, they knew Him not; but in the breaking of bread He discovered Himself. For He turned their meal into a sacrament, and their darkness to light: and, having to his sermon added the sacrament, opened all their discerning faculties, the eyes of their body, and their understanding too: to represent to us, that, when we are blessed with the opportunities of both those instruments, we want no exterior assistance to guide us in the way to the knowing and enjoying of our Lord. *Bp. Jeremy Taylor.*

[e] *Tuesday in Easter Week.*] The first lesson for Tuesday morning contains the Ten Commandments, which were communicated to the people from God by the ministry of Moses, wherein he prefigured our Saviour, who was to be a prophet like unto him, that is, who was to bring down a new law from heaven, and more perfectly to reveal the divine will to man. The first lesson at evening represents Moses interceding with God for the children of Israel, for whom (rather than God should impute to them their sins) he desired even to die, and be "blotted out of the book of life;" thereby also typifying Christ, who "died and was made a curse for us." The second lesson for the morning is a farther evidence of our Saviour's resurrection; and that for the evening proves, by his resurrection, the necessity of ours. *Wheatly.*

salem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you[f].

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath

[f] This discourse affords a correct notion of St. Paul's preaching. He is addressing those who were believers of the Jewish law, and therefore founds his argument in the early history of their nation, as St. Peter and St. Stephen, for the same reason, had done before him. From the tendency of the Jewish dispensation, and the express language of the prophets, he deduces the necessary and actual appearance of the Saviour Jesus. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, (that is, native Jews and devout Gentiles,) to you is the word of this salvation sent;" an expression according with our Saviour's own declaration, that "repentance and remission of sins should be preached in his name" among "all nations, beginning at Jerusalem." A summary of our Lord's death and resurrection is next recited, and a suitable application made. Then follows the grand conclusion to which both the law and the prophets had only been preparatory. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." The justification of man by the faith of Christ, in opposition to the "works of the law," or any human works, is the doctrine of St. Paul, and the true doctrine of the Church. "By him all that believe are justified from all things from which ye could not be justified by the law of Moses." Neither the purifications of the Jewish law, nor the merits of man, however applied, will be effectual to man's salvation. The one may be preparatory to that happy state, and the other a genuine fruit of faith; but, as a meritorious cause, we must rely solely on the sacrifice of Christ. "The law made nothing perfect, but it was the bringing in of a better hope." Therefore, the same apostle says in another place, "a man is justified by faith without the deeds of the law;" a faith productive of every blessed, every sanctifying grace. The apostle concludes this discourse with a solemn warning taken from one of their own prophets, and calculated to make a deep impression on their minds. "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you:" though it be laid before you, in the plainest manner, supported by the clearest and most uncontrovertible evidence.

This passage evidently refers to the approaching ruin of the Jewish people: and this solemn admonition leads to this important conclusion, that the only way, by which a Jew might secure himself from being involved in this national evil, was by embracing Christianity. This indeed is the way, the only way by which all temporal evils may be avoided: at least it is the way by which they may be converted to real and substantial blessings.

Happy shall we be if the application of this passage does not rest upon ourselves! for, though the Jewish veil may not be upon our hearts, yet the darkness of iniquity, and the impenetrable darkness of infidelity, may spread themselves over many souls, even in the brightest region of the Sun of righteousness. That this may not be our case, let us pray, in the language of our Liturgy, that "God, who did teach the hearts of his faithful people, by sending to them the light of his Holy Spirit, would grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Jesus Christ

not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter[g].

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

1 Cor. xv. 3. Rom. iv. 25; viii. 32.

1 Cor. v. 7, 8.

1 John iii. 3.

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life[h].

our Saviour, who liveth and reigneth with him, in the unity of the same Spirit, one God, world without end. Amen." *Brewster.*

[g] *The first Sunday after Easter.*] Upon the octave, or first Sunday after Easter-day, it was a custom of the ancients to repeat some part of the solemnity which was used upon Easter-day: from whence this Sunday took the name of Low-Sunday, being celebrated as a feast, though of a lower degree than Easter-day itself. In Latin it is called "Dominica in Albis," or rather "pos. Albas, (sc. depositas,)" as some ritualists call it, that is, "the Sunday of putting off the chrysoms;" because those that were baptized on Easter-eve, on this day laid aside those white robes or chrysoms which were put upon them at their baptism, and which were now laid up in the churches, that they might be produced as evidences against them, if they should afterwards violate or deny that faith which they had professed in their baptism. And we may still observe, that the Epistle seems to be the remains of such a solemnity: for it contains an exhortation to new-baptized persons, that are "born of God," to labour to "overcome the world," which at their baptism they had resolved to do. *Wheatly.*

The Collect for the day reminds us of the reason of Christ's death, namely, our sins; and of the end of his resurrection, namely, our justification: and thence teaches us to pray for grace to serve God aright. Suitable to this is the Epistle, which reminds us of our new birth by Christ's resurrection, and of the blessed fruits and effects of it. The Gospel continues the great subject of Christ's resurrection, and contains the means used for convincing the disciples of the reality of it, the effects it had on them, and the publick blessings that were conferred thereupon. *Dr. Hole.*

[h] The great and glorious things which our blessed Saviour hath done for mankind, are not intended to excuse his followers from action; but to enable them for it, and to render them successful in it. Therefore, from the contemplation of that conquest, which by his death and resurrection He hath already won, the Church very fitly and naturally leads us, in the Epistle for this day, to that, which every disciple of Jesus is expected to aspire after, and to gain in his own person. The world is one of those enemies, against which every Christian engages solemnly and formally, at the instant of taking that profession upon himself in baptism. And our entering into this covenant, the new relations we contract there, the new life we then begin and engage to lead, and the communications of God's Holy Spirit, received in that sacrament, to strengthen and enable us to persevere, in the faithful discharge of those engagements, do in effect make up our second and

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained[1].

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spiritual birth. So that the persons "born of God" are baptized and faithful Christians; and the Scripture now in hand does not only imply the necessity such lie under of fighting and conquering, by saying, that "whatsoever is born of God, overcometh the world;" but it acquaints us, what weapon is put into their hands for that purpose, by adding, "And this is the victory that overcometh the world, even our faith."

By the "victory" we are to understand the means or instrument of obtaining it; and by "our faith" is intended the belief of the Christian religion, as it is delivered down to us in the Gospel, and summarily contained at ver. 5, in this one article, that "Jesus is the Son of God." Hereby are implied, a firm assent to the truth of his doctrines, a stedfast reliance upon the merit of his sufferings, and an assured expectation of his glorious promises; doctrines, which a person divine could not have taught, had they not been true; sufferings, which, because undergone by a person divine, cannot but be of infinite worth and efficacy; promises, which a person divine can and will make good to the uttermost; and therefore to men, whose minds are possessed with this belief, the difficulty of overcoming the world is more than balanced, by that absolute certainty of a future reward, and by the excellence of that reward; a reward incomparably, unconceivably beyond any happiness this world can give: a reward peculiar to them, who are content to despise and reject the present loss, in prospect of the distant greater bliss; which this Son of God hath pledged his truth most solemnly for; nay, hath already invested human nature in, by exalting our flesh to the right hand of the Majesty on high.

In virtue of this faith it was, that difficulties and dangers, scourgings and imprisonments, tortures and death, have been encountered, endured, defeated, triumphed over, by that glorious and invincible army of prophets, apostles, and martyrs, who have fought this good fight, and approved themselves more than conquerors in it. And what should hinder us from being equally successful? Their passions and infirmities were the same. Our arms and assistances are the same. Human nature, and the Christian religion, continue unchangeable in every age of the Church. They conquered not through their own strength, but through Him "that loved them;" and He "that loved them" loveth us also, Rom. viii. 37. And, provided we be careful not to degenerate from such principles and such examples, He will be equally ready to sustain us in our combat, and to recompense us for it, and after it, with the same crown of life and righteousness. *Dean Stanhope.*

[1] It is to be observed here, that Christ renewed his disciples' commission for the work of the ministry. They were probably much discouraged with the remembrance of their faint-heartedness in the time of his sufferings: He now therefore commissions them anew, and sends them forth with these words, "As my Father hath sent me," that is, to preach, plant, and to propagate the Gospel, "even so send I you." By the same authority, and for the same ends in part, for which I was sent by my Father, do I send you; namely, to gather, to govern, and instruct my Church. Hence we learn, that when Christ left the world, He did not leave the Church destitute of a regular ministry for the Gospel, which should continue to the end of the world. As Christ was sent by his Father, so are his ministers sent by Him; and having the same authority and commission, they may expect the same success and blessing; and the contempt, cast upon them and their message, ultimately reflects on God and Christ, whose messengers they are. *Burkitt.*

By Christ "sending" his apostles, as his "Father sent him," we are to understand his owning, asserting, protecting, and succeeding their labours and their persons, as his Father had done to Him and his. Of this no reasonable question can be made, by any, who consider his discourse to those disciples in the 14th, 15th, and 16th chapters of this Gospel; the manner of his recommending them to God in the 17th, or the leave He took of them at his ascent into heaven, Matt xxviii. 18—20. From hence results the firmest assurance, that the constant peculiar providence of God shall attend them, that his grace shall assist them, that the marks of his favour shall follow them, in the discharge of their duty. That they shall not want the pleasing comfort of seeing their pious endeavours prosper in their hands; or, if they do, that then their perseverance and patience shall be taken into the account; and, the less joy they have here, the greater recompense shall be reserved for them hereafter. That shall be measure, pressed down, shaken together, and running over, poured into their bosom. At which time also they will not fail to see the signal vengeance, and eternal condemnation, of those incorrigible creatures, who would not be persuaded by their advice, nor amended by their reproofs. And, though this last be but a melancholy contemplation, and such as they would much rather wish there were no occasion for; yet it is such a method, as the justice of God and the necessary vindication of truth require. Even that they, who will not glorify God by their obedience, shall do it, whether they will or not, by suffering most terribly for their disobedience.

It were therefore much the wisest way, for men to "account of us, as of the ministers of Christ, and stewards of the mysteries of God," 1 Cor. iv. 1: since He vouchsafes to esteem us so, who hath promised to be "with us always, even unto the end of the world," Matt. xxviii. 20. And those that are serious and holy will ever esteem us so. A profligate person or a profligate people, is never more certainly distinguished than by giving themselves a liberty of vilifying their clergy. For it is not the man, but the employment, that gives disgust; and religion itself is struck at through the sides of those, who administer its offices. This, I am aware, is a very tender point. And if we, with St. Paul,

The second Sunday after Easter[k].

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

Heb. ix. 26. Isa liii. 1 Pet. ii. 19—24. John xvii. 19. 1 Pet. ii. 9. 1 John ii. 6.

The Epistle. 1 St. Peter ii. 19.

THIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls[l].

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attempt to "magnify our office," what he did, out of conscience, we shall be thought to do out of no very commendable principle. Since therefore we are looked upon too nearly interested, to be well heard in a cause so much our own; let one speak for us, who is above all exception, and who will be heard at every one's utmost peril. Now to those who labour to render us and our profession odious and contemptible, the Holy Ghost applies Himself, among others, in these two very remarkable passages. The one, that of our blessed Saviour, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me," Luke x. 16. The other, that of St. Paul, "He that despiseth, despiseth not man, but God, who also hath given us of his Spirit," 1 Thess. iv. 8. The sum whereof is, that they, who use the representatives of Christ ill, would use their Master so too, if they had the same power and opportunities. How much better would it become men, who call themselves Christians, to consider the importance and end of our "high calling," and to "esteem us very highly in love for our work's sake?" 1 Thess. v. 13. For an esteem no doubt there is due to the character and profession; which no personal defects in him, that bears it, can absolve men wholly from paying. But even for these, and indeed for all the rest, it should be the constant and most fervent desire of every private Christian, that it would please God to "illuminate" every "bishop, priest, and deacon, with true knowledge and understanding of his word," and "that both by their preaching and living they may set it forth and shew it accordingly." Which may our good Lord grant, for Jesus Christ's sake. *Dean Stanhope.*

[k] *The second Sunday after Easter.*] The Collect for this day reminds us of a double end, for which God the Father gave us his Son; and teaches us to apply them by thankfulness and imitation of his holy life. The Epistle for the day sets before us that admirable pattern, so remarkable under sufferings, and so deserving of our imitation. And the Epistle having in its close spoken of Him as the Shepherd and Bishop of our souls, from whom we have erred and strayed like lost sheep, the Gospel sets Him before us in the character of a shepherd, noticing particularly his great love and care for his sheep. *Dr. Hole.*

[l] The principal lesson that we have to learn from hence, is to have regard to the cause of our sufferings; that they be only for a good cause, and not the just demerit of our faults. To suffer for Christ, or for "righteousness' sake," is a matter of great joy, and will be attended with an ample reward, for "blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile and persecute you, for great is your reward in heaven," Matt. v. 10—12. St. Peter advises all Christians to take heed, "that they suffer not as murderers, or thieves, or evil-doers, or as busybodies in other men's matters, yet if any man suffer as a Christian, let him not be ashamed," 1 Pet. iv. 15; intimating, that it is no matter of glory, but of shame, to suffer for our vices and enormities.

"But if ye suffer for righteousness' sake," saith the apostle, "happy are ye:" and be not afraid of their terror, neither be troubled, only sanctify God in your hearts, and labour to have and to keep a good conscience, that whereas they speak of you as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. "For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing;" therein following the example of our Saviour, "who suffered for us, the just for the unjust, that he might bring us to God," 1 Pet. iii. 14—18.

Lastly, Let the sense of our returning to Christ, the great Shepherd and Bishop of our souls, and being made conformable to Him in all our sufferings in a good cause, teach us to lift up our heads, and rather to rejoice than repine at such tribulations. Our Saviour Himself was made perfect by sufferings; He received not the crown, before He had endured the cross; and truly our way to eternal life is gladly to suffer with Him. He, that is too delicate and tender to bear any hardship for his Saviour, is not worthy of Him, and shall never receive any benefit by his sufferings; such a one will soon make shipwreck of faith and a good conscience, and in time of temptation will fall away. They, that do so, will be disowned by Him in the last day, and be doomed for ever to depart from Him: whereas, by adhering to Him in the time of trial and persecution, we engage Him in time of need to stand by us: and if we suffer with Him, we shall be glorified together. *Dr. Hole.*

The Gospel. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd[m].

The third Sunday after Easter[n].

The Collect.

ALMIGHTY God, who shewest to them that be in error the light of thy truth, to the intent that Eph. v. 7—11.

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[m] The Epistle concludes with giving to our blessed Saviour the title of "Shepherd and Bishop of our souls." The Gospel does not only introduce that Saviour taking that denomination to Himself; but giving a reason, why it belonged to Him, in a manner so peculiar, that no other can presume to lay the like claim to it. The ground of this is laid in a degree of love, so tender and so costly, as none beside ever came up or near to; no less than laying down his own life for the benefit and preservation of his flock, which otherwise must inevitably have fallen a prey to that ravening wolf, whose constant practice it is to hunt and devour poor defenceless souls. *Dean Stanhope.*

From the character of the Shepherd of his flock thus taken to Himself by our blessed Saviour, the following duties appear to arise, and press upon us.

1. We may remark, that, as the very title of the shepherd implies a flock, so Christ hath left it for the characteristic mark of his flock, that they who belong to it in sincerity and truth, will be ready evermore to listen to his counsels, and to hear his voice. He calls to us, in his word and precepts, that we may love that fellowship, to which He joined Himself, and over which He holds a never-ceasing charge. He calls to us jointly that we may cleave to that communion, and keep together in untainted and safe pastures; and that we may disappoint the arts of such as lie in wait to deceive or to destroy. Christ calls us to Him by his teaching and example. Nor does He spare to give the flock that food of which He spake, whilst He went before them in his earthly course. He gave the Jewish people bread by miracle, when He was touched with their bodily necessities; at which time too He declared, that "they were as sheep having no shepherd:" but He reproved them, when He found that too many of them followed Him for that food only. He exhorted them to labour for the meat which doth not perish; and such at all times should be our care and endeavour.

He, who provided so effectually for his flock, established and ordained the special channels and appointed means for such supplies. He left the font of baptism for ever open, as Abraham dug his wells for succeeding generations. He instituted a perpetual grant of the bread of life and blessing for his people; not laying up corn, as Joseph did, for a seven years' famine, but giving the true bread of life, for ever, to his people.

Let us remember the great duty of cleaving to that faithful Guide, who humbled Himself to seek that which was lost, and brought it to his own fold, on his shoulders, rejoicing. If a flock without a shepherd be the truest image of a state of danger and destruction, let us remember also that guilt is added to the danger, when they, who, in past time, were without a shepherd, shall flee from Him, when He is indeed come to gather them from brinks and precipices, and to fold them in perpetual safety.

It is one fold, under one shepherd, however parcelled out according to the bounds of diverse nations. There is one well of life in baptism; one food of doctrine and communion: one rule of discipline, in which the duties of the pastor and the flock are marked out and prescribed.

Let us then so live in Christian fellowship and concord, in strict integrity of mind and conscience; in holiness of life; in faith and charity: returning to the fold of safety by a swift repentance, if at any time we shall have strayed from it into devious ways, and abiding stedfast in that happy and secure enclosure, in the unity of the Spirit, and the bond of peace; looking forward to that glad day when the Christian fold shall be made to enlarge its bounds; when the flock shall be more fully gathered under one good Shepherd Jesus Christ, the righteous, to whom, with the Father and the Holy Ghost, be ascribed all honour, worship, and praise, henceforth, and for evermore. *Archdeacon Pott.*

[n] *The third Sunday after Easter.*] Hitherto since Easter, the Church hath been as it were overwhelmed in the joyful meditation of Christ's resurrection from the dead, or chiefly about it, and that hath been the subject of all the Collects since then. Now in this Collect (as somewhat also in one of the readings aforegoing) the Church reflects upon that other ancient paschal solemnity, the general baptism that was used at that time; so that this Collect is for the new baptized, or new regenerates by baptism; desiring Almighty God, "who shews the light of his truth to them that be in error," enlightening them by baptism (which was therefore called "illumination," and the baptized "the enlightened") to grant them "that be admitted into the fellowship of Christ's religion," namely, by baptism, "that they may eschew those things that are contrary to their profession," or vow in baptism, &c. Though this custom of general baptism at Easter be not in use now, yet this Collect is still seasonable, as a general anniversary commemoration of the great blessings received from God by our baptism, and our solemn vow and profession made to Him therein.

The ancients were wont to observe an anniversary commemoration of their baptism; they, that were baptized at Easter the year before, came the year following, the same day, to the church, and solemnly with oblations, and other religious offices, commemorated the anniversary day of their new birth. Though our Church does not in every particular observe the same

Phil. i. 27. they may return into the way of righteousness; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

Col. i. 9, 10. 2 Tim. ii. 19. 1 Pet. ii. 11.

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King°.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me: and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she

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custom, yet she draws near to the ancient practice in this solemn, though general, anniversary commemoration of baptism this day, minding us all this day of our baptism, and our vow made therein, and praying to God to enable us all to keep it. And for this very reason does she appoint children to be baptized, upon Sundays, and other holy-days, when most people are present, that they may be put in remembrance of their own profession made to God in baptism. *Preface before Baptism.* And happy were it for us, if we would make good use of this care of the Church, by often remembering that solemn vow, by which we have dedicated ourselves to God to be an holy people; the wilful breach of which vow is horrid sacrilege.

In the Gospel our Saviour tells his disciples, that though they "should weep and lament" (by reason of his death) "their sorrow should be turned into joy, which no man should take from them;" namely, after his resurrection. And such joy belongs to this time, and to us in it, if we be also his true disciples and followers; which how we may be, the Epistle shews, by minding us of what we promised and vowed, when we were admitted into Christ's school, and gave up our names to Him, "the abstaining from fleshly lusts, and having honest conversation" in all our relations. And this is the main drift of the whole Epistle (the first of St. Peter) out of which this is taken; to persuade them that were born again, and lately become Christians, to walk suitably to such an holy profession, and that chiefly in regard "of the lively hope, unto which they were begotten again by the resurrection of Jesus Christ from the dead;" and so is most agreeable to the Church's meditations this day and season. *Bp. Sparrow.*

° In compliance with the intreaties of the apostle in this Epistle, let us carefully eschew all sinful lusts, as contrary and disagreeable to our profession; and follow honesty in all our dealings, submission to our superiors, with a right use of our Christian liberty; giving honour to all men, love to our brethren; and joining to these the fear of God, and honouring the king, as things agreeable to the religion we profess, and answering the end and designs of it.

To this we stand obliged by the decency of the thing, it being highly fit and reasonable, that we should be and do as we pretend; and likewise by the great indecency of the contrary, it being grossly absurd and unbecoming, to pretend to great things and to do nothing like it. Again, the honour of our persons and profession requires us to walk worthy of both. When we live by the rules and precepts of Christianity, we bring credit to our religion and ourselves, whereas both are disparaged by an unsuitable conversation; yea, we reflect dishonour upon Christ, and bring an evil report upon his ways, when we act contrary to what we profess, and wear his livery only as a cloke for our sinful practices.

Lastly, our own interest obliges us to act suitably to our profession; it being a matter of great comfort to us here, and of a much greater reward hereafter, for such will surely find an entrance into their Master's joy, and be made for ever happy with Him; when the titular and nominal Christian, that usurps the name of Christ, without living answerably to it, shall be for ever ex-

remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you[p].

The fourth Sunday after Easter[q].

The Collect.

Jer. x. 23. James i. 17. Phil. ii. 13.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found;

Ps. cxix. 5. 2 Pet. i. 3, 4.

Heb. xi. 26.

through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17.

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls[r].

cluded from his presence, and have his portion with hypocrites and unbelievers, which it will concern us above all things to prevent. *Dr. Hole.*

[p] The words of this Gospel, spoken to the disciples in a very critical juncture, are of very comfortable import, and, if duly considered, will have a like effect upon us, as they had upon them, in proportion as our circumstances and theirs agree. But surely those Christians are without excuse, who do not improve them to these two purposes at least:

1. To quicken us in the pursuit after so excellent a joy. There is this good correspondence between the offices of the day, that the Gospel enforces the exhortation in the Epistle, of considering ourselves as "strangers and pilgrims," and so cutting those desires short, the objects whereof can stay with us but "a little while." And the Collect prayeth for grace to "eschew those things that are contrary to our" Christian "profession, and to follow all such things as are agreeable to the same." To which nothing can be more contrary, than a sensual and worldly mind; nor any thing more agreeable, than such earnest desires, and zealous endeavours, after future and spiritual happiness, as will not suffer themselves to be diverted by any treacherous allurements here below.

2. The other use we should make of this Gospel is to compose our minds in time of trouble. Let us consider, that this cannot last always, that patience bringeth forth precious fruit, and that it will be our own fault, if our labours and sufferings do at last prove abortive. Let us set the "lightness" of the "affliction" against the "weight of glory," and the "momentary" passage of the one against the "eternal" stability of the other. For this would be sure to cast the scale, and enable us, in humble imitation of our blessed Master, to "endure the cross for the joy that is set before us." Put the utmost and worst of the case, that we are called to "resist unto blood;" yet even in death, we have this reflection to support us, that there is but that one "pain more," and then "the man is born." Born into a world of bliss and immortality, to a life of "joy" most exquisite and ravishing to the "heart," and that "a joy which no man taketh from him." That joy may God of his infinite mercy make us all partakers of, through the merits and mediation of Him, who hath shed his blood to purchase it for us, Jesus Christ the Son of his love, to whom with the Father, and the Holy Spirit, be all honour and glory, now and for ever. Amen. *Dean Stanhope.*

[q] *The fourth Sunday after Easter.*] This Collect is fit for this paschal time from Easter to Pentecost, a time of greatest joy; the Church therefore prays that we may rightly observe the time, be full of joy in a joyful time, and withal that our joy may be a true and real joy, that our hearts may surely there be fixed, where true joys are to be found: such joys as Christ's resurrection and the promised Comforter afford. And one or both of these two grand occasions of joy and exultation (to wit, Christ's resurrection, and the promise of the Comforter) are the principal subject of the Gospels from Easter to Whitsuntide; but lest our joy should grow presumptuous and luxuriant (as joy is apt to exceed), the Epistles for the same time admonish us of duties answerable, to believe in Christ, to rise from the grave of sin, to be patient, loving, meek, charitable, &c.; having our Lord for an example, and the promise of his Spirit for our guide, strength, and comfort. *Bp. Sparrow.*

[r] From this passage we should learn, 1. To ascribe with all possible thankfulness every advantage we enjoy, whether of nature, of fortune, or of grace, to the good God alone, who is the giver of them. 2. Hence we are likewise taught, where in particular to lay the inestimable benefit of our spiritual regeneration and salvation. That it is intirely owing to God, and an instance of his free and undeserved grace. 3. It is observable, that He assigns to the "word of truth" a part in this work; and such a part as intimates it to be the instrumental cause of our new and spiritual birth. With regard to which "word" he lays down directions for our behaviour in the three following verses, importing that we make use of all proper means and opportunities for being instructed in this "word," and so understanding our duty: that we be modest, and do not take upon ourselves to be teachers, through a vain conceit of our own sufficiency: that we endeavour to govern our passions, particularly that of anger, and cultivate its opposite virtue, meekness: and that we lay apart that sensuality and those fleshly lusts, which are irreconcilable with the purity of heart and life injoined by the Gospel. Lastly, we may observe the significance of that metaphor which commands

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But, because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you[s].

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us to receive the "ingrafted" word. Ingrafting, it is well known, incorporates one sort of plant with a tree of another: by which means the old stock is not destroyed, but a new quality so superinduced, that the fruit is from thenceforth changed, and made more generous. Thus the "word" must be thoroughly joined to us, and made of a piece with us: it must penetrate, and mingle with, and influence, every faculty of our minds. The wild suckers, which sprout from the old sour stock, must be cut low and kept under, that the new scion may receive nourishment, and shoot more vigorously. Thus nature is not taken away, but its luxuriances pared off. Our appetites are not extinguished, but improved, and turned to nobler objects. Our affections (according to the Collect for the day), from being unruly, alter their taste; and from henceforth "love that which God commands, and desire that which He does promise:" and by making this happy change in our originally corrupt temper and inclinations, and so becoming a principle of a new and nobler product, we "have our fruit unto holiness, and the end everlasting life." And thus it is, that "the ingrafted word" becomes "able to save our souls." *Dean Stanhope.*

[s] The Holy Ghost is here spoken of as guiding the apostles into all truth. A consideration of the true import of the guidance ascribed to Him may enable us to judge what method He usually takes in the ordinary operations of his grace.

1. He is a guide to Christians, in the sense of one who leads a traveller on the way. He directs them what course to take, He warneth them against the pits and precipices, the difficulties and by-paths, by which, if destitute of such direction, they might wander, or perish in their journey; and so He brings them forward in that holiness, of which Himself is the perfection, and the brightest pattern.

2. He is a guide, inasmuch as He assists and supports men in their passage. This sort of guidance the Holy Spirit performs, when He condescends to our infirmities, accommodates Himself to our capacities, and imparts his gifts and graces; not according to his own fulness and power to give, but in such proportions, as the vessels, into which they are poured, are qualified to receive them.

3. A guide is one who performs the office of a master or teacher. Such a guide is the Holy Ghost. He enlightens dark eyes, but by such illumination, as supposes a willingness to see. He leads men into paths of holiness and salvation, but then He expects a readiness to follow. He gives ability to perform that, which without Him never could be done; but it is that, which will not be done neither, without our own pains and concurrence. "The meek" (says David) "he will guide in judgment, and the meek shall he learn his way," Ps. xxv. 9. But still they are "meek." And, although He strengthen our weakness, and inspire our dispositions, and assist our endeavours, to be good; yet is He no where said, by an almighty and irresistible operation, to compel the obstinate, or to drag men along whether they will or no.

Hence it will be no difficult matter, to reconcile those texts of Scripture, which attribute our sanctification and salvation to the "word," with some others which give the same effects to the "Spirit" of God. The short is, this is the efficient, that the instrumental, cause. We cannot come to Christ, except we be drawn; and it is his Spirit that draws us; and He draws us by the word. He gives a new turn to our thoughts and inclinations, disposes us to hearken, and consider, and endeavour; and then He renders those actions and endeavours successful. So that all this is effected by application of proper means, by seasonable suggestions, by influences so gentle and sweet, that all is done with us, and in us. The work is so much the Spirit's, that if we be tractable and willing to do our part, He will not fail to do his: and it is so much our own too, that, if we refuse or neglect our part, He will not do it, either for us, or without us.

So great agreement may we easily perceive, between the Epistle and the Gospel for this day: the "word of truth begets" us, and the "Spirit of truth guides" us. So exactly alike are the predispositions, necessary for profiting by both. I conclude, therefore, with most earnestly exhorting every man, as He values his salvation, so to receive the one, and submit to the conduct of the other, that each may attain its proper effect upon him: and, since "Almighty God alone can order the unruly wills and affections of sinful men;" let us not be wanting to pray, with our Church, that He would "grant unto" all his "people, to love the thing which he commandeth, and desire that which he doth promise: that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen." *Dean Stanhope.*

The fifth Sunday after Easter[t].

The Collect.

James i. 17. O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think
2 Cor. iii. 5. James i. 22. those things that be good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world[u].

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[t] *The fifth Sunday after Easter.*] The Gospel before promised a Comforter: the Epistle and Gospel this day direct us, what to do to obtain that promise. Two conditions are required on our parts for the receiving of that promised Comforter: first, prayers or rogations, this the Gospel teaches, "Ask, and ye shall receive, that your joy may be full: secondly, to love God, and keep his commandments, John xiv. 15; this the Epistle exhorts to, "See that ye be doers of the Word," &c. The Collect prays, that we may feel the fruits and comforts of this Holy Spirit in our hearts by good thoughts and abilities to perform them. *Bp. Sparrow.*

[u] By resembling the "word" to a glass, it is the apostle's intention to convince the "hearers only," and "not doers," that they mistake the very end and proper use of "the word." For the use of a glass is to represent men to themselves. But the end of that representation is, not that they may sit, and contemplate, and fall into rapturous admiration of their own imagined beauty; but that they may see, and so see, as to correct whatever upon that view is found to be amiss. It is thus they are to take effectual care, that their persons and habit be comely and composed; which could not be taken, unless this beholding of their own image had made them sensible how matters are, and how they ought to be with them.

Such is the use and end of the "word" too. By comparing the contents of this with our own dispositions and actions, we may distinctly learn the state of our own souls: and, as that is found to agree or to disagree with the will of God, we have there, not only an opportunity of knowing ourselves, but a certain rule and model whereby to amend ourselves. They who will not look into this glass, are not so much as hearers: they who look carelessly, and straightway forget their form, are the hearers, without right application, and that practice which would certainly follow thereupon: for this is a glass which flatters none, who are content to hold it fairly, and take the report it gives; a glass, which, men are sensible enough, ought not to be held in vain. But then they are more entertained with the reflections of other people's visages than their own. You shall have them very acute in discovering blemishes and imperfections, and recommending this correction upon their account; ingenious and ready to apply every smart thing they read, every sermon they hear, to their neighbours, and wonderfully pleased to think, how such a one's picture hath been drawn to the life: but in all this they can find no likeness of, no concern for, any fault or failing in the proper place. Hence it is, I mentioned a right application of the word: for this glass is intended to shew, not others to us, but every man to himself: to inform us what we are, in order to make us what we should be; not to divert us with the spots and deformities of our brethren; for this would prove the certain way to keep us, nay, and to render us yet a great deal more, what we should not be. Such false appliers and censurers are always too busy abroad, not to overlook that at home, which, of all the rest, stands in most need of being nicely looked into. And, whoever they be, that turn this glass another way, casting off all the discoveries made by it from themselves, and becoming judges of their brother's liberty and conscience; they are the very hypocrites reproved by our Lord for employing themselves about the mote in another's eye, without regarding the beam in their own. And how "religious" soever they may "seem," depend upon it, all their "religion is vain."

And so is theirs likewise, who reduce the Christian religion to a mere science, and place all perfection in reading, and hearing, and knowing the precepts of it; who measure their proficiency by the number of sermons they run about to attend, or the good books they are eager to peruse; or by the niceness of the points they are able to argue upon: as if the word had done its business by filling the head, though it never influence the heart at all. A sort of understanding this, to which even ignorance itself, when honest and unaffected, is infinitely preferable. For so our Lord Himself pronounced, "that servant which knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he that knew not," (that is, was not in a capacity of knowing,) "and did commit things worthy of stripes, shall be beaten with few stripes," Luke xii. 47, 48. Alas! it is action only that crowns all our studies. The word is of equal service and necessity, for quickening and exciting us to what we already do, as for instructing us in what we do not yet understand. It is not said, "Happy are ye if ye know these things;" but, "If ye know these things, happy are ye if ye do them," John xiii. 17. In short, to be wise in spiritual matters, is no farther an advantage, than as it disposes us to be good, for that alone is being "wise unto salvation." And he, in the Christian sense, knows most, who leads his life best.

So great reason have all those well-meaning people to be very jealous over their own hearts, who use a very commendable industry indeed, in learning the pre-

The Gospel. St. John xvi. 23.

VERILY, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world[x].

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cepts of this law: so much it concerns them to examine, by the marks laid down under my former head, what effect they feel upon their temper and behaviour. And whether, after so frequent, and so zealous, I had almost said, such infinite hearing, they be not like the men of voracious appetites, who eat much and greedily, but digest and thrive by nothing; for such are sometimes the keenest and devoutest hearers; deceived by the quantity they take in, and still "hearers" only. And therefore so seasonable and important is the petition of our Church this day; that "He, from whom all good things do come," would "grant us, not only by his holy inspiration to think those things that be good, but by his merciful guiding to perform the same, through our Lord Jesus Christ. Amen." *Dean Stanhope.*

[x] It may be useful to consider what our Saviour means in this place by calling on his disciples to "be of good cheer."

1. The being of "good cheer" under "tribulation" does by no means infer that firmness of mind, (as some philosophers of old miscalled it) which preserves the man from being at all affected with calamities, or moved from his usual easiness of temper. How far human nature might be beholden to them, who bestowed this fanciful perfection upon it, is not worth staying to examine: let it suffice to observe, that religion is not at all obliged by it; for the Gospel no where goes about to delude us with romantick notions: it tells no man upon a cross, or in a fire, that he feels no pain; or that such pain is nothing to him, because it cannot reach his soul: and yet, it commands every man to continue stedfast in his duty, notwithstanding the most exquisite tortures to deter him from it. It is entirely suited to the condition and common sense of mankind, and would not require more constancy in suffering, if it did not furnish more substantial comforts, than any other system in the world: in short, Christianity leaves nature, and its passions, in the proper exercise of their powers; offers no false ideas of things without us, which experience will be sure to prove false, when we most need and wish to find them true; but it allows the tenderest sense of pain and grief, and yet contrives a way to conquer that sense, and sustain our spirits under the utmost weight of them.

2. This command to be of "good cheer" belongs to such "tribulation" only, as the hand of God brings upon us. The sufferings of these disciples, in propagating the faith, seem to have been principally in our Lord's view at this time; and for these He had long since declared them "blessed." But He had also directed them to join the "wisdom of the serpent with the harmlessness of the dove," Matt. v. 10—12, x. 16; and made prudence, as well as perseverance in goodness, a truly Christian duty. When, therefore, men court danger, and draw upon themselves unnecessary sufferings, it is not the best cause, nor the best meaning in the world, that will bear such people out, or entitle them to the comforts of persecuted Christians. For these in truth do suffer, not for Christ's and righteousness' sake, but for their own humour and folly, the enthusiasm of a mistaken, or the heat of an indiscreet, zeal.

3. But, though by "being of good cheer when we have tribulation," be not meant, either that we should be insensible, or that we should be fond of it; yet thus much certainly is meant, that neither the sharpness of any affliction we feel, nor the terror of any we fear, should so far vanquish our reason and religion, as to drive us upon unlawful methods, for declining the one, or delivering ourselves from the other. We are to satisfy ourselves in the justice, the wisdom, the goodness, of Him, who orders all our events to us; to entertain them all with meekness and much patience; to bring our will into subjection to the divine will; to rejoice in the testimony of a good conscience, and preserve this at any rate, though with the hazard, nay, the certain loss of all our worldly advantages: and to set the supports and the rewards of persecuted truth, or afflicted piety, in opposition to all the discouragements and pressures from abroad, and all the frailties of feeble, and too yielding, flesh and blood at home. This is the "good cheer" our Lord requires, and hath Himself contributed to, "by overcoming the world." *Dean Stanhope.*

About the middle of the fifth century, Mamercus, Bishop of Vienne, upon the prospect of some particular calamities that threatened his diocese, appointed that extraordinary prayers and supplications should be offered up with fasting to God, for averting those impendent evils, upon the three days immediately pre-

The Ascension Day[y].

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son
Mark xvi. 19. Acts i. 10. our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually
Col. iii. 1, 2. dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the Apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs: being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

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ceding the day of our Lord's ascension; from which supplications (which the Greeks call "Litanies," but the Latins "Rogations") these days have ever since been called "Rogation-days." For some few years after, this example was followed by Sidonius, Bishop of Clermont, (though he indeed hints that Mamercus was rather the restorer, than the inventor of the Rogations,) and in the beginning of the sixth century the first council of Orleans appointed that they should be yearly observed.

2. In these facts the Church had a regard, not only to prepare our minds to celebrate our Saviour's ascension after a devout manner; but also, by fervent prayer and humiliation, to appease God's wrath, and deprecate his displeasure, that so He might avert those judgments which the sins of the nation deserved; that He might be pleased to bless the fruits with which the earth is at this time covered, and not pour upon us those scourges of his wrath, pestilence, and war, which ordinarily begin in this season.

3. At the Reformation, when all processions were abolished by reason of the abuse of them, yet, for retaining the "Perambulation of the Circuits of Parishes," it was ordered, "That the people shall once a year at the time accustomed, with the curate and substantial men of the parish, walk about the parishes, as they were accustomed, and at their return to church make their common prayers. Provided that the curate, in the said common perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the 104th Psalm, *Benedic, Anima mea*, &c. At which time also the same minister shall inculcate this and such like sentences, *Curseth he he which translateth the bounds and doles of his neighbour*, or such other order of prayer as shall be hereafter appointed." No such prayers indeed have been since published; but there is a homily appointed, which is divided into four parts; the three first to be used upon the Monday, Tuesday, and Wednesday, and the fourth upon the day when the parish make their procession. *Wheatly.*

[y] *The Ascension Day.*] Forty days after his resurrection, our blessed Saviour publickly ascended with our human nature into heaven, and presented it to God, who placed it at his own right hand, and by the reception of those first-fruits sanctified the whole race of mankind. As a thankful acknowledgment of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration; and for the greater solemnity of it, our Church in particular hath selected such peculiar offices as are suitable to the occasion; as may be seen by a short view of the particulars. *Wheatly.*

This day hath proper lessons as well as Psalms. The first lesson at Morning Service is Deut. x; wherein is recorded Moses's going up into the mount to receive the law from God, to deliver it to the Jews, a type of Christ's ascension into heaven to send down the new law, the law of faith; "For when he ascended up on high, he led captivity captive, and gave gifts to men, apostles, evangelists, pastors, and teachers," to publish the new law to the world, Eph. iv. 8. The first lesson at Evening Service is 2 Kings ii; wherein Elias's ascending into heaven was a type of Christ's ascension; but Christ went far beyond his type in many particulars. Elias went up with a single chariot, but Christ was attended with thousands, Ps. lxviii. 17. "The chariots of God are twenty thousand, even thousands of angels, and the Lord" ascending "is among them." Elias, upon his ascension, doubled his spirit upon Elisha; but Christ gave such an abundance of the Holy Spirit to his disciples upon his ascension, that they not only were filled with it themselves, but it ran over upon others from them; "by laying on of hands," they imparted it to others, Acts viii. 17.

Thus the Church hath in the lessons and Gospel preached to us the ascension of Christ, in the type and antitype. In the Epistle she teaches us our duty, not to stand gazing up to heaven, wondering at the strangeness of the sight, but to take heed to demean ourselves so, as that we may with comfort behold Him at his second coming, his coming to judgement, Acts i. 11, "Why stand ye gazing up into heaven?" There is other business to be done; fit yourselves for another coming; for "this same Jesus, which was taken up from you into heaven, shall so come, even as ye have him go into heaven." In the Collect we are taught to pray, that we, as far as may be, may conform to our Lord in his ascension, that "like as we believe him to

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven [z].

The Gospel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with signs following [a].

Sunday after Ascension Day [b].

The Collect.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph Ps. xxiv. 10. Acts v. 30, 31; i. 9, 10.

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have ascended into the heavens, so may we also in heart and mind thither ascend, and with him continually dwell." *Bp. Sparrow.*

[z] The portion of Scripture for the Epistle, and that of the Gospel, for this great and solemn day, do both agree in acquainting us how our Lord employed his last minutes with his disciples here upon earth; and how his blessed person was disposed of, when ceasing to converse any longer among men. They relate, that, by a fate very distant from that of common men, his body was not deposited in the grave, whose gates and strong holds He, at his resurrection, had already broken through; but that it was received up on high, and conveyed into heaven. Thus far both passages agree; and then St. Mark adds, that He "sat on the right hand of God."

These two glorious actions make the sixth article of our Creed. The sum whereof will be comprehended in these very few words: "That the same bliss, and glory, and power, which the Son of God did, before his incarnation, enjoy with his Father from all eternity, his human nature is now made partaker of in the highest heavens. That this God-man is invested with an absolute authority and boundless dominion; and does now, in both natures rule, as He shall one day judge, the whole world. That, till that day come, it is the duty of us, and of all mankind, to reverence and obey, to trust in and pray to Him, as our only head and King, our rightful and universal Lord." This is the substance of that, which we are to understand, by "Jesus Christ being received up into heaven, and sitting at the right hand of God." *Dean Stanhope.*

Concerning the practical uses of the doctrine, see at the end of the Gospel for the day.

[a] From Christ's being exalted to the right hand of God, we may learn the infinite wisdom and justice of God, the Father, in recompensing the sufferings of his Son with so high and honourable a reward.

2. From Christ's exaltation at the right hand of power and glory, we may learn all due reverence and subjection to Him; for "God hath thus highly exalted him, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 9—11. Let us then be subjects of his kingdom of grace here, that we may become the subjects of his kingdom of glory hereafter: subject we must be either to his mercy or his power; for they that will not submit to his golden sceptre, shall be "bruised with his rod of iron, and those his enemies, that will not have him to reign over them, shall be brought forth, and slain before him," Luke xix. 27.

3. From Christ's sitting at the right hand of God, we may learn to triumph over death and the grave in the words of the apostle; "O death, where is thy sting? O grave, where is thy victory? but thanks be to God who giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 57.

4. From Christ's sitting at the right hand of God, let us learn by the eye of faith, frequently to look up to him, to enable us to bear up with courage under all the troubles and tribulations of the world; so St. Stephen did; and so the apostle exhorts all good Christians to do, Heb. xii. 2, "Looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God."

5. From Christ's interceding for us at the right hand of God, let us learn to "come boldly to the throne of grace;" where we have a prevalent Friend and Advocate to obtain grace and mercy for us. And let us so

Phil. ii. 9—11. unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy John xiv. 16—18. Ghost to comfort us, and exalt us unto the same place whither our Heb. vi. 17—20 Saviour Christ is gone before, who John xiv. 3. liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen*[c].

The Gospel. St. John xv. 26, *and part of Chapter* xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken

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rely upon his intercession, as not seek to any other mediators, for there is "one Mediator between God and men, the man Christ Jesus." *Dr. Hole.*

Lastly, This ascent, and session of our blessed Master at God's right hand, do lay upon all his followers the strongest obligation to be heavenly-minded. He is said to have "endured," in prospect of "the joy" to follow; Heb. xii. 2; and we, like Him, should keep our eyes, as much as may be, fixed upon that joy: for how shall we ever love what we do not desire? And how shall we desire what we do not value? And how shall we learn to value what we never bestow any thought upon? Now the glories of heaven want no true worth to recommend them; there only needs serious meditation, to render them more familiar and present to our minds: for, the better we grow acquainted with these things, the more ardently we shall be sure to love, and thirst, and pant after them. Let us therefore remember, that we are Christians: that our Lord and leader is gone far above out of our sight; that we are still able to follow Him with the eye of faith; that our true blessedness consists in being with Him; that our main concern lies in another country; and that the affairs of this, in which we now sojourn, are always in some measure to employ our pains, but by no means to possess our hearts. In short, completely happy we cannot be, till we arrive at those blissful mansions, whither our Saviour Christ is gone before: but the nearest approach to happiness, possible to be made by us in the meanwhile, is "in heart and mind thither to ascend, and with Him continually dwell." For this we must labour, for this we must implore the assistance of his grace: and O "thou that sittest at the right hand of God, have mercy upon us: thou that sittest at the right hand of God, receive our prayer. For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen." *Dean Stanhope.*

[b] *Sunday after Ascension Day.*] This is called Expectation week: for now the apostles were earnestly expecting the fulfilment of our Lord's promise, "If I go away, I will send the Comforter to you," John xvi. 7. The Epistle exhorts to earnest prayer for the Comforter promised in the Gospel; which exhortation the Church performs in the Collect. It also exhorts us all to make such an use of those gifts which the holy Spirit shall bestow upon us, as becomes good stewards of the manifold grace of God. *Bp. Sparrow, Wheatly.*

[c] By "the end of all things" mentioned in this Epistle we shall do well to understand that day of the Lord, the terrors of which are described in the 24th chapter of St. Matthew, and the 21st of St. Luke. A revolution of that infinite consequence, that the utmost preparation, possible to be made for it, is all little enough: and a revolution so uncertain, as to the time when it shall overtake us, that our Lord upon all occasions taken to mention it, inculcates the great duty of watchfulness; a duty incapable of being discharged by any who have not attained to a mastery over their sensual appetites, the indulging whereof, to any degree of excess, clouds the reason that it cannot keep awake, and indisposes the mind to every thing serious, that it hath no inclination to consider and provide itself against, the surprises of its spiritual enemy. His temptations can at no time attack us with more fatal advantage, than when unlawful liberties and pleasures have put us off our guard; and, if this be our danger in every common event of life, how much more dreadful is it, with regard to our end, in which whatever we suffer is final and incapable of any reparation? Most seasonably therefore does the apostle here press the duty of sobriety. And, in regard the strength and succour of the very best men is not from themselves, most reasonably does he add "watching unto prayer." Thus treading in the steps of our blessed Saviour, who, on the like occasion, gives the following warning. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man," Luke xxi. 34—36. The only remarks I would leave this particular with, are, (1) That by comparing our Lord and St. Peter together, it appears that sobriety means, not only what we call a temperate use of meats, and drinks, and pleasures, and recreations, and the like, but also a moderating of our desires and pursuits, in the business and advantages of the world. And (2) That there is a mutual subserviency of these virtues to each other; sobriety is

unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that, when the time shall come, ye may remember that I told you of them[d].

WHIT-SUNDAY[e].

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the

necessary to qualify a man for devotion, and prayer as useful to preserve and confirm us in the love of sobriety. *Dean Stanhope.*

[d] The word in this Gospel rendered "Comforter" is in the original "Paraclete," which signifies three things, a Comforter, an Advocate, and a Teacher or remembrancer: which offices, as they were necessary to the apostles at that time, so will they be to all Christians to the end of the world. This Paraclete is the Holy Ghost, the third Person in the ever-blessed Trinity: and He is truly and properly a Paraclete in all the forementioned senses. 1. He is a Comforter: for He administers consolation capable of bearing up the spirits in all conditions, and communicates joys that are sufficient, not only to keep us from fainting under, but even to make us rejoice in, tribulation. 2. He is an Advocate, or Intercessor, which office he performs for us, partly by acting our cause for us with God, helping us to pray, forming our petitions, and inspiring us with holy affections, Rom. viii. 26; partly by pleading our cause before men, Matt. x. 19; and partly by pleading Christ's cause against the world, John xvi. 8—10. 3. He is a Teacher or Remembrancer: which office he executed for the apostles, by "leading them into all truth, and teaching and bringing all things to their remembrance which Christ had said unto them." And the same He still executes for us, by instructing us out of the holy Scriptures, which are the dictates of the same Spirit; and by bringing to our minds all necessary truths for our benefit and consolation, as occasions shall require.

From Christ's promise then of this Comforter, Advocate, and Instructor, let us be ready to welcome Him for all these purposes. Let us hearken to his consolations in all our troubles and distresses, and be ever willing to receive the cordials He is pleased to administer, to keep us from fainting under them. Let us rely upon Him as our Advocate and Intercessor, against the cry and guilt of our sins; let us cast ourselves upon the merits of Christ's satisfaction, and depend upon his Holy Spirit, who is ever ready to plead our cause, and to make intercession for us. Moreover, let us hearken to the advice and directions of this holy Monitor, both in his private whispers, and more publick instructions; never turning the deaf ear to either, but always listening to that voice, saying to us, "This is the way, walk in it," when we are turning to the right hand, or to the left. And then He who now "guides us by his counsel here, will hereafter bring us to glory." *Dr. Hole.*

[e] *Whit-Sunday.*] This day the Holy Ghost came down from heaven upon his Church, as the Epistle tells, according to the promise of the Gospel: in honour of whom and of his gifts we keep this holy day. *Bp. Sparrow.*

As to the name, the most received opinion is, that the word is at length "White-Sunday:" so called from the white garments worn by the persons baptized in the ancient church. For the administering of which sacrament, Easter, and this, and the Sundays between, were the most solemn seasons. Particularly on this day, the last of those Sundays (when that solemnity determined, and the preparation for it had been extended to the utmost length); as well on that account, as for the deserved veneration due to so great a festival, vast numbers offered themselves to be received to baptism. And, in token of their being cleansed from all past sins, as well as for an emblem of that innocence and purity, to which they then obliged themselves, they were clad in white: and, from the multitude of such vestments then put on, are supposed to have given occasion for this Lord's day being distinguished by that name. *Dean Stanhope.*

The reason why this time was of old appointed for solemn baptism, was, 1. Because this day the apostles were baptized with the Holy Ghost and fire, Acts ii. 3. 2. Because this day three thousand were baptized by the apostles, Acts ii. 41. In memory of which, the Church ever after held a solemn custom of baptizing at this feast. *Bp. Sparrow.*

Some conclude from St. Paul's earnest desire of being at Jerusalem at this time, that the observation of it as a Christian festival is as old as the apostles: but, whatever St. Paul's design was, we are assured that it hath been universally observed from the very first ages of Christianity. *Wheatly.*

This day is called Pentecost, because there are fifty days betwixt the true passover and Whit-Sunday. As there were fifty days from the Jews' passover to the giving of the Law to Moses in Mount Sinai, which Law was written with the finger of God; (for from the fourteenth day of the first month, the day of the passover, to the third day of the third month, the day of the Law's giving, Exod. xix. 1. 16, are fifty days;) so from the true Passover, which was celebrated when Christ was offered up for us, are fifty days to this time, when the Holy Ghost came down upon the Church, to write the new law of charity in their hearts. Upon this meditation, St. Augustine breaks out thus: "Who would not prefer the joy and pleasure of these mysteries, before all the empires of the world? Do you not see, that as the two Seraphim cry one to another, Holy, holy, holy," Isa. vi. 3; "so the two Testaments, Old and New, faithfully agreeing, evince the sacred truth of God?" It should be noted, that we must not count the fifty days from the very day of the passover, but from the Sunday following; and so God directed the Jews, Lev. xxiii. 15, speaking of their Pentecost or Feast of Weeks, "and ye shall count from the morrow after the sabbath; from that day seven weeks shall be complete." *Bp. Sparrow.*

The first lesson for the morning contains the law of the Jewish Pentecost, or Feast of Weeks, which was a type of ours: for as the Law was at this time given to the Jews from Mount Sinai, so also the Christians upon this day received the new evangelical law from heaven, by the administration of the Holy Ghost. The first lesson for the evening is a prophecy of the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the apostles by the Spirit of God; the completion of which prophecy is recorded in both the second

Acts ii. 3. John xiv. 26; xvi. 13. 1 Cor. ii. 15. Rom. xiv. 17.

light[f] of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes, and Arabians, we do hear them speak in our tongues the wonderful works of God[g].

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

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lessons, but especially in the portion of Scripture for the Epistle, which contains a particular description of the first wonderful descent of the Holy Ghost upon the apostles, who were "assembled together in one place," in expectation of that blessed Spirit, according to the promise of our Saviour mentioned in the Gospel. *Wheatly.*

The same harmony of Epistle, Gospel, and Collect, and Lessons, and Psalms, that has been observed upon Christmas, and Easter, and Ascension, may with pleasure be mentioned upon this day. *Bp. Sparrow.*

[f] *— by the sending to them the light*] "Sending" is in this place a noun; for it is accompanied with the article; nevertheless it is also a transitive verb, for it governs the noun "light" in the objective case: but this is inconsistent. "The sending" is the same with "the mission;" which necessarily requires the preposition "of" after it, to mark the relation between it and "the light:" the mission of the light; and so, "the sending of the light." The phrase would be proper either way: by keeping to the construction of the noun, "by the sending of the light;" or of the participle, or gerund, "by sending the light." *Bp. Lowth.*

[g] This Scripture relates one of the most important events that ever happened to mankind. For such was the mission of the Holy Spirit, and the pouring out of his miraculous gifts upon the disciples, in a manner most amazing, most effectual for the mighty purposes appointed to be accomplished by their means. An event deservedly commemorated by the Christian church, since the influence of it extends to all ages; and the benefit consequent upon it is no less than the conversion and instruction of a whole world. Upon this occasion first, that power from on high exerted itself, wherewith our Lord promised to endue those delegates, to whom he had committed the care of finishing the great work. A work, which himself declares necessary to have been begun in his own person; but to have been carried on and finished by other hands.

All the circumstances, that concurred to give authority and efficacy to their undertaking, are of great significance and consideration: such in particular are the time, the place, the surprising appearances of this Spirit's descent. But such more especially were the immediate effects it produced, and the condition of the persons so powerfully wrought upon.

Now that effect was "speaking with other tongues, as the Spirit gave them utterance," Acts ii. 4. 7; and the persons who spake thus were all Galileans; natives of a country held in great contempt among the Jews, and, in particular, for being heavy, and ignorant, and unpolished. The men before us were known to be such. Bred up to mean trades, and destitute both of capacity and opportunity to acquire any degree of those abilities, which they now exerted in the utmost perfection. And what could be a more evident proof of God speaking in them, and by them, than the doing of that in an instant, which the study of a whole life could hardly, if at all, qualify any man to do? Here was no room for delusion, where every hearer was a judge for himself; and where those that heard were so many, of regions so distant, and of languages so very different from each other. So amazing are the improvements where God condescends to teach; and so manifestly does it appear, that He teaches immediately by Himself, where art and nature are so far outdone: where the "foolish" are empowered in a moment to "confound the wise:" and the "weak" chosen to "confound the mighty," 1 Cor. i. 27. 29. This

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do[h].

Monday in Whitsun Week[i].

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the

left no room for "flesh to glory in his presence," but proved itself, beyond all contradiction, to be a "power from on high." *Dean Stanhope.*

[h] This solemnity being consecrated in a peculiar manner to the honour of the blessed Spirit of God, this is a convenient opportunity for setting forth that light, which the Gospel for the day and other passages of Scripture have given us, into the nature of the Holy Ghost.

1. The testimony of Scripture will, I conceive, abundantly justify us in stating that the Holy Ghost is a person, and not a mere quality, or operation. It is confessed, that some passages in the New Testament, where the word "spirit" is used, do carry that sense. And these are such, as by an usual figure of the cause for the effect mean only the gifts and influences of that Spirit. But then some other passages are observable, to which no other signification, but that of a person, can fairly be applied. Thus this Spirit is said to "come," and to "be sent," to "come in the name" of one person upon a message from another; to "receive" from one, and to "shew" to others; to "assist," to "teach," to "guide," to refresh the memories of them, to whom He comes; and to discharge the office of a "paraclete:" all these are attributed to the Spirit in this very discourse to the disciples. Elsewhere we also read of the Spirit "making intercession," of his being "grieved," of his proceeding with discretion and choice, and "dividing" his gifts to "every man severally as he will:" of "blaspheming" Him, of "lying" to Him, of "tempting" Him: of persons being "baptized" into his name, "separated" or consecrated to Him, and "called" by Him to the "work" of the ministry. Rom. viii. 26, 27; Eph. iv. 30; 1 Cor. xii. 11; Matt. xii. 31, 32; Acts v. 3. 9; Matt. xxviii. 19; Acts xiii. 2. Now from hence, I conceive we are abundantly warranted to infer the personality of the Holy Ghost; because such things are here attributed to Him, as cannot, with any propriety of speech, be affirmed of a quality, or operation, or indeed of any but a person.

2. The Gospel for the day does likewise strongly intimate, that the Spirit here spoken of is a divine person. For none but God can know all truth; and none can teach all, who does not know all. None but He, who is essentially united to the Son of God, could bring all those things to remembrance, which the Son had said: because whoever does so, must be privy to all that was said. This argument St. Paul makes use of, and it is drawn indeed from experience and common sense. "What man knoweth the things of a man, save the spirit of a man, which is in him? Even so the things of God knoweth no man, but the Spirit of God," 1 Cor. ii. 10, 11. Now it is observable, that the argument, of no mind being perfectly known by any but itself, is there alleged in proof of the "Spirit's searching all things, even the deep things of God:" and to shew, how safely we may, upon that account, yield our assent to every thing, which shall by this Spirit be revealed to us; though such as no collections of our own reason can give satisfaction in, or make any discovery of. To these we may add those other passages which call the Holy Spirit "God" and "Lord," Acts xiii. 2; v. 3, 4. 9; which affirm, that He inspired the Messiah, Isa. lxi. 1; Luke iv. 18, &c.; that He spake by the prophets, Isa. vi. 8, 9; compare Acts xxviii. 25, 26; Jer. xxxi. 33; Heb. x. 15, 16; 2 Pet. i. 21; and that by his inhabitation regenerated Christians become living temples and dwellings of God, 1 Cor. iii. 16, 17; vi. 19; Eph. ii. 20—22; 2 Cor. vi. 16. As therefore the unity of the Son with the Father is frequently implied by the Father being "seen of him, known by him,

light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) that Word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew,

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manifesting himself to him, shewing him all that himself doth," and the like: so may the unity of the Holy Ghost with the Father and Son both, be not unfitly gathered, from his "being sent by the Son," and "by the Father in the Son's name; receiving" of the "Son's" and of "the Father's, to shew to the disciples;" (for He is therefore said to receive of the Son's because "all things that the Father hath are the Son's;") John xiv. 26; xvi. 14, 15. So again "teaching," and "calling to mind," all that ever the Son had taught before: especially, if to all this we add, that He is expressly styled, not only "the Spirit of God," and the "Spirit" of the "Father," but the "Spirit" of the "Son," and the "Spirit of Christ," 1 Pet. iv. 14; Eph. iv. 30; Matt. x. 20; Rom. viii. 9; 1 Pet. i. 11; Gal. iv. 6.

3. The texts referred to do also imply that procession of the Holy Ghost from the Father and the Son, which the Church hath generally received as a matter of faith. For, though these three Persons be, in all considerations relating to the divine nature, equal; so as that with regard to time, or power, or any other like perfection, none is greater or less than another; yet in dignity, and order of relation, there is some difference. The Father is in this regard supreme, because the original, the source, the root of the Godhead. A Godhead, from all eternity communicated to the Son: who is therefore acknowledged for the second Person: and the same divine nature is again imparted by both these to the Holy Ghost, whose eternal procession from the two former gives Him the third place in the ever-blessed Trinity. This must be confessed a vast and an adorable mystery; too profound for man to penetrate, or distinctly to conceive. For how should a poor worm be able to comprehend the perfections of an infinite God? But since revelation teaches that so it is; reason agrees that it ought to be received with an humble and submissive faith. As God hath not, so I think I might venture to say, that (according to those bounds of perfection, within which He hath thought fit to limit the several beings created by Him) He could not, let men into a complete knowledge of all the depths of the Deity. But then I add, that so much as He hath revealed is sufficient to command our belief of those things, which we cannot perfectly know. And such I take to be the intimations given in this and other Scriptures, of the Holy Ghost being a Person, a divine Person, and a Person proceeding from God the Father, and God the Son. *Dean Stanhope.*

[1] *Monday in Whitsun-week.*] The Whitsun-week was not intirely festival, like that of Easter: the Wednesday, Thursday, and Friday being observed as fasts, and days of humiliation, and supplication for a blessing upon the work of ordination, which was usually on the next Sunday. But the Monday and Tuesday were observed after the same manner and for the same reasons, as in the Easter-week.

The Collects, Epistles, and Gospels for both these days are ancient: both the Epistles are concerning the baptism of converts, (this being, as we have already noted, one of the more solemn times appointed for baptism,) and concerning their receiving of the Holy Ghost by the hands of the apostles, (this being also a time for confirmation, which was always performed by the imposition of hands). The Gospel for Monday seems to have been allotted for the instruction of the new baptized; teaching them to believe in Christ, and to become the children of light. The Gospel for Tuesday seems to have been appointed, as it is one of the ember or ordination weeks; the design of it being to put a difference between those who are lawfully appointed and ordained to the ministry, and those who without any commission arrogate to themselves that sacred office.

The first lesson for Monday morning is a history of the confusion of tongues at Babel, whereby the Church reminds us, that, as the confusion of tongues spread idolatry through the world, and made men lose the knowledge of God, and true religion; so God provided by the gift of tongues to repair the knowledge of Himself, and lay the foundation of a new religion. In the first lesson for Monday evening is recorded the resting of God's Spirit upon the seventy elders of Israel, to enable them to ease Moses of part of his burden in governing that numerous people; which exactly prefigured the descent of the same Holy Spirit at this time upon the apostles and others, to the same end, namely, that the care of all the churches might not lie upon one single person: and accordingly the second lessons for this day instruct us that these spiritual gifts, of whatever sort they be, are all given to profit withal, and therefore must be all made use of to edification, as to their true and proper end.

The first lesson for Tuesday morning contains the inspiration of Saul and his messengers by the Spirit of God; and that at evening is a prophecy of Moses, how God would in after-times deal with the Jews upon their repentance. The morning second lesson forbids us to "quench the Spirit" of God, or to "despise the prophecies" uttered by Him: but, because "there are many false prophets gone into the world," the second lesson

and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days[k].

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already; because he hath not believed in the Name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God[l].

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for the afternoon warns us, not to believe all teachers who boast of the Spirit, but to try them by the rules of the catholick faith. *Wheatly.*

[k] It should be observed from this narrative, that the effusions of the Holy Spirit, liberal and glorious and manifestly divine, as they were, in the apostolical age, did not yet supersede the necessity of those sacraments, which Christ had left, as ordinary marks and means of conferring and expressing church-membership among his followers. For what is St. Peter's inference from these miraculous gifts? Is it, that the persons on whom they rested, had no need of baptism? No: but that these extraordinary gifts were an evidence, that God had a favour for them, and saw their sincerity, and thus was pleased to testify that they were fit objects for baptism. Accordingly he took care, that they should immediately be made disciples, who had this evidence of being believers before. "Can any man" (says he) "forbid water, that these should not be baptized? &c." Acts x. 47. So far is the baptism of the Spirit, even where that is undeniable, from excluding the baptism of water; so far any of the extraordinary methods of grace, from intending to break in upon and overturn the regular establishments and orders of the Church. And sure one cannot wish a stronger proof, than the instance before us, that the outward washing is not merely a figure, or representation, of the inward in this sacrament; but a rite of initiation, and an essential part of the sacrament: and that the graces of the Holy Spirit may be the foundation of a just claim to baptism; but never (where that sacrament can be had) a lawful dispensation to any man, for the refusal or neglect of it.

The more usual course indeed is for those inward effects to accompany, and the increase of them to follow after, the use of the outward visible sign. Of this also we have remarkable instances in the book of Acts. One of which will be brought under consideration, by the Scripture appointed for to-morrow's Epistle. *Dean Stanhope.*

[l] If the question be asked why many of those, to whom the Gospel of Christ is preached, reject and despise it, though it be, as it is here described, "light come into the world," the reason is here given: "Because their deeds are evil:" "they love darkness rather than light, because their deeds are evil." The course of men's lives has a strange and strong influence upon their belief and opinion of things, and evil practices do very much corrupt and debauch good principles. It is obvious to observe, that good men, who lead holy and virtuous lives, easily believe the truths of the Gospel, which they see tend so much to the happiness of this life and the next; they feel their minds inclined to receive Christ as the Saviour of the world; and both desire and delight in the knowledge of his ways; they choose light rather than darkness, and prefer knowledge before ignorance, and that because their deeds are good; they labour to regulate their practice by the rule of God's word, and, instead of shutting their eyes against the light, they pray God to open them, that they may more clearly see the wondrous things of his law. And thus an honest mind leads them to the knowledge of divine truths. Whereas bad men, on the other hand, who lead loose and wicked lives, do all they can to extinguish the light of truth, which shews them the error and danger of their way, and would stop their career in wickedness: for this reason they hate knowledge, and endeavour to stifle and suppress the light of it from shining into their understandings, and that because their deeds are evil. Their works being contrary to God's word, they care not to receive or hearken to what makes against them, but rather seek to put out that light, which they have no mind to work or walk by. And therefore the Evan-

Tuesday in Whitsun Week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them; only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost[m].

The Gospel. St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the

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gelist, in the next verse, adds, that "every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." There are some sins so foul, as to shun all discovery, and to covet a black veil of darkness, to hide their deformity. There are others attended with that shame and disgrace, as not to be able to bear the light, and so are acted under vizors and disguises, to avoid the reproach and censures of the world. Again there are others, so full of mischief and danger both to body, soul, and goods, that few care to own or be thought actors of them. And generally all sorts of sinners seek secrecy, to conceal the baseness and obliquity of their actions. "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Where by works of truth are meant virtuous and good works, done in conformity to God's word, and the rules of right reason. Such works do not decline, but desire the light; they come to it to be made manifest, and rather court than fly observation; for these being wrought in God, that is, according to his holy will, and by the direction of his Holy Spirit, have the approbation of God and conscience too: and the more they are exposed to light, the more joy and comfort do they bring to them that do them. *Dr. Hole.*

[m] The passage, appointed for the Epistle of the day, is generally understood as meant principally of the laying on of the hands in confirmation, reckoned among the first principles of the doctrine of Christ, common to all Christians, Heb. vi. 2. The passage suggests to our thoughts the following considerations.

1. It may be observed, that confirmation in its nature is the ratifying or confirming of the vow or promise made in baptism. This in adult or grown persons is done soon after they are baptized: as in these Samaritan converts. But in children, who by the mercy of Christ and the charity of the Church are admitted to baptism, and are received into the Church on the engagements of others, before they are capable of understanding their duty, this is to be done when they come to years of discretion: when, being arrived at some competent knowledge of what has been undertaken for their benefit in their behalf, they renew and ratify those promises in their own persons; and take upon themselves in their riper years, what by their sureties was engaged for them in their infancy.

2. The rite of confirmation was ever accompanied with prayer and imposition of hands. Thus Peter and John "prayed for" the disciples in Samaria, "that they might receive the Holy Ghost:" this is the ordinary means of conveying divine grace, and is appointed by God as the way for conferring his Holy Spirit, and withal spiritual strength sufficient to enable us to perform the baptismal vow. And thus Peter and John "laid their hands on" the disciples, "and they received the Holy Ghost." This custom, derived from ancient times as a mode of conveying blessings, was adopted in the Christian church, after the example of our Saviour, who "laid on his hands," when He "blessed the children that were brought unto him." And his apostles and their successors have, by the imposition of hands accompanying prayer, confirmed Christians from the earliest times.

3. As to the persons concerned in this rite; those, who administer it have ever been the chief pastors and governours of the Church; thus in this Epistle, when Samaria had received the word of God and been baptized by Philip, a deacon or inferior minister, Peter and John were sent to administer confirmation to them. And so it has been always administered by the hands of bishops, the successors of the apostles, as is well known and attested through all ages of the Church. The persons, to whom it is administered, are all baptized persons, competently instructed in the principles of religion. Persons must first be received into the Church, before they can receive the blessings promised and bestowed in it. And therefore the Samaritans were baptized by Philip the deacon, before they were confirmed by Peter and John the apostles. And our Church, by the warrant of this and other examples, acts accordingly: taking care, that children be prepared beforehand for confirmation by being catechized, and so instructed in the nature of the Christian covenant.

Lastly, the blessings, conveyed by confirmation, are here intimated: "then laid they their hands upon them, and they received the Holy Ghost;" whereby is meant the participation of the gifts and graces of God's Holy Spirit. The gift of the Holy Spirit are either extraordinary and miraculous, as the gifts of tongues, of miracles, and prophecy, and the like, given to the apostles and others in the beginning of Christianity, for the planting and propagating of the Gospel; or common and ordinary, as the acquired knowledge of the tongues, improvements in learning, skill in the arts and sciences, and the like, which come from the same

shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And, when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly[n].

TRINITY SUNDAY[o].

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace by the confession

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Spirit, though not in the same extraordinary way, but by means of study and diligence. And, though the former ceased with the reason of them, yet the latter, being of standing use in the Church, will be continued to the world's end. But besides the gifts of the Spirit, his graces are conferred in confirmation, by prayer and imposition of hands; as generally affirmed by the Fathers. We read in Scripture of a "spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of the fear of the Lord." All which in the office of confirmation we are directed to pray for: and which by a devout use of this ordinance will be granted, so as to enable us to perform our baptismal vow, and overcome our spiritual enemies.

All Christians should therefore highly esteem and value this sacred rite. Those, who are to give, should be ready duly to administer it; and those, who are to receive, should be carefully brought to it. Parents should take care that their children be prepared by catechizing and due instruction in the nature of the office. Sponsors, who are bound to see them brought to confirmation, should take care that it be properly and effectually done. And all, who come to it, should come so prepared, that they may receive the benefit of it; which is to fit them for the holy sacrament of the Lord's Supper, and the fellowship of Christians here upon earth, and to prepare them for the communion of saints hereafter in heaven. *Dr. Hole.*

[n] In the circumstantial parts of the allegory contained in the Gospel for the day, our Lord hath intimated to us the qualifications of a good shepherd. That he must be diligent thoroughly to know his flock, to consider their several wants and infirmities, and accommodate himself seasonably and properly to each of them; which we may very well suppose implied, in that expression of "calling his own sheep by name." That he must be careful not only to instruct, and exhort, and encourage them, by sound doctrine, and seasonable admonitions, but also to guide and excite them by the piety of his example: for thus some have understood "leading out his own sheep," and "going before them." That his main view must be, the benefit of his people, the welfare and salvation of their souls, the preserving of them from the rapine and violence of a foe, always ready to devour them: in a word, he must esteem his own wealth and happiness to consist chiefly in the bettering of their condition; not regarding the milk and the fleece only, nor undertaking this charge only, or principally, for his own private advantage. All this may very well be understood by the 10th verse, "The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." Once more: he is such a one, as enters upon this office, by a regular call and mission, as let into the fold by those, who are entrusted to keep the door; who, in the personal absence of the chief Shepherd have commission to act for and under Him: so that what they do according to the powers received from Him, He is esteemed the doer of; and all, whom they employ, are owned as his servants and stewards. These are only "shepherds, that enter by the door," and to whom "the porter openeth:" the rest "climb up some other way." And such as do so, are here declared by the Master of the flock to be no better than "thieves and robbers."

Once again. As these parabolical expressions hint the duties of the shepherd, so they do likewise those of the sheep. Such are attention and diligence to get instruction, application to their proper business, adhering stedfastly to their regular pastor, imitating the good example he sets them, "enduring sound doctrine," not "having itching ears," nor "heaping to themselves teachers," 2 Tim. iv. 3; but being constantly upon their guard against all seducers, and suspecting the wicked designs of any, who attempt to draw them off from a regular communion with him, to whose care the laws of God and man have committed their souls. All which some interpreters have collected from hence, that they are called the rightful shepherd's "own sheep," that "they follow him," because "they know his voice;" that "a stranger they will not follow, but will flee from him, for they know not the voice of strangers," John x. 4, 5.

These remarks I the rather insist upon, because they seem, at this time especially, proper considerations both for priest and people. A fit introduction for the Ember fast: as well for those, who are now about to be "ordained to any holy function;" that they may learn from hence the greatness of the obligation lying on them, "both by their life and doctrine to set forth the glory of God, and set forward the salvation of all men:" as for them, to whom they shall be sent; that they may take good heed to those means of edification and salvation, which a faithful ministry puts into their hands, that they may preserve the order and unity of the Church, and at once secure the peace of the publick, and that of their own consciences. Which God give priest and people grace to do, for his sake, whose "precious blood" was shed to "purchase" to his Father

2 Tim. ii. 25. of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity[p]; We beseech thee, that thou wouldest keep us
Luke xxii. 32. 1 Pet. v. 9. Ps. xciv. 12, 13. stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they

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"an universal" church, "Jesus Christ our Lord." Amen. *Dean Stanhope.*

° *Trinity Sunday*] The solemn festivals, which in the foregoing parts of our annual service have propounded to our consideration the mysterious work of man's redemption, and the several steps taken to accomplish it, naturally lead us up to, and at last conclude with, that of the present day. The incarnation and nativity, the passion and resurrection of the blessed Jesus, demonstrate how great things the "Son" of God hath condescended to do for us. The miraculous powers, with which the first disciples were endued, and the sanctifying graces, with which all the faithful are assisted, do prove, how great, and how necessary a part the "Holy Spirit" bore in this work, both for publishing the salvation of the world, and for rendering it effectual. And all agree in representing to us the inestimable love of the "Father," by whom that "Son" was sent, and that "Spirit" so wonderfully and so plentifully shed abroad. Most justly, therefore, after such informations, how fit a subject this is for our wonder and adoration, does the Church to-day call upon us to celebrate the mystery of those "three" Persons in the unity of the Godhead; each of whom hath so kindly, and so largely, contributed to this united and stupendous act of mercy, upon which the whole of all our hopes and happiness depends. *Dean Stanhope.*

Notwithstanding on each day, and especially Sundays, the Church celebrates the praises of the Trinity, in her doxologies, hymns, creeds, &c.; yet the wisdom of the Church thought it meet, that such a mystery as this, though part of the meditation of each day, should be the chief subject of one, and this to be the day. For no sooner had our Lord ascended into heaven, and God's Holy Spirit descended upon the Church; but there ensued the notice of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church therefore, having solemnized in an excellent order all the high feasts of our Lord, and, after, that of the descent of God's Spirit upon the apostles; thought it a thing most seasonable, to conclude these great solemnities with a festival of full, special, and express service to the holy and blessed Trinity. *Bp. Sparrow.*

This mystery was not clearly delivered to the Jews, because they, being always surrounded by idolatrous nations, would have easily mistaken it for a doctrine of plurality of Gods; but yet it was not so much hidden in those times, but that any one with a spiritual eye might have discerned some glimmerings of it dispersed through the Old Testament. The first chapter in the Bible seems to set forth three Persons in the Godhead; for, besides the "Spirit of God" which "moved upon the waters," ver. 2, we find the great Creator (at the 26th verse) consulting with others about the greatest work of his creation, the making of man, of which we may be assured the Word or Son of God was one, since "all things were made by him, and without him was not any thing made that was made." So that those two verses fully pointing out to us the Father, Son, and Holy Ghost, make this a very proper lesson for the solemnity of the day. The reason of the choice of the other first lesson is as obvious: it records the appearance of the great JEHOVAH to Abraham, whom the patriarch acknowledges to be the "Judge of all the earth;" and who therefore, by vouchsafing to appear with two others in his company, might design to represent to Him the "Trinity of Persons." But this sacred mystery is no where so plainly manifested as in the second lesson for the morning, which at one and the same time relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost: which though they are (as appears from this chapter) three distinct Persons in number, yet the second lesson at evening shews they are but one in essence. *Wheatly.*

The Epistle and the Gospel are the same that were anciently assigned for the Octave of Pentecost; the Epistle being the vision of St. John, Rev. iv; and the Gospel the dialogue of our Lord with Nicodemus; and the mention, which we find therein, of baptism, of the Holy Spirit and the gifts of it, though it might then fit the day as a repetition, as it were, of Pentecost, so it is no less fit for it, as a feast to the blessed Trinity. The mission of the Holy Ghost brings with it as aforesaid, more light and clearness to the doctrine of the Trinity: and when more fit to think of the gifts of the Spirit, than on a solemn day of ordination, as this is one, when men are consecrated to spiritual offices? But besides this, we have in the Gospel set before us, all the Three Persons of the sacred Trinity, and the same likewise represented in the vision, which the Epistle speaks of, with an hymn of praise, "Holy, holy, holy, Lord God Almighty, &c.:" which expressions, by ancient interpretation, relate to the holy Trinity, as is above said. *Bp. Sparrow.*

[p] — *and in the power of the Divine Majesty to worship the Unity;*] These words are rendered rather obscure by too close an adherence to the order of the Latin. They are to be understood as if they were placed thus: "and to worship the Unity in the power of the Divine Majesty;" that is, to worship the unity of Persons, or the three Persons which are united, in the power of the Divine Majesty, as having one and the same infinite power common to them all. *Dr. Bennet.*

had on their heads crowns of gold: And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire, burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created[q].

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life[r].

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[q] For remarks on the Epistle, the reader is referred to the comment following the Gospel.

[r] To such an instance of piety and devotion, as the Church manifests in this day's solemnity, we are excited, first, by the portion of Scripture appointed for the Epistle; wherein the angels and blessed spirits, which pay their constant attendance about the throne of the Majesty on high, are represented to St. John, as with most awful and profound reverence acknowledging and worshipping the three holies, which are one eternal and almighty God. A fit example for the Church militant on earth to follow; because, in so doing, they do not only copy after, but, as it were, anticipate the constant employment of the Church triumphant in heaven.

To the contemplation of this mystery we are likewise invited by the Gospel for this day. In which is made express and distinct mention, of God the Father, ver. 2; by whose power and immediate presence with Jesus, the miracles attesting to his divine authority were wrought: of God the Son, who declares Himself to have come down from heaven, ver. 13, and even to be in heaven at the instant of conversing with Nicodemus upon earth, ver. 5, 6: and of that Holy Spirit, whose prolifick operation upon the waters of baptism effects the new and spiritual, as of old it did the natural, creation, when moving upon the face of the yet unformed deep, ver. 7, 8: and whose sanctifying graces act powerfully, though often undiscernibly, in changing the minds of men.

But as the blessed spirits above are our pattern for acknowledging this mysterious truth, so are they for the manner of contemplating it. Like them, we should fall down before the throne, and with humble wonder adore a depth which we cannot penetrate. In regard, therefore, this is a doctrine entirely owing to divine revelation, the safest and most becoming method of treating it will be, to shew those intimations thought to

The first Sunday[s] *after Trinity*[t].

The Collect.

Ps. xlvi. 1; xxxiv. 22; xxvii. 1. 2 Kings xviii. 20.

O God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping of thy

Ps. lxxxviii. 2; lxxxvi. 3. Matt. xxvi. 41. 2 Cor. iii. 5. Heb. iv. 16. Rom. vii. 18. 25. Phil iv. 13.

be given of it under the Old Testament, and then the clearer discoveries made of it in the New. From both which, it will afterwards be natural and easy to infer the reasonableness of embracing it, as a necessary article of faith.

1. The intimations, supposed to be given of this doctrine under the Old Testament, are such as follow:

The frequent mention of God, by a name in the plural number with a verb singular. Of which some learned Jews observe, that it is a warning not to believe more Gods than one: and yet at the same time they confess, that, were it not thus written, it could not be lawful for men to express themselves after that manner. The consequence, they apprehend from hence, holds indeed against a plurality of Gods, but is of no weight at all against a plurality of Persons in one only true God.

The several texts wherein God speaks, as it were in consultation and concert, "Let us make man in our own image after our likeness: The man is become as one of us: Let us go down and confound their speech: Whom shall I send, and who shall go for us?" and the like, Gen. i. 26; iii. 22; xi. 7; Isa. vi. 8.

The passages, which name God as sustaining several capacities, in one and the same sentence. Such is that by which our Saviour gravelled the scribes and Pharisees. "The Lord said unto my Lord, Sit thou on my right hand," Ps. cx. 1; Matt. xxii. 42, &c.; and that other, which makes use of the name Jehovah twice, (a name acknowledged incommunicable to any but the true God,) where we read that "the Lord rained down fire upon Sodom from the Lord out of heaven," Gen. xix. 24.

Such intimations in particular manner are those places, where the name of God, or any of his attributes, are thrice repeated; of which kind have been reckoned by some, Deut. vi. 4; Ps. lxvii. 6, 7; Jer. xxxiii. 2; Dan. ix. 19. And especially that hymn of praise in Isa. vi; repeated in the Epistle for this day, and taken into the daily services of the Christian church. (See page 23, note *u*.) But these I choose to term intimations; and I am content to lay but little weight upon them, in a point of doctrine so much more manifestly asserted in the Gospel, as generally to be allowed a distinction peculiar to Christians. Let us observe therefore, in the

2. Second place, What those clear discoveries of this matter are, which have been made to us under the New Testament.

In this argument I am to a considerable degree prevented, by having had occasion heretofore to produce several passages, which not only speak of God the Father, (concerning whom there is in the present question no dispute at all,) but of the Son, and Holy Spirit also, in the same form of speech as of the Father. In such terms, I mean, and with such titles, and with those properties and perfections expressly attributed to them, as were most false, absurd, and impious, if applied to any other, than to the true God only.

Referring my reader back to those evidences, that each of these Persons by Himself is God and Lord, I shall at present confine myself to some places, which mention all three, with such notes of distinction, as are a sufficient indication, that they cannot be God, in one person only. That the blessed Virgin should become a mother, without any concurrence of man, is thus foretold by the angel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee! therefore also that holy Thing which shall be born of thee, shall be called the Son of God," Luke i. 35. Here are plainly distinguished from each other, the "Holy Ghost," or "power" overshadowing; the "Highest," whose "power" that Spirit is; and the "holy Thing," or Person, who, because born of a mother impregnated by that power divine, had upon this account a right to be "called the Son of God."

At our blessed Lord's baptism, "the Spirit of God," we read, "descended like a dove, and rested upon him," and "a voice from heaven" declared Him to be "the beloved Son of God," Matt. iii. 16, 17; Luke iii. 21, 22; John i. 32, 33. Now what can be plainer, than the distinction here, between the "Spirit" descending and resting, the "Father," whose voice pronounced "Jesus" his Son, and that "Son" Himself, whom this "Spirit" rested upon, and this voice bore testimony to?

The same is to be said of those texts in St. John's Gospel, which we have lately had occasion to consider: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth," John xiv. 16. 26. And, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," xv. 26. Here are manifestly acts, and persons, and capacities different; the "Father," from whom the "Spirit" proceeds, whom the Son prays, and by whom, at the "Son's" request, that "Comforter" was given. The "Son" praying the "Father," sending the "Comforter" from the "Father," and testified of by the "Spirit" so sent. And the "Spirit" prayed for, given by the "Father," sent from the "Father" by the "Son," testifying of the "Son," and "abiding" for ever with those disciples, from whom the "Son" had departed.

Again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he, that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you," Rom. viii. 11. St. Paul, in this place, does evidently refer to Jesus the "Son" of God raised from the dead; to the "Spirit" of God, by which He was raised; and to Him, that raised Jesus, and shall raise all, in whom that "Spirit" dwells, because it is his "Spirit."

In the name of these three Persons all nations are to be baptized, as the standing form and method of making men Christ's disciples, Matt. xxviii. 19. In the name of these three those disciples are solemnly blessed: and our congregations, who were first admitted Christians, by being "baptized in the name of the Father, and of the Son, and of the Holy Ghost," have all the privileges of that character implored for them by that benediction, with which they are daily dismissed, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore," 2 Cor. xiii. 14.

Meanwhile I must not omit to observe, that the Scriptures, which are so clear in the Trinity of Persons, are not in any point whatsoever more express, than in the unity of the Godhead. Hence we so often read of "one Lord, one God," and "none other but he," who

Heb. xiii. 20, 21. commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God,

is therefore styled the "only true God," Deut. vi. 4; Mark xii. 32; John xvii. 3. That although to the heathen there "are that are called gods many, and lords many;" yet "to us" Christians "there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him," 1 Cor. viii. 5, 6. That we are indeed baptized in the name of "three," but still taught, and bound to profess "one Lord," and "one God," as well as "one faith" and "one baptism," Eph. iv. 5. In all which, another apostle assures us, there is no absurdity or inconsistence, by affirming, that "there be three that bear record in heaven, the Father, the Word, and the Holy Ghost, and" that "these three are one," 1 John v. 7. And what greater proof can be reasonably demanded, for a doctrine of so abstruse a nature, so remote from our conception, so much above our comprehension, than that "three" Persons should be mentioned in Scripture (the only source of supernatural knowledge) in terms proper to God alone; that each should have perfections attributed to Him, which are visibly peculiar to God alone; and yet all this is done so, as, from more Persons in the Godhead, to leave no umbrage for inferences, against the unity of that Godhead notwithstanding.

This indeed is a point necessary to be guarded, because leaving it liable to just objection had defeated one great end of Scripture. For the Old Testament was intended to bring off the Jews, and the New to deliver the Gentiles, from idolatry. And that idolatry did consist in worshipping them which "by nature are no gods," not instead of, or exclusive to, but besides and together with, the one supreme and true God. So that, had not the Father, Son, and Holy Ghost, been the one supreme and true God; those Scriptures, which so frequently, so solemnly, so industriously, and so plainly, give to the Son and Holy Spirit the names and titles, the properties and honours, given to the Father, had taken the ready and most effectual course for establishing and propagating that very idolatry, which they were designed to suppress and utterly abolish. An absurdity, which no writers of common sense and prudence, much less they that wrote by divine inspiration, can be supposed to be guilty of.

This likewise shews, that there can be no need of the many little shifts, to which some interpreters have had recourse, for avoiding the plain and literal constructions of the texts alleged in defence of this doctrine. All danger, possible to arise from such construction, being sufficiently provided against by the many other texts, which inculcate the unity of the Godhead. And the niceties, by which they labour to turn off those which assert more divine Persons than one, being too subtle for the generality of people to be masters of, to whom the Scripture was meant for a rule. Men, I conceive, may be much more easily brought to understand the consistence of the word of God with itself in this matter, than to be satisfied in the evasions and artifices, by which a meaning is fastened upon it, so foreign from that common and natural one, which the expressions evidently carry.

Nor, lastly, does it appear that our reason is affronted by any contradiction in this doctrine. For these persons are no where affirmed to be three and one in the same respect; but one in substance, and three in the different manner of having and communicating that substance. One in all perfections essential to the Godhead; three in their mutual relations and capacities. Thus much is revealed; and more than is revealed of this matter we cannot know. So much as is revealed we have reason upon that account to believe; but the main difficulties, commonly objected in this case, will, when strictly considered, be found to lie, not so much against "that which is written," as against the notions of bold and fanciful men; who, not content to "be wise according to that which is written," will needs obtrude upon the world systems of their own, and undertake to explain what they do not understand. Nor is the use of reason, within its proper sphere, at all infringed by this belief. For, by submitting to things above it which we cannot comprehend, it does not give up its right; nor enslave us to the degree of believing contrary to our reason, in things within our level, which we may and do comprehend.

Since then Scripture is clear in the truth of this mystery, and reason cannot gainsay it: since this belief is the distinguishing character of Christians, and the profession of it a necessary antecedent condition of our being such: since we have devoted ourselves in baptism, and there promised constant homage, and obedience, and adoration, to the Trinity in unity: let us, in all humility and reverence, agree with "angels," and all the "heavenly powers," with "cherubim" and "seraphim," with "apostles" and "prophets," and "martyrs," and with "the holy Church throughout all the world," in "praising" and "acknowledging" this "holy, holy, holy, Lord God of Sabaoth." Even "the Father of an infinite Majesty, his honourable, true, and only Son," and "also the Holy Ghost the Comforter;" living and reigning one God world without end. Amen. *Dean Stanhope.*

[8] — *after Trinity.*] The Church hath now finished the celebration of the high festivals, and thereby run, as it were, through a great part of the Creed, by setting before us, in an orderly manner, the highest mysteries of our redemption by Christ on earth, till the day He was taken up into heaven, with the sending down of the Holy Ghost at Pentecost. Now after she hath, in consequence and reflection upon these mysteries, broke out into a more solemn and special adoration of the blessed Trinity; she comes, according to her method, in the intervals of great feasts, to use such Epistles, Gospels, and Collects, as suit with her holy affections and aims at this season. Such, namely, as tend to our edifying, and being the living temples of the Holy Ghost our Comforter, with his gifts and graces; that, having oil in our lamps, we may be in better readiness to meet the Bridegroom at his second advent or coming to judgment. And this is done in the remaining Sundays, till Advent; which in their services are, as it were, so many echoes and reflections upon the mystery of Pentecost, the life of the Spirit, or as trumpeters for preparation to meet our Lord at his second coming. Which will be more manifest, if we take a general view of the Gospels together, and afterwards of the Epistles and Collects.

The Gospels for this time, according to the method which hath before been declared, are of the holy doctrine, deeds, and miracles of our Saviour; and so may singularly conduce to making us good Christians, by being followers of Christ, and replenished with that Spirit, which He both promised and sent, and for which the Church lately kept so great a solemnity: for to be charitable, heavenly-minded, repentant, merciful, humble, peaceable, religious, compassionate, and thankful; to trust in God, and abound with such spiritual

and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only-

qualities, are the lessons taught us by our Lord in these Gospels; and that not only by word and deed, but many miracles also; for diverse Gospels are of such, and tend much to our edifying. From his healing of the sick, and going about doing good, we may learn, to employ that power and ability we have, in works of mercy and goodness. He that raised the dead, and did such mighty works, can be no other, we may be sure, than God and man, the Saviour of the world, able to protect us even against death itself, to raise our bodies from the dust, and glorify them hereafter.

Thus we have in general the intent of these Gospels, as may easily appear by particular observations; and withal, how pertinent they are to the time. And with them the Church concludes her annual course of such readings; having thereby given us, and in such time and order, as are most apt to make deep impression, the chief matter and substance of the four Evangelists.

In the Epistles for this time there is an harmony with the Gospels; but not so much (as some have thought) in their joint propounding of particular considerations, and those several and distinct, as the days they belong to; for that belongs to more special solemnities; but rather, as they meet all in the common stream, the general meditation and affection of the season.

We may therefore observe, that, as all the Gospels for Sundays, since Easter-day hitherto, are taken out of the beloved disciple St. John, who therein gives us many of the last and most tender and affectionate words of our dear Lord, before his passion and ascension, his promising of a Comforter, bidding them not fear, bequeathing his peace to them, and the like: so now the two first Epistles are taken and most fitly, out of the same apostle, who therein minds us with much earnest affection, of that Spirit which our Lord promised for our Comforter, and of the great effect and sign of it, "the love of one another. If," saith he, "we love one another, God dwelleth in us, and his love is perfect in us: hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit." And the Epistle for the second Sunday exhorteth us in like manner, "to love one another as he gave commandment, and he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, even by the Spirit which he hath given us." In the Epistle for the third Sunday, we are put in mind by St. Peter, of submission and being humble; for God gives grace to such; of sobriety, watching, faith, and patience in affliction, with an exhortation "to cast our care upon God, who cares for us, and shall perfect, settle, strengthen, and stablish us;" which is according to what Christ said, "that he would not leave us comfortless." The fourth Epistle is out of Rom. viii, and is a comfort against afflictions, "as not worthy of that glory, which shall be shewn upon us;" provided we be such as they whom the apostle there speaks of, "who had received the first-fruits of the Spirit." The Epistle for the fifth, being taken out of St. Peter, exhorts us to love, peace, innocence, and such spiritual affections; and if any trouble us, "not to be afraid," but to "sanctify the Lord God in our hearts." The rest of the Epistles, for all the days following, relate much to the same business, as newness of life, and all the fruits and gifts of God's Holy Spirit; as a particular insight will sufficiently manifest. But being not the first that are used in this season, they seem to have been chosen with more indifferency; for they are taken out of St. Paul, and keep the very order of his Epistles, and the place they have in each Epistle. For of them, the first are out of the Epistle to the Romans, and so in order; the next out of the Epistles to the Corinthians, the first and second, Galatians, Ephesians, Philippians, and Colossians; for so far the order reacheth, till the time of Advent. Only two of the Sundays, the eighteenth and twenty-fifth do vary from this method in the choice of their Epistles; and there is reason for both.

The Collects remain to be now spoken of: and they, in the same manner with the Epistles and Gospels, have a general congruity with the affection of the season. For as faith, hope, and charity, the graces and gifts of the Holy Ghost, are the general subject, more or less, of these Epistles, and the same taught, exemplified, and confirmed in the Gospels; so are these Collects certain general invocations upon God, for the assistance of his Holy Spirit, and bringing forth the fruits of it, and consist usually of a most humble acknowledgment, and a petition suitable, as was above declared.

And as we have taken before a brief view of the pious sense and spirit of these acknowledgments, so it will not be amiss to do the same here concerning the petitions; which in each Collect are some or other of these following, or such like: "That God would be pleased to prevent and follow us always with his grace, and with his mercy in all things direct and rule our hearts; to stir up our wills, pour into our hearts, and graft in them the love of his holy name, make us to have a perpetual fear and love of it, to ask such things as shall please Him, to have the Spirit, to think and do always such things as be rightful, and to please Him both in will and deed; that He would increase, nourish, keep us in true religion and all goodness, give unto us the increase of faith, hope, and charity, that we may live according to his will, with pure and free hearts follow Him, accomplish those things He would have done, and may be cleansed, assoyled, delivered from all our offences, have pardon, peace, protection, and defence, may plentifully bring forth the fruits of good works, and by Him be plenteously rewarded, and obtain his promises, which exceed all that we can desire." Such requests as these, besides some others, "that God would hear the prayers of the people," are by the priest presented to God; fit for the Church's meditations at this time after Pentecost: and not unfitly following the lessons, the decalogue, and the following supplications of the people, as the proper place of Collects: being all of them (though in several branches and expressions) in effect thus much: that by the merciful grace, inspiration, defence, and protection of God Almighty, we may be cleansed from our sins, may obey his commandments, may live as Christians ought, not after the flesh, but after the Spirit, and so be fitter to meet our blessed Lord, at his second advent to judge the world. *Bp. Sparrow.*

[t] *The first Sunday after Trinity*] The Collect for this day teaches us to beg of God the acceptance of our prayers, and the assistance of our infirmities, that by keeping his commandments we may please Him both in will and deed. The Epistle mentions and insists upon the great commandment of love, which is indeed the sum of all the commandments, and the keeping of which is therefore styled "the fulfilling of the law." The Gospel sets forth the extreme danger of neglecting this duty, or casting it off by hardheartedness and inhumanity. *Dr. Hole.*

begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgement; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also[u].

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence.

[u] There is singular force in the expression, employed by the apostle in this passage, when he says, that "God is love." He does not say, that God is benevolent, or kind, or merciful, or compassionate, or affectionate: he does not say, that God is a being of infinite goodness, or mercy, or loving-kindness. But, as if he intended to magnify above measure this most adorable of the divine attributes, he pronounces Him to be the quality in the abstract, and thus, as it were, identifies the Godhead with love. Of that perfect Being indeed, who declares of Himself "I am that I am," and who describes "I am" as his characteristick appellation, Exod. iii. 14; the same might equally well be affirmed with respect to his other properties. It might as well be affirmed concerning Him, that He is power, or holiness, or wisdom, or justice, or any other property, the effects of which are displayed in his operations. But I do not remember, that this form of expression is employed by any of the sacred writers, in so pointed a manner, as by St. John in the text: where a special mark of distinction appears to be set on that quality of God, which the Holy Spirit describes as having actuated Him in the redemption of mankind.

The moral perfections of the Deity are, in our contracted sphere, and to the extent of our capacities, the fittest objects for our imitation: and they are so largely and so frequently set before us in holy Scripture, undoubtedly for this reason in common with others, that, by striving to imitate them with the assistance of his grace, our corrupt and sinful nature may be continually purified, and we may become more and more like unto Him. Of all these adorable perfections, as there is no one, in which our heavenly Father appears to be more delighted, so also there is no one more carefully recommended for our example, or more adapted to our continued imitation, than that which is set before us in this Epistle. As it was "love," which actuated our heavenly Father to send his Son into the world for our redemption, so has He injoined upon us the cultivation of that divine quality, as the indispensable duty, and the distinguishing and never-failing mark, of every disciple of his Son. "We love him, because he first loved us." "Beloved, if God so loved us, we ought also to love one another." Thus does the beloved disciple connect the duty of a Christian, in its two great divisions of religious and moral obligation, with this most adorable attribute of the Deity, illustrated in one of the most interesting and important articles of the Christian faith. Nor can we desire or possess a more powerful inducement to the diligent observance

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead[x].

The second Sunday after Trinity[y].

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

Ps. xvii. 8. Ps. lxxxvi. 11. Prov. xxviii. 14. Matt. xxii. 37. Ps. cxi. 9.

The Epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay

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of this duty, than the assurance of the same apostle, that "God is love;" and that "he, that dwelleth in love, dwelleth in God, and God in him." *Edit.*

[x] From this Gospel we learn, 1. what mistaken measures they go upon, who form a judgment either of their own, or another's happiness and misery, by their different fortunes or stations in the world; for, according to this standard, who would have scrupled to pronounce the rich man in this parable most blessed, and Lazarus the most wretched of all mortal creatures? And yet, how distant had this rash sentence been from the truth of the case?

2. Here is comfort and encouragement for those of our brethren, whose circumstances are strait and low in the world. This passage shews, they shall not always be forgotten; but, if their poverty be sustained with patience, and contentedness, and trust in a good God, there is a time coming when He will not neglect them, though men may. And they, who so haughtily and coldly look down upon their sufferings in the mean while, may one day find cause to envy their happiness. For, when the gay, but fleeting, vanities of this world shall be reduced to a coffin and a shroud, when pomp and honour vanish like a shadow, when proud-hearted wealth lies covered in the dust, the pity, or the scorn and curse, of survivors; then shall the godly poor be taken up by angels, and carried into rest; from grief and labour to mansions of peace, and joy, and glory everlasting.

3. But, above all, in the third place, the rich should take this warning, to use their plenty wisely and profitably: lest either their luxury and vanities, if it be employed amiss, or the intemperate love and rust of this talent, if not employed at all, be a witness against them in the last day. This parable casts no reproach upon the rich man for raising his estate by unjust and fraudulent methods, or for not paying punctually for all his gay clothing and sumptuous table. And yet, supposing him the fairest dealer that ever lived, this single fault of hardheartedness, and not distributing to the necessities of the poor, was sufficient to consign him to the flames of hell. So true it is, that they, who fall into temptation by wealth, perish by a snare of their own laying, and that it is not money, but the "love" and the abuse "of money," which is "the root of all evil," 1 Tim. vi. 9, 10. For good this may do much; much to other people, more to the owners: and therefore they who have the power and means, must look well to it, that the inclination be not wanting; which want must indeed be inexcusable, especially when such opportunities for improving, and such objects for inviting, the exercise of this noble grace of charity, are plentifully and perpetually offering themselves.

If then your riches and the glory of your houses be increased, remember how this Scripture reminds you, that you "can carry nothing away with you when you die, neither shall" one whit of "your pomp follow you," Ps. xlix. 17. If any, like another rich man in this Gospel, Luke xii 16, be in perplexity and doubt, where to bestow his fruits and his goods, let him reflect upon the application. Thence he will learn how little need there is to pull down his barns, and build greater; when so many large and safe storehouses stand ready provided to his hands, where he may bestow, where he may lay them up for many years; nay, where he may put them out to the most growing interest, with a most infallible security to the principal: for by these good works it is, that men escape the condemnation of the rich man now before us; which God give us grace to do for his sake, who Himself vouchsafed to "become poor," that "we through his poverty might be made rich," 2 Cor. viii. 9, even Jesus Christ our Lord; to whom with the Father, and the Holy Spirit, be all honour and glory, now and for ever. Amen. *Dean Stanhope.*

[y] *The second Sunday after Trinity.*] The Collect for this day reminds us of the never-failing care of Almighty God, to help and govern them, whom He doth bring up in his stedfast fear and love: and thence beseeches Him to take us under the protection of his good providence, and to make us have a perpetual fear and love of his holy name. To this end, the beloved disciple, in the Epistle for the day, first warns Christians of the hatred and malice of the world against them; after which he shews the blessed fruits of a true love to the brethren, together with the mischievous effects of hatred and ill-will towards them; concluding with some marks and directions for satisfying and assuring our consciences in these matters.

In the Gospel our blessed Saviour, according to his

down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us[z].

The Gospel. St. Luke xiv. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper[a].

The third Sunday after Trinity[b].

The Collect.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given Ps. xxx. 10.

usual way of instructing the people, sets forth in a parable the liberal provisions He hath made in the Gospel, for all that will come to Him; as also the way and manner of his inviting them; together with the danger of refusing his invitations. *Dr. Hole.*

[z] As this portion of Scripture suggests some considerations, which should fortify and support good men in the discharge of their duty, when they meet with unsuitable and unworthy returns from an injurious and wicked world; so does it suggest others calculated to be a warning to us, not to give way to the least motions towards an uncharitable disposition. The former case hath the justice, the goodness, and the unchangeable promises of God, the examples of the blessed Jesus Himself, of his apostles and disciples, saints and glorified spirits innumerable, and the sweet satisfactions of a clear conscience, for its comfort and encouragement. The latter hath the instance of Cain; the dreadful guilt of all, whose malice renders them his cursed seed; the sentence of the divine law; and the severity of a Judge, "from whom no secrets are hid:" as so many monuments of justice, and sure indications of condemnation and severe vengeance for its terror and scourge. Let us not therefore be weary of well-doing, how ill soever our good actions are received, because there is a time coming, when we shall certainly reap, if we faint not. And let us not cherish any thought of the least tendency towards uncharitableness or malice, remembering that our very inclinations and desires lie open to Him, with whom we have to do, and that, if we could in this matter deceive and mock even our own consciences, yet cannot He be mocked, who (as we read to-day) "is greater than our hearts, and knoweth all things." *Dean Stanhope.*

[a] By comparing this with a passage elsewhere of very close affinity to it, we may see evident reason to conclude that the "kingdom of heaven," Matt. xxii. 2, that is, the Gospel dispensation, was represented by it. This, as ministering true plenty and pleasure, all that men can want, all that they can wish, to render them perfectly happy, is compared to a "supper." The bounty and infinite love of Almighty God are signified by the "greatness" of that "supper," and the multitudes bidden to it. The first bidding denotes all the previous notices of the Messiah, by which the law and the prophets were intended to prepare the Jews for receiving Him and his doctrine. The second bidding, when all things were ready, seems to import all that Jesus did, and taught, and suffered, for their conversion and salvation; and all the testimonies, and importunate exhortations of his apostles and disciples to the same purpose. The excuses sent for their absence, are those prejudices, and passions, and worldly interests, which did not only hinder those Jews from coming into the faith; but disposed them to treat all attempts to win them over, with the most inflexible obstinacy and ut-

Zech. xii. 10. an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

Ps. lxii. 5, 6. Isa. li. 12. Ps. lxxxvi. 7.

The Epistle. 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen[c].

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most contempt. The guests, brought in from abroad to supply their places, are the Gentile world; to whom, after the Jews had thrust it from them, the subsequent tenders of this grace and salvation were made. And the declaring, that "none of those that were bidden" should "taste of" his "supper," implies the giving of those Jews over to a reprobate sense, and leaving them under that infidelity and perverseness, in which they continue hardened to this very day.

Such is the analogy, no doubt, of the parable here before us. But, though its primary intention be what we have seen, with regard to the different entertainment, which the Gospel found at its first setting out; yet have we a part and concern in it also. For by the same reason, that they who would not receive it at all, were punished for their refusal, shall every Christian, who professes to have received it, if he be slothful, or lukewarm, in the duties of that profession, be punished for his indifference and neglect. It were easy enough to shew, that a bare acknowledgment and belief of our Saviour's doctrine is far from answering the ends of it to us. And I think I may venture to say, that they, who "hold the truth in unrighteousness," hold it more by chance than by choice. For the same seducements, which now obstruct their practice, would, if they had been born and educated in any other persuasion, most probably have obstructed their belief of the Christian religion.

The ministers of God's holy word and sacraments are the servants sent out to invite to this supper. Faith cometh by "preaching;" but if faith does not produce a life of piety and virtue, agreeable to its principles, our preaching is vain, and your faith is also vain. They, therefore, upon whom the name of Christ is called, are not thereby quite beyond reach of the true import of this parable. They may still retain the vicious dispositions reprehended in it; they, consequently, may incur the sentence of exclusion, denounced in the close of it. They actually do the one, and will certainly fall under the other; if they suffer the cares or the pleasures of this world to draw them into an indifference for, or neglect of, the duties of religion and the concerns of eternity. And, therefore, we shall do well to make such application of the parable, as may (by God's blessing) prevent the folly, and sin, and misery, of so doing. *Dean Stanhope.*

[b] *The third Sunday after Trinity.*] The Collect for this day beseeches God mercifully to hear our prayers; that we, to whom He hath given an hearty desire to pray, may by his mighty aid be defended, and comforted in all dangers and adversities. Now because pride and haughtiness of spirit is the greatest obstacle to the success of our prayers, and to our security from dangers; and nothing conduces more to a good event and issue in both, than humility and lowliness of mind; therefore the Epistle for this day cautions us against the one, and earnestly exhorts to the other. *Dr. Hole.*

The Gospel in the form of two similitudes, of which it principally consists, ministers arguments to wicked men for repentance and amendment of life: being intended to encourage and support those publicans and sinners, who at the time of its delivery drew nigh in great numbers to our Saviour. *Dean Stanhope.*

[c] This Epistle contains a recommendation of several virtues, always fit to be cultivated by Christians, but especially useful and necessary in afflicted circumstances, such as the apostle is here describing, and such as were felt by the persons to whom his Epistle is addressed.

The first is humility: which is the most effectual expedient for containing every man within his own sphere; for securing the deference and submission due to superiors of every sort and capacity; and so for preserving inviolate the order, and unity, and peace of the Church. This virtue, likewise, above any other, disposes men to be liberal in those mutual comforts and assistances, which, in times of hazard and difficulty, are most wanted, and most welcome. But especially this virtue is of mighty service for preparing men to receive from the hands of God any events, which his wisdom shall think fit to send, with a becoming resignation of mind.

That "care," which the apostle would have persons under hardships "cast" entirely "upon God," is, no doubt, that anxious and disquieting solicitude, which distracts the mind, perplexes all our thoughts, breaks and confounds all our measures, and so not only does more hurt than good, but betrays a want of consideration and religion.

By "sobriety" is meant, not only a temperate use of the creatures appointed for our sustenance and refreshment, but the government of our passions and desires in general, with respect to any objects or events whatsoever, which, in the present life, are wont to provoke them to violence and excess.

By "watchfulness," no question, is meant a continual circumspection and care, that we be not surprised either through our own neglect, or the infirmities of our nature.

This is the general acceptation of the word, which yet here may perhaps have a view somewhat more particular and restrained. That branch, I mean, of watchfulness, which considers, and is aware, of what importance the different events of this life are to the

The Gospel. St. Luke xv. 1.

THEN drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth [d].

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happiness or misery of the next; and what advantages the enemy of souls is ever taking to convert them to our destruction.

In this encounter, St. Peter tells us, all we have to do, is stoutly to stand our ground, supported by a vigorous faith, and animated by the examples of other good Christians, engaged in the same cause, and pressed with the same difficulties.

After these seasonable admonitions, the apostle concludes with a prayer, which does so implore the good effects, as at the same time to suggest, that they are the certain comforts and consequences of afflictions rightly undergone. That these are every way consistent with the gracious design of making good men eternally happy; that they are but of short continuance; that they add lustre to such men's virtue, inflame their zeal, fix their resolution, qualify them for greater undertakings, render them at last impregnable, and by conforming them to the likeness of a suffering, resemble them in the end to the triumphs of a victorious, Redeemer. But till this be, (which, if we do not obstruct our own happiness, will not fail to be,) let us remember that we are creatures and servants, and He our Maker and Lord; consequently, that to us belongs submission and obedience and fidelity; to Him "power and glory and dominion, for ever and ever." Amen. *Dean Stanhope.*

[d] Our blessed Master here makes no difficulty to affirm the joy in heaven to be greater, upon the account of one instance of a reclaimed penitent, than for a great many, who, having never been so bad, never stood in need of so strict and painful a repentance. These circumstances, and the reason of them, deserve our very serious attention.

1. Now, as to the angels; although we are but little acquainted with their condition, and the ingredients of their happiness; yet thus much the Scripture hath informed us concerning them, that "they are ministering spirits, sent out to minister for them that shall be heirs of salvation," Heb. i. 14; and that children, both in the natural and spiritual capacity, have those which are styled their angels, Matt. xviii. 10. Those spirits then may be very reasonably, and seem generally to be, thought full of tenderness for their charge, solicitous for their particular safety, and extremely glad of any good that befals them. How these heavenly hosts were affected with the salvation of mankind in general, is evident, from the hymn, with which they attended at the birth of Christ, to welcome Him into the world, Luke ii. 9, &c.; as also from their constant earnest desire of contemplating the mystery of our redemption, 1 Pet. i. 12. Every occasion then of this kind may be glad tidings to them. And, though their nature be far distant from us mortals, and their bliss exquisite, beyond what we are able to conceive: yet, in regard both their nature and their bliss are finite, their joy may certainly admit of an increase. And, as often as a sinner is converted from the evil of his ways, there may spring up a fresh object, and a large and literal addition to it.

But can this properly be said of God too, whose perfection of happiness allows no such accumulations? No, doubtless. And therefore, with respect to Him, we must interpret this, as religion and reason oblige us to understand many like passages, where human parts and passions are attributed to Him. All which is done, that, by such condescending resemblances, He might the better manifest Himself to the weakness of our capacities. As therefore the Holy Ghost, meaning to represent his displeasure and our baseness, does it, by saying that we "provoke him to anger, kindle his fury, grieve" and "weary" his Spirit, and the like: so here, by saying, that God "rejoiceth" over a repenting sinner, is intended that such repentance is highly agreeable to Him.

If it be urged, why so partial in this love? Why "the fatted calf killed" for the prodigal, when he, who paid a constant duty to his father, never had so much as a "kid given him" to make "merry with his friends?" If some, nay, if great joy be just for one, yet ought it to be greater for one, than for ninety and nine? for one once bad, than for so many always good? or, shall we say, it is better to sin and afterwards repent, than not to sin at all, so as shall need such repentance? This difficulty still remains to be considered.

Now we are to remember, that God hath declared, "all souls are mine; the soul that sinneth, it shall die," Ezek. xviii. 4. Implying, that all mankind are, by nature, equally related to God; and that the distinctions, He makes between one man and another, are upon the account of virtue and vice. If then the stray sheep be sought, and the rest, in appearance, neglected in the meanwhile, it is not that the shepherd hath a particular fondness for that sheep above the rest; for He would have done the same for any of them under the same circumstances.

The fourth Sunday after Trinity[e].

The Collect.

Prov. xxix. 25. Ps. xxxvii. 39, 40; xxxi. 19; lxviii. 34, 35. John vi. 44; xv. 4, 5. Ps. lxix. 16; lxxiii. 24. 2 Cor iii. 5; iv. 16—18. Matt. xvi 26.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body[f].

Therefore neither is this part to be too rigorously understood; but as spoken after the manner of men. And the resentments of men are evidently raised by the greatness of a change from the contrary. Thus sickness and pain and danger give a more sprightly relish of safety and ease and health. The surprise of an escape which we did not expect, and the regaining of a treasure we had given for gone, is entertained with transport and rapture; because this gives it us afresh, it is a kind of new accession to our fortunes, and a like thing we never enjoyed before. And such is the case of men immersed in a dissolute and debauched life: an ample subject of pleasure, and even of wonder, when they are "recovered from the snare of the devil," who were long used to be "taken captive by him at his will," 2 Tim. ii. 26. This is a new conquest, and enlarging of Christ's dominion, an addition made to the number of the blessed, and an example, of noble influence, for encouraging others to shake off their chains.

In a word. Joy there will be somewhere, let us act how we please. Only it is at our choice, whether this shall be the joy of devils insulting us in torments, or the joy of God and angels congratulating their own and our unspeakable felicity to endless ages. And the odds between these is so great, the difference so plain, that, if we had not to deal with a generation that have no knowledge, it might look like an affront to the common sense of mankind, to desire that they would "advise and see which" of the two "they will choose, that God may do it unto them." *Dean Stanhope.*

[e] *The fourth Sunday after Trinity.*] The Collect for the day teaches us to pray unto God, without whom nothing is strong, nothing is holy, to multiply upon us his mercy, that, He being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Now, because nothing is so apt to discourage and hinder us from seeking or attaining eternal good things, as the temporal evils and sufferings of this present life; therefore the Epistle for the day heartens us under them, with the expectation not only of a speedy relief, but of an eternal reward for them; for "if we suffer with Christ (saith the foregoing verse) we shall also be glorified together." And then setting them one against the other, "I reckon," saith the apostle, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

The Gospel is taken out of our blessed Saviour's divine sermon on the mount, as delivered by St. Matthew and St. Luke. The part or portion of it, selected for this day's meditation, contains the great duty and virtue of mercifulness, which is here recommended to us in all its branches. *Dr. Hole.*

[f] St. Paul, having mentioned our being "joint heirs with Christ," and signified that being likewise "joint sufferers" with him is a condition of obtaining that inheritance, here proves the reasonableness of being well-content with submitting to this condition.

This he proves, as by the common sense and wants of mankind in general, and by the concurrence of Christians in the same opinions and vehement expectations, so by his own authority and certain knowledge. For that word "I reckon" is not, as we sometimes use it in our language, a form of speech importing some remains of doubting, or the giving of an opinion cautiously, with a reserve of deference for others of a different judgment: but it carries the signification of a persuasion, as strong and peremptory, as can possibly be entertained. It implies the having stated an account, considered all matters nicely; the sufferings, the very worst of this present time, on the one part; the glory, the not yet revealed glory, on the other part: and, after all reasonable allowances, and deductions made, upon a fair and exact computation of the whole, St. Paul pronounces the latter so vastly superior to the former, that it is an indignity done to it, so much as to name them together; or to suppose a proportion between them, capable of forming a comparison upon.

It is true, this glory is not yet "revealed" in us. We neither enjoy it, nor have a distinct and adequate notion of it. But this is far from any argument, for abating our value, or cooling our zeal in the pursuit of it. We know it is prepared, and we may know, that its excellence, and our infirmities, are the true reasons, why we continue so much in the dark about it. We know, that it is perfect; that it is all, and above all, that can be wished or thought: whereas our present sufferings are partial, and never destitute of some allay to, or support under, them. In a word, we know, that this is uninterrupted and eternal: but experience plainly demonstrates, that most of our sufferings have comfortable intervals; and that all we can possibly suffer, must quickly have an end.

From this it follows, that "the glory that shall be revealed" is a most powerful argument, for enduring with constancy and meekness "those sufferings of this present time;" to which, how sharp soever, that glory is so in-

The Gospel. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye[g].

The fifth Sunday after Trinity[h].

The Collect.

GRANT, O Lord, we beseech thee, that the course of this

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finitely an overbalance, as, upon a fair and due calculation, to be injured and dishonoured, by being so much as brought into any comparison with them. God grant us grace to consult, not our duty only, but our interest and happiness, by seriously laying to heart this vast inequality. Which would not only soften, and support us under, any afflictions that can possibly befal us; but curb and conquer that slavish fear of death, of all passions, the most tyrannical and tormenting. A passion, which nothing, but this persuasion thoroughly imbibed, can be a match for; by enabling us to conquer it as Christians, though we cannot wholly suppress and remove it as men. *Dean Stanhope.*

[g] As Christianity expects of us the most merciful and affectionate deportment, even where offences and injuries are manifest and flagrant; so much more does it oblige us, not to aggravate or resent the actions of others by unjust jealousies, and hard misconstructions. The tendency of these is to render all conversation uneasy, and to destroy peace and charity and mutual good understanding: very particular care therefore is taken by the Christian religion to correct the vice of censuring and judging; than which, as lamentable experience too plainly demonstrates, there is scarce any one more mischievous, and yet more common and predominant in the whole world.

Amongst other arguments used against it by Scripture, a very forcible one is suggested by this passage, which informs us that herein consists the advantage of the charitable man, that God will judge him according to his disposition; and overlook, and be as kind to, his failings, as he hath been sparing of, and tender to, those of his brethren. Whereas to the rigid and censorious and bitter, He will mete their own measure exactly, and go to the extremity of justice. And surely this is discouragement and terror enough in all conscience; to reflect, that by giving a loose to a licentiousness of thought and tongue, we must expect to find no more kindness from God, than men have found from us: for, if God "enter into judgment with his servants, no flesh living can be justified in his sight:" and if He will "be extreme to mark what is done amiss," where is the man able to "abide it?" Ps. cxliii. 2; cxxx. 3.

Least of all are those men qualified to abide it, whose critical observation, and inhuman exposing of other people, is here insinuated by our Lord Himself, to be an effect and mark of their hypocrisy: and whose zeal, to pull out the "mote in their brother's eye," proceeds from being insensible of the "beam, which is in their own." Hereby is likewise intimated, that men, who themselves are grievous sinners, are by no means proper persons to reprove, and put to shame, those who at worst are but their own resemblance: and that the true way to amend mankind is for each man to look at home, and begin with mending one. How much better were it to employ ourselves, in publishing the praises of God, and vindicating the innocence of our abused brethren; in setting every action in its most advantageous light, and pouring balm into the many bleeding reputations, which have been wounded deep, by artificial malice, and words, which, though "smoother than oil," are yet in effect "very swords?" Ps. lv. 21. So should we promote peace and goodness and charity in this world. So should we likewise ensure to ourselves favour at that great and terrible day, when "by our words we shall be justified, and by our words we shall be condemned," Matt. xii. 37. That day, in which even the secrets of all hearts shall be brought into judgment; every hard uncharitable thought placed to account; and in which therefore it is of the last concern, most earnestly to endeavour, and to pray, that our "good Lord" may "deliver us." *Dean Stanhope.*

[h] *The fifth Sunday after Trinity.*] We are taught in the Collect for this day to beseech Almighty God, that the course of this world may be so peaceably ordered by his governance, that the Church may joyfully serve Him in all godly quietness. To effect or bring this to pass, the Epistle for this day prescribes this excellent advice to that end, "Be ye all of one mind;" signifying to us, that unity of mind and judgment is the best means to preserve the peace of the Church and all godly quietness; and likewise that diversity of opinions is the main cause of all the discord and confusion that happens in it. And therefore, St. Paul, in his last advice to the Corinthians, joins them both together, saying, "Finally, brethren, be of one mind, live in peace," 2 Cor. xiii. 11; thereby intimating, that there is a connexion, or mutual dependence of these two upon each other, that unity will put an end to divisions, and the best way to live in peace, is to be of one mind. *Dr. Hole.*

The Gospel relates the manner of calling four great apostles, who were main pillars of the Christian Church. *Dean Stanhope.*

world may be so peaceably ordered
Ps. xlvi 9. by thy governance, that thy Church may joyfully serve thee in all godly
Acts iv. 31. quietness; through Jesus Christ our
1 Tim. ii. 2. Lord. *Amen.*

The Epistle. 1 St. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts[1].

The Gospel. St. Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the Word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they

[1] The apostle had, in the close of the second and beginning of this chapter, inculcated such duties, as Christians are obliged to, by virtue of some particular relations and capacities, wherein the providence of God hath placed them. After which, he proceeds here to some of a more general nature, ver. 8, whose obligation is of extent, equal with this religion itself; and such, as all who profess it have a concern in. But, though no person be exempted from, no time improper for, the exercise of them; yet are they more especially seasonable in persecution and affliction. Unanimity in principles, mutual forbearances, tender affection, fellow-feeling of hardships, that bear close upon our brethren, and all the comforts and encouragements of a kind and condescending deportment; as they are indications of a temper most truly resembling the meek and holy Jesus: so are they the best defence against a common enemy; and of mighty efficacy, to soften, and keep up the hearts of each other, under the calamities, which a whole set of men shall be exposed to, by being all embarked in the same good cause. Assistances, which nothing can so well prove the power of, as experience. And such, as they, who want the wisdom mutually to contribute to each other, do manifestly take the adversary's part, and betray their own safety, or lose their consolation. They break that force, which, united, might make head against their danger; and add to that burden whose weight would be abated, if each were ready to bear a part in it, by esteeming the sufferings of others his own, and acting in concert against them accordingly.

But even, when thus joined, and disposed to all the charitable offices, ver. 9, which the same profession, and the same distress, ought to produce in persons, so nearly and so many ways allied; they are not at liberty to enter into all sorts of measures. They are presumed to suffer wrongfully, and to be blackened with malicious calumnies; which are designed to give countenance to the injuries they sustain, by representing them as persons that deserve to suffer. But wrong must not be repaid with wrong, nor falsehood with falsehood, no nor yet true reproaches with the like.

That then, which Christians, when persecuted and injured, have to do, is not to let any of those despondencies overwhelm their spirits, which their oppressors are labouring to drive them to; and which they, who have none but human helps to depend upon, find it impossible to bear up against. They must "sanctify the Lord God in their hearts:" that is, testify their belief of his glorious attributes to all the world. And this is done, when they depend upon his power to extricate them out of (otherwise invincible) difficulties, and so flee to, and rest upon Him, as a sure sanctuary. When they refer to his wisdom and justice the season and the methods of exeeuting vengeance upon those wicked men who "smite down his people," and "trouble his faithful" ones: when, notwithstanding any delays in the accomplishment, they buoy up their sinking spirits with the certainty of his promises: and lastly, be the event of these things at present what it will, when they stedfastly adhere to their duty, at the expense of all the world counts dear, and will not be prevailed upon for any terms to incur his displeasure. Men of this disposition do Him true honour; and as they may reasonably hope that "his eyes will be" always "over them," and "his ears open to their prayers," Ps. xxxiv. 15; so are they in the true frame of mind, for offering up the prayer of this day in particular, even that "the course of this world may be so peaceably ordered by his governance, that his Church may joyfully serve Him in all godly quietness, through Jesus Christ our Lord." *Dean Stanhope.*

should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him[k].

The sixth Sunday after Trinity[l].

The Collect.

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

1 Cor. ii. 9.

2 Thess. iii. 5. James i. 12. 2 Pet. i. 3, 4.

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall

[k] By following Christ, which the apostles are said to have done, three things are manifestly intended.

1. The disciples were the constant followers and attendants upon his person; for they went up and down with Him wherever He went, they were the eye-witnesses of his miracles, and the ear-witnesses of his discourses; and, though He sometimes withdrew from them into places of solitude and retirement upon some extraordinary occasions, yet, for the most part, they were daily companions with Him, and the constant spectators both of his glories and troubles; as we may read at large in all the four Evangelists. This way of following Christ was peculiar to the apostles and first disciples, who had the honour of seeing and conversing with Him during his abode upon earth; a privilege not to be enjoyed by any since his ascension into heaven. But there are two ways of following Christ still attainable by us; in both which senses we are still his followers.

As, 2. By following his doctrine and learning of Him. This privilege the apostles had by receiving the word from Christ's own mouth; but we have it at second hand by receiving it from them who have handed it down to us. However, the doctrine is the same in both, and we are as well taught by Him now, as they were then. He that teaches another, and instils his instructions into him, is said to be his master; and they that are taught by him, and embrace his tenets, are styled his followers. Now we are bid as much to "learn of him" as his first disciples; and his apostles inculcate upon us the same lessons as He did upon them; namely, that "the same mind should be in us, as was in Christ Jesus:" so that as He was equally a teacher to them and us, so are we equally his disciples and followers as well as they; and so we may all well be, for He was a "Teacher come from God:" and was alone able to deliver "the words of eternal life." He hath given us the best instructions and assistances too that were ever communicated to the world, and hath delivered the most sublime and heavenly truths, that we are capable of receiving; by learning whereof, we cannot miss the way to eternal life; and so by embracing them, we are truly and properly said to be his followers.

3. To be a follower of Christ, is to follow his example, and to act by the pattern that He hath set us; he that treads in the same steps after another, is said to follow him: and he that takes Christ for his director and guide, and walks even as He walked, may be justly reckoned in the number of his followers. Now Christ hath given us the best example for our imitation; He hath gone every step of our way to heaven before us, to the intent, saith the apostle, "that we should follow his steps, who did no sin, neither was any guile found in his mouth." He hath set before us the most excellent pattern of love, meekness, humility, and patience, and indeed of all other virtues; in which we are bid to "be followers of him as dear children;" and when we are arrived to that, we may be said with the disciples in the Gospel, to "forsake all, and follow him." *Dr. Hole.*

[l] *The sixth Sunday after Trinity.*] The Collect for the day reminds us of the good things which God hath prepared for them that love Him, which are indeed such as pass man's understanding; and from thence teaches us to pray to Him to pour into our hearts such love towards Him, that we, loving Him above all things, may obtain his promises, which exceed all that we can desire, through Jesus Christ our Lord. Now because these good things are obtained for us by the death of Christ, and the promises of them depend much upon his resurrection; therefore the Epistle for the day mentions our conformity to both, as the best means to procure a title to them, and to secure an interest in them; which things are represented to us in our baptism, and the profession made in it obliges us to them.

The Gospel contains another part of Christ's sermon on the mount, wherein He vindicates the law from all false glosses, and refines it into a more pure and perfect rule of life and manners. *Dr. Hole.*

also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reekon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord[m].

The Gospel. St. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgement. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgement: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing[n].

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[m] How greatly and ardently is it to be desired, that the generality of Christians would seriously lay this Scripture to heart! That they would now and then reflect upon the engagements, and the end, of baptism! That they would carefully examine, what conformity is to be found, between themselves and a dead and risen Saviour; and be convinced, that they have no foundation for hope in, nor benefit from, that death and resurrection, farther than such conformity can justify their title! Men would not then content themselves with such a lame obedience, as covers, and quite swallows up, a few faint essays towards, or acts of, piety and virtue, with frequent and grievous relapses in sin: as if the Lord, whom they are bound to imitate, had died often, and lain long buried, but rose and lived for very short intervals. They would not think it sufficient to lead a life of ease and idleness, of no use, no example, as if the doing of good were of no consequence, but the abstaining from notorious evil were the whole of their engagement; which, indeed, is in some degree to copy after a dead, but by no means after a risen and living Saviour. Much less could any, who attend to this passage, allow themselves in such habits, as are a scandal to religion, and a virtual abjuration of their baptismal covenant. Adultery and lewdness, gluttony and drunkenness, covetousness and ambition, strife and revenge, profaneness and irreligion: these are such raging plagues, as assault the very seat of our spiritual life: the persons guilty of them could not do a kinder thing to the credit of Christianity, than openly to renounce it. I had almost said, not a kinder thing to themselves, since they only profess it to their heavier condemnation; since they neither imitate their Lord, nor any servant of his, except that traitorous one, who said, "Master, Master, and kissed him," as a signal to those enemies, who came under his conduct to take, and to mock, and to kill Him. *Dean Stanhope.*

[n] The Gospel of this day may teach us, 1. to carry our righteousness above and beyond that of the scribes and Pharisees; they were curious about the outside, and were fair and beautiful without, but within full of filth and rottenness. But let us endeavour to cleanse the heart, and see that matters be right within. They stuck to the letter of the law, without minding the true intent of it; but let us look more to the spiritual sense and meaning of it, and observe it in the full extent of it. They condemned gross sins, and connived at less; and, if they abstained from the outward act, could allow themselves in the inward motions, occasions, and tendencies to it; but let us lay the axe to the very root, and cut down every branch of iniquity. They rested in the external acts of religion, as prayer, fasting, and almsgiving, without regarding the true ends or manner of performing them; but let us look more to our aims and intentions in these duties, that they may be rightly to the glory of God, and the good of our own and others' souls. In a word, the Pharisees were proud, partial, and hypocritical, in their righteousness; and therefore let us exceed them in the humility, integrity, and sincerity of ours; for since heaven and happiness lie beyond the bounds and extent of their righteousness, we must inevitably perish and miscarry with them, if we go not farther than they. 2. Let our obedience to God's laws extend to the whole design and intention of them. In the affirmative precepts, let it reach to all the means, motives, and incentives requisite to the observance of them; in the negative precepts, let it take in all the occasions, steps, and tendencies, to the breach of them. Particularly in keeping the sixth Commandment against killing, here mentioned, let us avoid all rash and causeless anger, all malice and hatred, that naturally lead to it; for malice is a frequent occasion and forerunner of murder, and St. John tells us, that "he that hateth his brother is a murderer," 1 John iii. 15; for hatred is attended with a desire of taking away the object of it, either by himself or another. Moreover, let us avoid all virulent and opprobrious speeches, such as calling our brother Raca, or fool, a vain, empty, witless, and wicked fellow, which commonly provoke to rage, and draw on murder. In short, "let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from us, with all malice;" especially when we draw nigh to holy things; and let us "be kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven us;" reconciling ourselves to our greatest foes. And let

The seventh Sunday after Trinity[o].
The Collect.

Ps. lxii. 11. James i. 17. 2 Thess. iii. 5. Col. ii. 19. 2 Thess. iii. 3.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord[p].

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that be done quickly, lest it be too late; and so, by living in peace and charity with God and man here, we shall live in eternal peace and joy with both hereafter. *Dr. Hole.*

[o] *The seventh Sunday after Trinity.*] The Collect for the day beseeches the Lord of all power and might, who is the author and giver of all good things, to graft in our hearts the love of his name, to increase in us true religion, to nourish us with all goodness, and of his great mercy to keep us in the same. The Epistle for the day is the latter part of the same chapter from whence that for the last Sunday was taken; where the apostle having shewed the new converted Romans the efficacy of Christ's death for the killing of sin, and the virtue of his resurrection for the quickening of them to a life of righteousness, he exhorts them to a conformable practice. To which end, he here in the close of the chapter accommodates himself to their weakness, and labours to convince them of the great danger of their former sinful courses, and likewise of the safety and happiness that is to be found in the ways of righteousness. *Dr. Hole.*

The miracle recorded in the Gospel, though differing in some few circumstances, is, with regard to the almighty operation effecting it, the same as is recorded in the Gospel for the fourth Sunday in Lent. The parts of Dalmanutha, ver. 10, answer to the coasts of Magdala, Matt. xv. 39. Magdala is said to have been a town so considerable, as to give name to a tract of the country about it. Hence some have thought Dalmanutha a village within that division. Others, taking Magdala for the town of that name only, suppose our Lord to have come into that part of the coast between this and Dalmanutha; so that either of them might be named indifferently. These places lie near each other, in the half tribe of Manasseh, beyond Jordan. *Dean Stanhope.*

[p] In drawing a comparison in this passage between a state of sin and of holiness, St. Paul does not set himself here to prove, as might most easily be proved, that the toil and drudgery of a course of vice is insupportable; and that men would have unanswerable objections to religion, should it impose upon us commands, in any degree so slavish and tyrannical as our own lusts and passions do; but, as he is treating with converts, that had broken their chains, and asserted their native liberty, he therefore contents himself with the mention of such consequences, as that service, even when forsaken, does naturally produce. Of these one present and inseparable effect is "shame;" which, to a mind of any ingenuity, must needs be very grating and terrible: for what can make a man amends for the continual reproaches of his own breast, and the reflections of having long persisted in facts which cannot be remembered without the utmost confusion? On the contrary, when we are happily got loose from this tyranny, and become our own men, reason never fails to justify, nor conscience to applaud, our better choice. And these are satisfactions so suited to human nature, that all the commendations, nay, all the honours and rewards, capable of being bestowed by the whole world upon an ill action, are not an equivalent for the private pleasure and peace, which result from a testimony within, borne even to the most traduced, afflicted, and persecuted virtue.

Again; the "end of these things is death;" death of the body, even when renounced and repented of; but otherwise death, that is, infinite and irreversible misery of body and soul both. And what a lamentable consideration is this, that, after unconceivable labour and pain, a man hath not only purchased reproach and self-condemnation, but ensured to himself remorse and torment, without interval or end? Whereas, by employing his time in the gentle and agreeable service of God, he acts every day more and more in compliance with the dictates of reason, advances and improves human nature, exults and triumphs with inward peace and joy, which carry him through his work with alacrity and delight; but, when that work is brought to a conclusion, he is paid, and overpaid, for all the difficulties in it, by a bliss, of which all his former satisfactions were foretastes and pledges: a bliss therefore styled "life," because all that is dear and desirable is implied and included in it: and a bliss that is life indeed, because subject to no decay from within, nor to any destruction from without.

There is yet one very remarkable circumstance behind, greatly to the advantage of a holy life. It is that the "death" inflicted upon sin is the "wages" of it; what God hath expressly threatened and given men sufficient warning of; and therefore what they, who know beforehand upon what terms they enslave themselves, and who have so many assistances and opportunities put into their hands of being free and happy, do by their obstinacy deserve. But the "eternal life," awarded to good men, is what the very best of them neither do, nor ever can deserve. For what can we deserve of reward hereafter for embracing that virtue which so amply rewards its own practice here? How can a happiness be strictly merited, between the eternity whereof, and the very short term we serve for it, there is no manner of proportion? What claim can an obedience lay, which is interrupted with multitudes of backslidings and neglects, each whereof would in rigour evacuate its title? We may indeed deserve our punishments, because sin is our own, entirely

The Gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand. And he sent them away[q].

The eighth Sunday after Trinity[r].

The Collect.

O God, whose never-failing providence ordereth all things both

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our own act; but can we, with any good sense, be said to deserve a recompense, and such a recompense, for acts, not entirely, not originally, ours; and that at his hands too, whose free grace and good Spirit it is that worketh in us both the will and the deed? Most justly, therefore, doth the apostle put the difference here between "wages" and "gift:" that is the effect of justice, this of bounty; a bounty not inclined by any consideration moving it on our part; but redounding to, and descending upon us, by and for the sake of a person who hath, it must be confessed, merited it to the uttermost: even Jesus Christ, whose servants we are, who condescended to purchase it at the price of his own blood: and therefore not unto us be the praise, or any part of it, but unto Him be honour, and glory, and thanks, "for this his unspeakable gift." *Dean Stanhope.*

[q] Since the necessities of our brethren in want are by far more and greater, than the liberality of the wealthiest and most open-handed man can possibly supply; it is absolutely necessary that we should make some distinction. Wherein we shall do well to imitate our Lord's conduct, as exemplified by this miracle, in the following particulars.

1. That we generally bestow our charity upon such, as are least in a condition of sustaining themselves; for that which the desert was to these multitudes, the same in effect are old age, maimed limbs, long sickness, multitude of helpless children, and the calamities which more immediately and visibly come from the hand of God, to the poor in general. They disable them, I mean, from furnishing themselves by painful labour and honest industry; and, in so doing, they lay them at our doors, and charge us with them: but as for them, whom pride or profusion, sloth or vice, have reduced; them, who continue poor only because they will not take any trouble to be otherwise; the laws of God have not commanded, and those of men wisely discountenance, the same compassion for such. To them, who make wandering and beggary a trade, and choose the shame, but ease, of that, before an honest and laborious livelihood, the best and truest charity is what Solomon and our own laws have prescribed, "a scourge for the sluggard, and a rod for the fool's back." Want then, involuntary want, is the proper recommendation to our pity and relief. And this is to be rated, not always according to what men stand in need of, but sometimes according to the circumstances from which they are fallen: not always according to what they endure, but often by their being more or less destitute of remedies and helps against it. This gives the widow and the fatherless, the outcast and the stranger, a double title to our pity; if their necessities be the same with those of other persons, who yet have relations and friends, to assist and take care of them.

2. These multitudes followed Christ for his miracles and his doctrine; and hence we may learn, that those poor ought to have a preference, who frequent and love the worship and service of God, and lead honest and orderly lives. If the image of God in man be the true ground of our charity, then they, who are doubly like Him, are doubly worthy of our charity: and therefore great difference should be made, between those lewd and scandalous wretches, who deface and dishonour his likeness impressed upon their souls; and them, who by their virtues, and such improvements as their circumstances are capable of, endeavour to resemble Him more and more: to the similitude of nature, adding that better and more valuable one of goodness and grace.

3. Once more, this action of our Lord instructs us, that it suffices, if our charity minister to present necessities; without thinking itself obliged to provide either that which is superfluous, or so much as may arm men against future contingencies. It shews us too, that managery is an ornament, and an advantage to our charity. And to this purpose that advice of St. Paul is highly commendable, that men would contrive their distributions so, as to be regular and easy, by "laying up in store of that which God hath prospered them with," 1 Cor. xvi. 2, as their affairs will permit. Thus would our alms be always in readiness, and the poor would have a separate purse: a fund that, by rising insensibly, would be parted with less grudgingly; a tribute due for our successes; a most reasonable return to Him, from whom we receive our all; nay, who condescends to accept of part of his own again, as not only paid back, but given to Himself; and who will not fail in his own time and way to recompense it accordingly, either before, or at, the last great day of account. *Dean Stanhope.*

[r] *The eighth Sunday after Trinity.*] The Collect for the day beseeches God, whose never-failing providence ordereth all things, both in heaven and earth, to put away from us all hurtful things, and to give us those things which be profitable for us.

Now the things hurtful to us are chiefly the works of

Ps. ciii. 19; cxix. 91. Prov. xvi. 33. 2 Thess. iii. 3. Ps. lxxxv. 12

in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together[s].

The Gospel. St. Matth. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven[t].

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the flesh, which lead us to death and damnation; and the things profitable for us are the fruits of the Spirit, which lead to life and salvation. Accordingly the Epistle for the day treats of both these, exhorting us to put away the one, and to put on the other.

The Gospel is another part or portion of our blessed Saviour's sermon on the mount, wherein He cautions his disciples and followers against false prophets and teachers; letting them know the manner and ends of their coming, and giving them some marks of distinction to discover and discern them by. *Dr. Hole.*

[s] From this Epistle we are instructed in the following lessons:

1. From our not being debtors to the flesh, we are taught to abandon all the sinful lusts and desires of it, and that too upon pain of death and damnation; for, if we live after the flesh, we shall die. Indeed to satisfy the ordinary and natural cravings of the flesh, is necessary to preserve our bodily life; but to gratify the unlawful and irregular motions of it, will bring upon us death temporal and eternal.

2. Being debtors to live after the Spirit, let us labour to discharge that obligation, by giving up ourselves to the guidance and conduct of God's Holy Spirit, following the direction of his light, and the influence of his grace in all our ways. This is to walk "worthy of the vocation wherewith we are called," and to "walk as becometh the Gospel of Christ;" which will stand the trial of the last day, and secure to us the reward of eternal life; "for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

3. From the great privilege of sonship granted to all such, we may learn to behave ourselves as the sons and children of God. The duty of children, we know, is to love their parents with a hearty and entire affection; to shew to them obedience; to place a trust and confidence in them, and a dependence upon their care and provision for them: and in like manner should we consider it our bounden duty to love, to shew our obedience to, and place our trust and confidence in, our heavenly Father.

4. From God's making all his sons heirs, we learn the exceeding great honour and dignity, to which Christianity brings its followers; it makes them heirs at present, and if they act in a manner worthy of their Christian profession, will shortly enter them into the possession of a kingdom, and that not an earthly fading kingdom, that soon vanishes away, but a kingdom in heaven, that never can be moved or taken from them. "Now are we the sons of God," saith the apostle, "but it doth not yet appear what we shall be; this we know, that when he shall appear, we shall appear with him in glory." *Dr. Hole.*

[t] Our Saviour in this passage warns his disciples against two sorts of deceivers: "false Christs," or such as should pretend to be the Messiah; "false prophets," or such as should pretend to own Christianity, but should draw persons away from the simplicity of the Gospel. The ground of his caution is, "they come in sheep's clothing, but inwardly are ravening wolves:" that is, they make fair pretences to strictness in religion, with which their real character is at variance. Hence we may learn,

1. That such as go about to seduce others, usually pretend to extraordinary measures of sanctity themselves, that they may raise an admiration among those, who judge of saints more by their looks than their lives; more by their expressions than their actions. What pious looks and devout gestures; what long prayers and frequent fastings, were observed by the hypocritical Pharisees, beyond what Christ and his disciples ever practised!

2. From the rule laid down by our Saviour, "by their fruits ye shall know them," we may learn, that the best method which we can take for judging of teachers pretending to be sent by God, is to examine the design and tendency of their doctrines, and the course and tenour of their conversations. Good teachers, like good trees, will bring forth "the good fruits" of truth and

The ninth Sunday after Trinity[u].

The Collect.

Luke xi. 13. Rom. viii. 8, 9. John xv. 5. Heb. xiii. 21.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it [x].

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holiness: but evil men and seducers, like corrupt trees, will bring forth error and wickedness in their life and doctrine.

3. From our Saviour's declaration, "Not every one saith unto him, Lord, Lord," that owneth Him by way of profession, by way of prayer, by way of appeals, shall be saved; "but he that doeth the will of his Father," sincerely and universally: we may learn that multitudes at the great day shall be disowned by Christ, as none of his servants who did nominally own Him for their Lord and Master: that the bare name of Christianity, without the practice of it, is a very insufficient ground, whereon to build our hopes of heaven: and that a profession of faith, and purposes of obedience, without actual obedience to the commands of God, will avail no man living to salvation. *Burkitt.*

[u] *The ninth Sunday after Trinity.*] The Collect for this day beseeches God to grant to us his Spirit, to think and do always such things as be rightful, that we, who cannot do any thing that is good without Him, may by Him be enabled to live according to his will. Accordingly, the Epistle for the day teaches us to think aright concerning the Church, both under the Law and under the Gospel; and likewise to do aright by the directions of it under both dispensations. And because, of ourselves, we can neither think nor do as God would have us, we are to implore the assistance of his Holy Spirit, to enable us to please Him in both. Lest Christians now should boast of higher and greater privileges than the Jews had of old, and so be exalted above measure by the abundance of the Gospel revelations; the apostle tells them, that the Israelites of old were the people of God as well as we, and had the like favours and miraculous works vouchsafed to them under the Law, as are now afforded to us under the Gospel; and as they were punished for their ingratitude and abuse of God's mercies, so we may not hope to go unpunished, if we run into the like enormities.

In the Gospel for the day we are presented with the parable of the master and the unjust steward: in which are figuratively represented to us, 1. The great bounty and goodness of God in dispensing his blessings. 2. The great injustice and unfaithfulness of men in wasting and abusing them. 3. The great danger and difficulties that ensue upon so doing. And, 4. The best means to prevent these evils, and to turn the good things to a better account. *Dr. Hole.*

[x] The history of Moses, as referred to in the several instances mentioned in this Epistle, leads us to examples of God's severity, even upon his chosen and covenanted people; and shews, that Christians cannot, by being such, promise themselves exemption from the like judgments, if they shall, by the like disobedience, render themselves obnoxious to his angry justice. But the inference, which, in the infancy of the Christian church, St. Paul could ground upon parity of reason, and in comparison with the Jews only: we, in these latter ages, may strengthen from matter of fact; and events that have already befallen this Christian church itself. The parts of it, once most conspicuous and flourishing for soundness of faith, and piety of life, have long since been overrun with Mahometism and barbarity. The light of the Gospel is taken away from them, and they are once more given up to the blackest darkness of sin and infidelity. Nor is the case thus with whole nations only, who have been abandoned by God, after having first abandoned themselves to wickedness; but, where the truth is still professed, with private persons also, whose punishments resemble those of the Israelites, where their transgressions have done so. For how often does the wisdom of Providence exert itself, in undoing men by their own foolish choice? How common a thing is it, for the sensual and the worldly to have his inordinate desires gratified to his manifest detriment; and those honours, or riches, or pleasures, which he sought, as the most desirable

The Gospel. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations[y].

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blessings of life, made his curse, and his ruin? How frequently do discontent and distrust, weariness and impatience, delay, or utterly put by, those good, and hasten or occasion those evil things, which, by waiting the leisure, and submitting to the methods of the great Governor of the world, would be ordered infinitely more to our advantage? But especially (which is the punishment, common to all the instances of disobedience recited in this Scripture, and which indeed is the heaviest of them all) how certain are the vicious dispositions and practices, contrary to our vows and our duty, to bring us under that common fate of the rebellious Israelites, of being excluded the land of promise: and so, whatever be our portion in the wilderness of this world, to cut off all access to the heavenly Canaan?

In one word, no covenant can be more solemn and express, than that between God and his ancient people. No promises on his, no engagements on man's part, more firm. The marks and miraculous appearances of his presence and favour were then as evident and as glorious; their privileges and deliverances were as distinguishing and valuable, as the condition of that church could admit. Yet, all this notwithstanding, when they so foully violated their part, they did at the same time release God of his. They therefore, from the most signal monuments of the divine goodness and mercy, becoming by their own perverseness the most stupendous monuments of wrath and vengeance; have furnished us with abundant ground for that inference at the 12th verse, "Wherefore let him that thinketh he standeth take heed lest he fall." *Dean Stanhope.*

[y] This parable sets before us a steward, about to be dismissed from that gainful office, for his improvident behaviour in it. This melancholy prospect puts him upon contriving, how to secure himself a future maintenance at his master's cost. The method chosen for this purpose was to deal secretly with his lord's debtors, and, by making false, but favourable entries, into their books of account, to engage their kindness when he should stand most in need of it, as a grateful return for the sums thus remitted to them. In this practice indeed there was great dishonesty, for which reason our Saviour calls him an "unjust steward," ver. 8; but that part of his character, not falling within the compass of our Lord's design in propounding this parable, is passed over, without farther notice taken of it. Meanwhile his silence in that point can by no means be construed into approbation; but an instruction rather, that, in the interpretation of parables, we are to content ourselves with drawing such consequences from thence, as their substance and main intent naturally lead us to; without insisting too nicely upon circumstances which are incidental only, and beside the purpose, properly to be served by them. Now that, in the case before us, is manifestly to provoke our imitation of this man's wit and forecast; who so dextrously laid the scheme for subsisting hereafter, by the management of a trust, which although a present support, yet he perceived was not likely long to continue so. And his great providence and application, so agreeable to that earnestness of thought and care, which sticks at nothing to secure the so uncertain advantages of this world, is insinuated as a just reproach to the inconsideration and remissness, which even they, who make it their principle and profession to secure the everlasting advantages of another world, are observed to be guilty of in the management of that affair.

Let us then make a proper use of the parable, and allow it to awaken our diligence in this great concern of our souls and a future state. Let us consider our character, and the account to be given of it: that our stewardship can be but short: and therefore, that no time should be lost in getting the best security we can, for an habitation which may last for ever. Let us be wise and generous at the same time, by turning that wealth, which is one of our most dangerous temptations, into an occasion of the most profitable virtue. Let us adore the wisdom of our gracious Lord, who thus instructs us, how to improve the perishing dross of this world, into a "crown that fadeth not away for ever in the heavens," 1 Pet. v. 4. Let us adore that goodness which so amply rewards a small return of his own gifts: and "shew mercy with cheerfulness," Rom. xii. 8, since sure to be accepted when employing his riches to our own true interest: in a word, let us always remember, that we are stewards; and manage every gift entrusted with us, as men that must give an account. So shall we provide effectually against our dismission from this service; and, when we fail, as shortly fail we must, shall be sure to find "friends"

The tenth Sunday after Trinity[z].

The Collect.

1 Pet. iii. 12. Ps. xxxiv. 15.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions make them to

James iv. 3. 1 John v. 14.

ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will[a].

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept

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ready and glad to "receive us into everlasting habitations." Which God of his mercy grant we may, for Jesus Christ's sake. *Dean Stanhope.*

[z] *The tenth Sunday after Trinity.*] The Collect for the day beseeches the Lord, to let his merciful ears be open to the prayers of his humble servants; and that they may obtain their petitions, to make them ask such things as shall please Him. And that we may be the better enabled to ask such things, the Epistle of the day treats "concerning spiritual gifts," which the apostle here declares to be so useful and so necessary a piece of knowledge, that he would by no means "have us ignorant of it:" and to the end that the Christian church might be rightly instructed in so divine and excellent a subject, he here treats at large of the nature, the Author, the number, and the use of these spiritual gifts. *Dr. Hole.*

In the passage preceding the Gospel of the day, the Evangelist had just described our blessed Saviour's triumphant passage to Jerusalem, the respects paid Him in his way, and the general joy and acclamations at his entrance into the city. The divine mixture of compassion and zeal, then expressed by Himself, is the subject of this day's Gospel. The "former" was seen in those tears of pity drawn from his eyes, and in the tender lamentations of that ruin, and all the dismal circumstances of it, which He here most punctually foretels, as a punishment now determined, for avenging the Jews' obstinate infidelity, and affected blindness. The "latter" appears in his resentment of the profanations committed upon the "temple," in driving out those that sold and bought there, and reproaching them with that injustice and extortion, which turned that "house" into a "den of thieves;" though they could not but be sensible that God had asserted a peculiar property in it, and designed it purely for the uses of piety and devotion. *Dean Stanhope.*

[a] Although it be allowed on all hands, that the gifts mentioned in this passage are those miraculous ones, which, though necessary in the first ages of the Church, have long since been withdrawn, upon that necessity ceasing; we ought nevertheless bear in mind, that there are also assistances and gifts, of use and continuance in all ages of Christianity, to which the force of the apostle's reasoning extends itself. These likewise are the gifts of God; these are given to be exercised for promoting his glory, and the good of mankind; and these are so distributed, that every man may be in some, though none in all, respects serviceable; but all have their particular stations and endowments, in which, if rightly chosen, and diligently improved, they are fitted to discharge their duty, by bringing honour to God and benefit to the world.

It is also presumed, by some, that St. Paul here, as well as at the end of the chapter, speaks of gifts imparted to, and exercised by, those that are frequently distinguished under the title of "spiritual persons;" such as bore some office in the Church, or administered in holy things. The occasions, and in proportion the supplies, of these persons, no doubt, were greater than those of common men. And some of the gifts, specified in this passage, seem in a more peculiar manner accommodated to their character. But here again I cannot but apprehend it of importance for every Christian, in what capacity soever, to think himself concerned. And this, without all controversy, is the intent of our excellent Church, when propounding this Scripture, in the yearly Epistle for this day, to the pious meditation of all her children. It is, that they might be reminded whence their good gifts come; awakened to a conscientious improvement of them; thankful for, and contented with, what they have received; humble and modest in their opinions of themselves; diligent in the business of their particular callings; useful and profitable to the body in general; tender and respectful to their brethren; compassionate to their failings, liberal and kind to their wants, and glad of their advantages. For these are the good qualities which this Epistle aims at promoting: qualities, which it is as reasonable for us to cultivate, as we are bound by our religious obligations to cultivate them. *Dean Stanhope.*

over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple[b].

The eleventh Sunday after Trinity[c].

The Collect.

O God, who declarest thy almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

James ii. 13. Eph. iv. 7. 1 Cor. ix. 24. Ps. cxix. 32. Matt. vi. 20.

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached

[b] The expression, by which our Saviour here describes the place dedicated to God's worship, suggests to us with what respect the Church ought to be regarded, considering it, 1. as it is "the house of God," and, 2. as it is "the house of prayer."

1. The church, considered as God's house, obliges us to demean ourselves in it, as under God's more immediate presence and observation. His presence and his eyes, no doubt, are every where; but yet we are taught to believe, that He manifests Himself in some places after a more especial manner than in others. Not that we attribute to these places an holiness inherent and essential, but such as is relative only, and due for the sake of their owner and inhabitant; and therefore all aspersions, that charge such respect with idolatry or superstition, proceed either from great ignorance or great perverseness.

2. As the church is a "house of prayer," every man should be careful effectually to make it such to himself; that the offices, performed there, may be frequented conscientiously, and joined in devoutly. The benefits of publick prayer are many and great; and our petitions, when with united force ascending to heaven, bid much fairer for acceptance and success, than any the most vehement importunities of a single and solitary devotion: particularly the unanimous and uniform prayers of the Church express the unity of our faith, our mutual charity, our joint relation to Christ, the mystical Head of this body. In this regard, prayer and sacraments have an advantage above reading, or hearing, or any other religious duties: and probably this may be one main reason why God's house is called the "house of prayer;" for preaching and expounding are indeed instructions in our duty, sent from God for our good; but we may be instructed by pious advice, and useful books at home: we may likewise pray alone, but we cannot do the one or the other alone so as to testify to the world our communion with Christ and with one another, like the same things done in the publick assemblies of Christians. Hence every one should make a conscience of improving every opportunity for such prayers; because every one is obliged to acknowledge that spiritual society, the being a member whereof does (originally speaking) put him in a capacity of salvation.

But to come is a small thing, unless we join too; join with our hearts, with our mouths, with our whole bodies. The minister pronounces the petitions in the people's name and behalf; but let it not be supposed, that he will be heard for any, who neglect to pray for themselves. Every one, therefore, should repeat the confessions, to acknowledge his own sin and vileness; and the creeds, to declare and confirm his own faith; and the Lord's Prayer, to call God Father with his own mouth. The hearts of the people should go silently, and reverently, along with him, in all the other parts of the service, and confirm every Collect for themselves, by expressing the earnest desires of their souls, in a distinct and hearty Amen. As oft as he says, "Let us pray," they should recollect their wandering thoughts, rouse their heavy hearts, and double their vehemence and zeal. And throughout all the Litanies and answers, they should be very diligent to do their part; esteeming it (as in truth it is) a singular privilege, that the lay-members of the Church of England have a greater share allotted to them in her offices, than those probably of any other persuasion. This may be safely affirmed; that, if our public prayers be defective, it must be on the part of those that use them. For the Church hath taken admirable care of her part: and by the prudent constitution of a most excellent Liturgy, gives us great hopes of obtaining the mercy, which we are directed to beg in the Collect for this day. Namely, that being thus taught to "ask such things as please God, his merciful ears will be open" (and may they ever be open) "to the prayers of" us "his humble servants, through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[c] *The eleventh Sunday after Trinity.*] We are taught to pray this day for such a measure of divine grace, that, by running the way of God's commandments, we may obtain his gracious promises, and be made partakers of his heavenly treasure. The grace here chiefly prayed for, is the grace of faith, to which the running of the ways of God's commandments, and the obtaining of the promises, are frequently ascribed. And in this we may be the more confirmed by the Epistle appointed for the day: in which the apostle labours to establish the Corinthians and in them all Christians in a firm belief of the death, burial, and resurrection of our Saviour; which he the rather did, because some false teachers had crept in among them, who denied the resurrection, and had shaken the faith of many in that great article, as some have likewise attempted to do in our days.

The Gospel for the day sets forth, in a parable, the

unto you, which also ye have received, and wherein ye stand: by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep: after that he was seen of James; then of all the Apostles: and last of all, he was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed[d].

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased: and he that humbleth himself shall be exalted[e].

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right way and manner of praying unto God, and the certain good success that will ensue upon the due performing of it; as also a wrong way of address to Him, too often used, with the bad issue and unsuccessfulness thereof. *Dr. Hole.*

[d] The assertion of our Lord's dying and rising from the dead, as a necessary and well-attested article of the Christian faith, which is contained in the former part of this Epistle, having been spoken to on former occasions; it may be more useful here to remark on the latter part, which is introduced incidentally by the apostle, and contains a digression concerning himself. In this he hath left us an example of these following virtues:

1. Of humility, and a mean opinion of our own performances, even when highly useful and commendable; in allowing to others their just praises and deserts, and being so far from any vain-glorious emulation, or detracting from their worth, as to practise that modesty and "lowliness of mind" elsewhere prescribed, of "esteeming others better than ourselves. I am the least of the apostles," &c. Phil. ii. 3; 1 Cor. xv. 9.

2. A frequent recollection even of those faults from which it is our happiness to be perfectly reclaimed. For though God, in the greatness of his mercy, vouchsafe to blot out and forget these, yet it is highly necessary for us to keep them in remembrance. This is an admirable expedient for preventing all ill effects of that spiritual pride, so apt to get ground upon men eminently good, for awakening our caution and just fears of relapse, by modest remembrances what we have been, and humble apprehensions what we may be again, and for preserving, by these means, a thankful sense of the change made in us. "I am not meet to be called an apostle, because I persecuted the church of God," ver. 9.

3. A very extraordinary diligence and zeal, to make reparation by the following part of our lives, for any omissions, neglects, or notorious crimes, whereby our consciences have been wounded, or the cause and credit of truth and religion may have suffered heretofore. "I laboured more abundantly than they all," ver. 10.

4. Even when this change and reparation shall be made, arrogating no merit or glory to ourselves, but ascribing the whole to God's goodness, and the operations of his blessed Spirit. "By the grace of God I am what I am." And again, "Yet not I, but the grace of God which was with me."

In all these particulars we shall do well to follow the apostle; for otherwise we shall hardly obtain God's gracious promises, and be made partakers of his heavenly treasure, for which the Collect teaches us to pray. *Dean Stanhope.*

[e] The sum of the instruction, intended to be conveyed by this parable, amounts to thus much. That, however men may mistake themselves, or one another, "God always hath respect unto the lowly, but beholds the proud afar off," Ps. cxxxviii. 6: that no past offences, how many, how heinous, how habitual and inveterate soever, will shut out from his pardon any sinner, who humbly bewails and heartily forsakes them: that a lofty conceit of our own sufficiency differs as much from the testimony of a truly good conscience, as the swellings of a disease, from the kindly proportions of a healthful body: that a theatrical affectation of godliness, with pride and uncharitableness, and disdainful judgment of others, is nearer to hell than a profligate and scandalous course of life, with contrition, and charity, and lowliness of spirit: that it behoves us therefore to take good heed, lest even the most solemn duties of religion be abused and turned against us: and that he only attends upon these as he ought, who really mortifies his vanity and his passions, and brings himself to be more humble, more charitable, more sensible of his own failings, and

The twelfth Sunday after Trinity[f].

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire[g], or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son our Lord. *Amen.*

Isa. lxv. 24; xxvi. 16. Ps. x. 17; lxxxvi. 5. 15. 1 Pet. iii. 12. Eph. ii. 4, 5, &c.; iii. 20, 21. 2 Chron. i. 11, 12. Gen. xxxii. 10. Numb. xiv. 19. John xvi. 23.

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory[h].

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less severe upon those of other people: and, lastly, that the proper way of a sinner's applying for mercy and grace, (and all of us are sinners,) is, not arrogantly to thank God, that we are "not as other men are;" but, as the purest of churches hath directed us, "meekly to acknowledge our vileness, and truly to repent us of our faults." For our good Lord hath promised, and it is the express design of this parable to assure us, that "they, whose consciences by sin are accused, by his merciful pardon shall be absolved, through Jesus Christ our Saviour." *Dean Stanhope.*

[f] *The twelfth Sunday after Trinity.*] The Collect for this day puts us in mind of God Almighty's great readiness to hear our prayers, and to give more than we desire or deserve; and thence teaches us to implore the abundance of his mercy, for the pardon of our sins, and the pouring out of his graces upon us. To which end, the Epistle for the day speaks of putting our trust in God through Jesus Christ: "such trust" (saith the apostle) "have we through Christ to God-ward:" which words relate chiefly to the fidelity of the apostles in the work of the ministry, and the success they had thereby, which they looked upon as their greatest glory, and needed no other commendation; not arrogating any thing of it to themselves, but ascribing all to the power and grace of God; for in the next words he acknowledges their utter insufficiency to think or do any good thing of themselves; saying, "Not that we are sufficient of ourselves to think any thing as of ourselves:" to which he adds God Almighty's all-sufficiency to help them; "but our sufficiency is of God." Which they found in the exercise of a ministration far beyond that of Moses, as plainly appears from the sequel of this Epistle. *Dr. Hole.*

The subject of the Gospel is the relation of a miracle wrought by our Saviour on the person of a deaf and dumb man, who was thereby healed of both his infirmities. *Dr. Hole.*

[g] *— more than either we desire,*] It may be said, that we often offer up to God such general requests, as include all particulars whatsoever. How then can God be said to give "more than we desire?" The answer is, that the expression relates to such requests, as are not general but particular. We do not always know, what particular things are most fit for us; and therefore we cannot desire those things in particular. So that though we do desire them in general terms, when we beseech God to give us whatever we stand in need of; yet we do not desire them in that sense, in which the phrase is manifestly understood in this place. *Dr. Bennet.*

[h] The purport of this day's Epistle may be improved into the following lessons:

1. Our great weakness and inability to do any thing of ourselves may serve to check all pride and presumption, and to keep us from trusting too much to our own strength. He that relies upon his own power, leans but upon a broken reed, which will fail and deceive him. 2. As the sense of our insufficiency should keep us from presumption; so should the sense of the sufficiency we have of God preserve us from despair: for though we are unable to think or do any thing of ourselves, yet "his grace is sufficient for us;" and "we can do all things through Christ that strengthens us:" who is never wanting to the hearty desires and endeavours of his people; for He is ever more ready to hear us, than we are to pray to Him; and the returns of his goodness far exceed both our desires and deserts. 3. This discourse may teach us to banish all vain conceit of merit, and to ascribe all that we have, are, or can do, entirely to the divine bounty; for if all our sufficiency be of God, then we are nothing of ourselves, and consequently can merit nothing at God's hands; for He that can do nothing can deserve nothing. 4. If all our sufficiency be of God, then let us thankfully own from whence we receive it, and duly employ what we have in his service. This is the end of all the gifts and graces bestowed upon us, that we should use them to the honour of God, who gave them, and the good of them for whose sake they were given. 5. Since this sufficiency is derived to us by the Gospel covenant, we learn the excellency and benefit of it above the legal dispensation. The law exacted duty, but afforded no strength to perform it: it required perfect and universal obedience to all its precepts, and pronounced a curse upon every one that continued not in all things that are written in the book of the law, to do them; but gave no power to keep, nor any pardon for the breach of them: for which reason the letter of the law is said to "kill," and the law itself to be a "ministration of death and condemnation," because it left men in a hopeless and helpless state without any remedy or relief. Whereas the Gospel, on the other hand, not only requires duty, but promises grace to assist and enable to the perform-

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the dumb to speak[1].

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ance of it; and therefore as the law is styled "The Letter," so the Gospel is styled "The Spirit:" the one is said to "kill," called therefore a "dead letter;" the other to "give life," called therefore "the ministration of the Spirit and righteousness." In short, the Gospel relieves us from the curse and sentence of the law, by the sanctifying graces and assistances of the Holy Spirit; it requires no more than it gives strength to perform; it accepts of sincerity, instead of perfect obedience; and if we happen to fall by a temptation, it helps us to rise again by repentance. And therefore we should bless God for making this new covenant, and taking us under this easy and gracious dispensation; "we are not under the law," saith St. Paul, "but under grace:" for which we have great reason to thank God, and to make a right use of it. Lastly, since all our sufficiency is of God, we are taught where to seek it, and how to find it, in time of need; namely, by having recourse unto God by prayer, who hath promised to give wisdom to them that ask it, and grace to them that lack and desire it: to Him therefore let our prayers and praises be directed, who is able and willing to do more for us than we can ask or think. Amen. *Dr. Hole.*

[1] From the Gospel of this day the following reflexions arise:

1. Our blessed Saviour, by looking up to heaven, whilst He performed this miracle, not only reminds us, that there was his home, and his throne, and the seat of his majesty, and that there the greatest angels adore Him; but teaches us likewise, that there our eye should be fixed, whence cometh down every good and perfect gift. He did not teach us to say, O infinite God, which art every where; but, "O our Father, which art in heaven." There let us look up to Him. Thence let us acknowledge all the good we receive: thence let us expect all the good we want.

2. Our Saviour sighed: surely not for need; the least motion of a thought was in Him effectual. He could not but be heard of his Father, who was one with his Father. But He sighed, partly for compassion; partly for example: for compassion of those manifold infirmities, into which sin had plunged mankind, a mournful example whereof was here presented unto him; for example, to fetch sighs from us for the miseries of others, sighs of sorrow for them, sighs of desire for their redress.

3. Christ was not silent, while He cured the dumb. His "ephphatha" gave life to all his other actions. His command of the ear and mouth to open was the act of God. He could not command that which He made not. His word is imperative; ours is supplicatory. He doth what He will with us: we do by Him, what He thinks good to impart.

4. In his mouth the word cannot be severed from the success. Our Saviour's lips are no sooner opened in his "ephphatha," than the mouth of the dumb and the ears of the deaf are opened. At once we behold here celerity and perfection. Natural agents work by leisure, by degrees: nothing is done in an instant: by many steps is every thing carried from the entrance to the consummation. Omnipotence knows no rules. No imperfect work can proceed from a cause absolutely perfect. *Bp. Hall.*

Lastly, Our Lord, having wrought this miracle, "charged them that they should tell no man." The reasons, which induced Him to forbid the divulging of this and of some other miracles, might probably be these:

1. To decline, as much as was possible, the envy and opposition of the Pharisees. He did not only "know what was in man," John ii. 25, and, consequently, what entertainment each of his actions would meet with; but He had, by many experiments, found, how those men in particular stood affected towards Him. He saw them so far from any disposition to improve, by fresh demonstrations of his divine power; that those did but add to their guilt, and provoke them to blasphemy and rage. The construction they made of such miraculous recoveries was, that He dispossessed devils, by a good understanding and secret collusion "with the prince of the devils," Matt. xii. 24. This point He sometimes vouchsafed to argue with them, and exposed the unreasonableness and absurdity of such malice; but this gave him great interruption in his main work, and engaged Him in contests, disagreeable to the peacefulness of his temper. So that, though our Lord could have confuted the folly and malice of his slanderers, yet it was more for his purpose to conceal some evidences of his power, than to provoke them to be troublesome, by making that power publick.

2. But neither was envy and contradiction all He had to avoid: for those enemies did not only blaspheme his person, but attempt upon his life. The Son of God indeed came into the world with a purpose to die: but the scheme laid by the divine wisdom had ordained a course of many things before, and in order to, his dying. He could also, by his almighty power, have defeated their wicked conspiracies, and borne down their utmost force; (as He afterwards made appear in the garden, by striking to the ground, with a word of his mouth, the men who came to apprehend Him;) but this was not a proper season for exerting that power. John xviii. 6. The truth of his human nature was now to be attested. And, his appearance at present being that of a mere man, the same methods of prudent care were fit to be taken, by which common men, in like cases, are wont to preserve themselves.

The thirteenth Sunday after Trinity[k].

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

1 Cor. xv. 10.

Heb. vi. 11, 12.

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the Law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the Law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe[l].

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3. A third probable reason of this concealment might be, to prevent any sedition or tumults among the people. The common notions of the Messiah at that time are sufficiently known; and, as it could not become our Saviour to countenance those errors, so neither could it, by rendering himself suspected to the government, to give his adversaries the advantage they desired. Now every thing that contributed to their belief of his being the Messiah, would be a temptation to desert their established governors and put themselves under his protection, as ordained by God to be their rightful king and victorious deliverer. Hence, it is likely the disciples are forbidden to declare Him the Christ, till He should be risen from the dead, Matt. xvi. 20; as well as because the miraculous effusion of the Holy Ghost was a requisite qualification for the bearing of that testimony effectually.

4. But, I make no doubt, another reason for our Lord's conduct in this matter was, that He might set us an example of humility, and of doing good for good's sake. He had directed his disciples to content themselves with the knowledge and approbation of God, and the inward satisfactions of having discharged their duty, Matt. vi. 4; that they should consider, they serve one, who sees in secret, and who will one day shew that He knows and remembers their good deeds, by rewarding them openly. As therefore, in other instances of virtue; so here our Lord approves Himself a pattern and practiser of his own doctrine; by not courting the fame and praise of men, and declaring his behaviour free from all suspicion of vanity. What other hidden causes there might be for such commands of secrecy, is best known to the infinite wisdom of Him who gave them; but to us these are sufficient. *Dean Stanhope.*

[k] *The thirteenth Sunday after Trinity.*] The Collect for this day teaches us to pray unto God for grace, that we may so faithfully serve Him in this life, that we fail not finally to attain his heavenly promises. The promises here meant are those of justification and salvation by faith in Christ, whereby all mankind, who, by the sin of our first parents, were doomed to temporal and eternal death, are, by the merits of a Saviour, happily restored to a spiritual and everlasting life. These St. Peter styles "exceeding great and precious promises," as proceeding from the rich inexhaustible treasure of divine goodness, 2 Pet. i. 4. And of these St. Paul here treats in the Epistle for this day.

The Epistle having spoken of Christ in the promise made to Abraham long before his coming, the Gospel speaks of Him as actually come, shewing Himself to his disciples, and delivering to them the words of eternal life: and thence declares the much greater blessedness of those that saw Him in the flesh, than of those that only beheld Him in the promise. *Dr. Hole.*

[l] From this Epistle may be inferred the following weighty and useful lessons:

1. We may learn hence to magnify the infinite wisdom, power, and goodness of God, in providing a remedy for us in the promised seed. We were all lost in Adam, but are happily restored in Jesus Christ: the sin of the one being done away by the righteousness of the other. This was the blessed contrivance of heaven for the restoration of mankind; who had neither knowledge nor ability to help themselves. In this forlorn condition our gracious God took pity upon us, and found out this expedient to relieve us in our lowest state, and thereby distinguished us in his favour above the noblest rank of creatures; for, though the angels fell from their station of glory, and afterwards drew us into the same misery with themselves, yet the Son of God was pleased to pass by them, and restore us: for He took not on Him the nature of angels, but took on Him the seed of Abraham: which is an instance of the divine goodness, ever to be acknowledged and admired by the sons of men.

2. We learn hence the right way and method of our justification, which is not by the works of the law, whereby no flesh living can be justified, but by faith in Christ. The law speaks nothing but death and condemnation: and as many as are under the law, are under the curse. It is the grace and spirit of the Gospel, which alone speaks life and salvation: it is that which provides us with the pardon of our sins, and the acceptance of our persons as righteous before God. We all stand condemned by the sentence of the law, which the best of us daily break in thought, word, and deed: so that we can expect no favour thence, and it would be arrogance and folly to build the hopes of salvation on so bad a

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain Priest that way, and, when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and, when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise[m].

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foundation. To find mercy, we must have recourse to the promise made to us in Abraham, and look for a blessing to the promised seed; and to obtain justification, we must appeal from the rigour and curse of the law, to the mercy and favour of the Gospel, and rely upon the atonement revealed in it as purchased by Christ, and bestowed on them that believe.

Lastly, let us learn to qualify ourselves for that blessing, and that is by faith in Christ: for the promise is made and given only to them that believe. It is not the bare descent from Abraham that will intitle to it: for St. John the Baptist bade the Jews, not to think it sufficient to say, "We have Abraham to our father; for God," he added, "is able of these stones to raise up children unto Abraham," Matt. iii. 9. And our Saviour tells them, that "calling Abraham their father" would be of no use to them, without doing the works and following the faith of Abraham, John viii. 39. 56. No external privileges could do them any service, without internal grace in the heart: for "neither circumcision availeth any thing, nor uncircumcision, but a new creature," or "faith which worketh by love." Wherefore let us pray and labour for a firm and stedfast faith in Christ: and that, not a dead, idle, and ineffectual faith; but a faith that is lively and operative, and is accompanied with good works; for a dead faith will never bring us to life, nor obtain for us the promise of salvation. *Dr. Hole.*

[m] From this Gospel we learn two very material points, relating to the duty of love to our neighbour. The first concerns the persons, to whom it ought to extend; the second the instances, whereby it ought to be expressed.

1. Of the enmity and aversion between the Samaritans and the Jews the Scriptures have given us frequent intimations: the result of which is, that there was not upon earth a creature more detested by the Jews than a Samaritan. They loaded these separatists with execration; they refused all dealing with them in the common business of life: they would not allow them the usual civilities to strangers; nor do for them any of those offices of humanity, which no one man would think much to do for any other man. And the Samaritans (like the generality of those on whom the guilt of separation lies) were, on their part, no whit behindhand in perverseness and spite. The instance, therefore, of charity here described, was such, as, all circumstances considered, could least be expected. So that this example (when drawn into a rule, and made, as here it is, a pattern for others to copy after) does manifestly import, that let a person in necessity and affliction be who or what he will, still he is a proper object of our charity, and we are bound to be touched with, and to have a very tender compassion for, his case.

2. The Samaritan, who made good the character of a neighbour, did not express his pity in idle and unprofitable bemoanings, but in active and effectual relief. He expended his own provisions; poured the oil and wine, bought for his own use, into the bleeding wounds of the forlorn stranger; dismounted himself, and set the impotent wretch upon his own beast; conveyed him to a place of rest and refreshment; furnished him with necessaries during their stay together, and at parting undertook for the continuance of his support, and the perfecting of his recovery. And all this he frankly did; when his own countrymen, when they, whose profession obliged them more especially to be charitable, had overlooked him, and done nothing at all for him.

This deportment again instructs us, that it is not sufficient, to have a tender sense of want and distress, without expressing that sense in such instances of succour, as our own and the sufferer's circumstances shall render

The fourteenth Sunday after Trinity[n].

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

1 Cor. xiii. 13.

John xiv. 19—21. Rev. xxii. 14.

The Epistle. Gal. v. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, That they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts[o].

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seasonable and proper: that we ought to be content with some inconvenience, to give ourselves some trouble, not to grudge some expense, for such a one's comfort and relief: that we should not be weary of well-doing, but carry on our compassion and liberality to perfection; and not think much to continue our assistance, so long as there continues to be need of it: that we may not turn a fit object off, and shelter our inhumanity, under that too common, but very frivolous excuse, of some, who are more nearly allied, or more strongly obliged to such care than we are, having neglected him. For what is more absurd, than to suppose, that another's crime can be our justification? A countryman, an acquaintance, a near relation, may be hard-hearted and unnatural: but, if they have not done their part, the obligation is not less, and the occasion is greater, for us to do ours. And though the party in affliction be neither kinsman nor friend; nay, an heretick, an heathen, an enemy though he be; yet he is still in the Gospel sense "our neighbour:" and consequently, it is our part to contribute all we can, that may be serviceable for his consolation and assistance, his support under, and his deliverance out of, his sufferings and sorrows.

And "this" is truly and properly to "love our neighbour as ourselves." The meaning of which command is not, either that we should love any neighbour with equal tenderness as ourselves: (for that I conceive is hardly possible:) or that we should love every neighbour alike: (which, if we suppose it possible, were neither just nor natural:) or that we should do for our neighbour all that he now does, or that we, if in his circumstances, might perhaps wish and desire to be done for ourselves (for such desires may be irregular; or, if not sinful, yet unreasonable). But it is, to do all that for him, which, were our case his, and his ours, we should in reason and good conscience expect, and be glad, to have done to us. And as the love a man bears to himself is always sincere, so should the love of our neighbour be, in this respect, as that to ourselves: not mercenary and designing, but disinterested and hearty; intending the benefit of the party we express it to; not indirectly seeking our own profit or pleasure; and, as an evident proof whose good it is we aim at, not balking any proper expression of it, either to "them," who have no past or personal considerations to induce it; or to "them," from whom we can have no prospect or human possibility of a return to be made for it. *Dean Stanhope.*

[n] *The fourteenth Sunday after Trinity.*] The Collect for the day teaches us to pray for the increase of faith, hope, and charity, the three great virtues and ornaments of a Christian's life; which, by inclining us to love what God commands, will entitle us to all that He hath promised.

Now these excellent graces of God's holy Spirit being mainly, if not only, opposed by the works of the flesh, the Epistle sets forth both the works of the flesh, and the fruits of the Spirit; to the intent that we may eschew the one and embrace the other.

The Gospel records the miracle wrought by our Saviour on the ten lepers. *Dr. Hole.*

[o] From this passage it may be observed, 1. That the word "spirit," besides other significations, sometimes denotes the third Person in the blessed Trinity; sometimes the gifts and graces of that Spirit; sometimes the Gospel of Christ. In this place it must be taken in one of these three senses: and in any of them it will answer the apostle's purpose; as is manifest by his opposing it to the flesh and the law. For the flesh here denotes that corrupt principle in every man, which strongly disposes us to sinful and present profits and pleasures. And, as the Gospel is sometimes called the Spirit, because the graces and guidance of the Holy Ghost are a privilege peculiar to this dispensation, and expressly covenanted for under it; so the law is sometimes called the "flesh," because it neither could convey, nor did contract for, any such supernatural assistances, but left men under the power of their sensual inclinations, without the counterbalance of any higher and better principle.

Now the use I would make of these several distinctions is, to infer from them, that leading a life of purity and virtue, in opposition to our brutish and carnal lusts, and a law of carnal ordinances, "living by faith and grace," in opposition to works, and any confidence in moral duties performed by reason and natural strength; that governing ourselves by the word of Christ, and following the directions and holy motions of his good Spirit within us; that these, I say, however expressed variously, do mean and come all to the same thing at last. That he, who does one of them, does the other, and that "having the Spirit, living after the Spirit, walking in the Spirit," and "being led by the Spirit," include them all, in which soever of the forenamed meanings the word Spirit be used or interpreted. For evidence hereof no other argument is needful, than St. Paul's catalogue of virtues

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off, and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole[p].

here, which he so positively affirms to be the "fruit of the Spirit," and that long black roll of vices, which he denominates "works of the flesh," and the "crucifying" whereof he gives in as a certain mark of being Christ's. So perfectly unscriptural are the fancied notions, which some have advanced concerning the actings and the signs of the Spirit; so great an indignity to true evangelical religion are all the reproaches and disparagements cast upon moral duties, when performed by the assistance of his grace. I say by the assistance of his grace, because the

Second thing I would observe is that encouragement for "walking in the Spirit," but especially the ground and foundation of it which we have in the 16th and 17th verses. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." How can we be sure, that such walking will be attended with so happy an effect? Why, even from hence: "For," (says he,) that is, because "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." The true meaning whereof must certainly be, that, as Christians, who still continue to be men, do carry about with them a corrupt principle, inclining them one way; so have they, by virtue of their being Christians, a supernatural and divine principle, drawing them another way. In a word, as he, who is left to the powers of nature, cannot do the good which his own reason, or "the law in his mind," tells him is fit to be done; because, destitute of that Spirit which is the cause of all the good we do: so he, that is conducted by the Spirit, cannot comply with the "law in his members," which is the cause of all the evil we do. The former is the case of persons "under the law," represented at large in the 7th to the Romans; the latter is the privilege of persons "led by the Spirit," assigned here as a reason for their "not fulfilling the lusts of the flesh."

I observe once more, thirdly, that among "the works of the flesh" some are reckoned which seem to consist in the errors and evil dispositions of the mind. Such in particular are "heresy, malice, envy," &c. But the propriety of this denomination may very well be justified, by considering that even these are effects of the same cause, a wicked and worldly principle; and that the ends men propose to themselves, by indulging them, are gratifications of the outward man, by some pleasures and advantages peculiar to the present state, and of a sensual nature. Meanwhile, when these works of the flesh are said to be "manifest," we may fairly understand it, that the malignity of their nature and consequences evidences itself to the reason of every thinking man, and that nothing but corruption and prejudice and passion, could blind our judgment, or ever reconcile us to the practice and indulgence of vices so pernicious and detestable. *Dean Stanhope.*

[p] This miracle, and the circumstances attending it, (like sundry others done by our blessed Lord,) carried a very significant sense, couched under that which lies open to common view. It is a lively image of the reception which Jesus and his Gospel met with in the world; how the ungrateful Jews rejected both with indignation and scorn; how the Gentiles, like this Samaritan, from whom such an instance of ingenuity could be least expected, received his doctrine thankfully, improved it diligently, and shewed that they valued the inestimable mercy justly,

But it offers to our consideration something besides, which we are more nearly concerned to take strict notice of. For, the truth is, this passage is the very picture of mankind, and holds to us a glass, in which almost every soul may see its own disposition but too exactly resembled, too strongly reflected. The generality of the world, are they not like these lepers, extremely clamorous and importunate in their cries and complaints, impatient of sorrow and distress; but when those cries have prevailed for ease and deliverance, are they not then every whit as like them in the other part of their deportment too? For rarely, very rarely, do we meet with such vigorous impressions, such becoming acknowledgments, as every considering standerby can easily discern the goodness of God to call for at our hands. How often in the anguish and bitterness of our souls, when a sudden danger hath threatened our persons, or a wasting sickness hath brought us down to the gates of the grave; when the guilt of our past lives hath stared us in the face, and the prospect of hell, gaping to receive us, hath distracted the conscience with amazement and despair; how often, I say, in seasons of publick or private calamity, in concerns for ourselves, or for some very dear to us, have we poured our hearts before God, and shewed Him of all our trouble? Promised if He would spare that relation, recover us from that disease, or put away from us that death only, or pardon that sin which wounded our hearts, that we would never forget the mighty mercy? And yet how suddenly, how scandalously, have his gracious condescensions, and our most solemn and affectionate vows slipped out of our minds? How have all remembrances, all effects of his rod, been quite lost and gone, as soon as ever the smart of it ceased? All, I say, except that worst and most deplorable effect, of increasing our condemnation, and having his merciful answers to our requests rise up in judgement against us? We read the Gospel for this day in cold blood, and stand perhaps astonished at the stupidity of those base unthankful lepers; and yet, if we descend into our own breasts, they are able to reproach us, as Nathan did David, with a "Thou art the man." Nay, thou art worse than the worst of those men, whom thou blamest for forgetting one

The fifteenth Sunday after Trinity[q].

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy
Matt. xvi. 18. perpetual mercy: and, because the frailty of man without thee cannot
Jer. x. 23. but fall, keep us ever by thy help
Matt. vi. 13. from all things hurtful, and lead us to all things profitable to our salva-
Ps. lxxiii. 24. tion; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen[r].

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mercy; for every one of us have received frequent and eminent instances of the divine goodness: no day passes without refreshing our memories, by new demonstrations of it, and yet (insensible wretches that we are) scarce one among us takes care to acknowledge it in any tolerable manner; or makes his praises in ease and prosperity hold proportion with his prayers when in misery and want. These are reflexions which the case before us ministers but too just occasion for. And therefore it greatly behoves us all, to take all the means we can for remedying so great an evil: especially by taking pains to represent to our minds in the most lively manner the infinite variety of mercies we receive. Those that seem to be benefits of course, and enjoyed in common with all mankind: those that are national, or local, or domestick, or personal: and these should be recounted very often, because scarce any day passes without some memorable instance; not any, to be sure, without the renewal of manifold blessings, in some capacity or other. But those which should be always uppermost in our esteem, and consequently would be so in our thoughts, are the spiritual mercies, "the inestimable love of God in the redemption of the world by Jesus Christ, the means of grace, and the hope of glory." All these should be nicely observed, justly valued, and seriously considered. And, were they so, we should be out of all danger of falling under the reproach of the nine Jews: and daily, hourly, with the humble zeal of that ingenuous Samaritan, should "with loud voices glorify God, and fall down at Jesus's feet, and give" Him those thanks, which to Him, with the Father, and the Holy Ghost, do continually belong. To whom therefore be glory for ever and ever. Amen. *Dean Stanhope.*

[q] *The fifteenth Sunday after Trinity.*] The Collect for the day directs us to pray, that God would keep his Church with his perpetual mercy: and, because our own great frailty daily exposes us to many dangers, we beseech Him to keep us from all things hurtful, and to lead us to all things profitable to our salvation. Now the keeping of the Church, here prayed for, is chiefly to keep it in the true faith; and, because there are many things that are apt to corrupt it, and to make men fall away from the purity of it, as prosperity and persecution, we are here taught to pray to be preserved from all things that may prejudice, and to be led to all things that may promote, our salvation. Accordingly the Epistle for this day acquaints us with St. Paul's great care to preserve the Galatians in the purity of the Christian faith, against the attempts of false teachers, who sought to bring them back to the antiquated rites and ceremonies of the Jewish worship.

The design of the Gospel is to take off men's hearts from an inordinate love and pursuit of the perishable things of this world, and to place them upon a more lasting and substantial treasure in heaven. *Dr. Hole.*

[r] From St. Paul's discourse here we may learn to "stand fast in the liberty wherewith Christ hath made us free, and not to be entangled again in the yoke of bondage." St. Luke tells us, that the Church sometime groaned under a heavy and burdensome yoke of carnal ordinances, such as neither they nor their forefathers were able to bear; from this yoke Jesus Christ hath happily delivered his church, having blotted out the hand-writing of ordinances against us, and rescued us from the beggarly rites and rudiments of the ceremonial law, and particularly the painful rite of circumcision. Let us not then suffer ourselves again to be brought into bondage to these things; Christ being the sole Master of our faith, let us not become the servants of men. This advice St. Paul frequently gave in most of his Epistles, which yet we must not strain so far, as to think all comely ceremonies relating to time, place, and gesture, to be now forbidden in the service of God; for, without some of these, it cannot be performed in that decency and order that is required; but that we are not to return again to the Mosaical ceremonies and sacrifices, which being types and shadows of good things to come, must vanish and cease at the coming of them. Insomuch that we are now called to no other circumcision, save that of the heart, nor to offer up any other calves than those of the lips: for "we are the circumcision" (saith the apostle) "that worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," Phil. iii. 3.

2. From what is here said, we may learn not to shrink from the faith for fear of persecution, but rather with our apostle to glory in the cross of Christ, by which we shall be crucified to the world, and the world to us.

3. We learn here, that no external privileges or advantages are sufficient of themselves to bring us to

The Gospel. St. Matth. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof[s].

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heaven: for "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature:" nor will baptism, or any other Gospel privileges, do us any service, without a true faith, and the answer of a good conscience.

4. They that walk by the rules of the Gospel, shall find peace and mercy heaped upon them; and so shall "the whole Israel of God," both Jew and Gentile, for there is no difference.

Lastly, since the Gospel of Christ is attended with trouble and persecution, let us make the yoke as easy as we can to one another: and, since the best suffer much by the professed enemies of Christianity, let them not find any additional troubles from its friends and professors. This is St. Paul's request in his own and others' behalf, "From henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus;" which honourable scars I esteem higher than the greatest marks and badges of worldly glory. *Dr. Hole.*

[s] A true understanding of our Lord's words in this passage will lead us to perceive what sort of care is here forbidden, and what is not only allowed, but even expected from us.

1. That care is certainly forbidden, which betrays a greater love for the world, than for Almighty God. And this we may reckon done, by consenting to any unlawful means to promote our temporal advantage; by retaining any thing we are already possessed of, at the expense of his favour and a good conscience; by following our worldly affairs with delight, and attending his service with weariness and grudging; or, by wholly neglecting the latter, rather than miss the least opportunity of prosecuting the former.

2. That concern for the world is here forbidden, which puts us upon calling into question the power or the goodness of God; which forgets to be thankful for mercies already received, and which neglects the daily instances of his bounty to the world in general. And herein do all those querulous and desponding tempers very grievously offend, which murmur and complain of Providence; aggravate their sufferings to impatience and their wants to despair; as if there were no God that governs the world, or as if they were the only things in the universe disregarded by Him.

3. That concern for the world is certainly forbidden, which makes us regardless of our duty and eternity, which places all its endeavours and aims here below, and looks upon the present advantages as its proper happiness. Such as is not content to refer the measure of these to the discretion of that Father above, and acquiesces not in his appointments; but had rather be wealthy and great, than righteous; and is induced to virtue, more for the promises of this life, than either for the sake of its own intrinsick value, or for the rewards to be had by it in a future state.

4. That concern again is forbidden, which is placed on superfluities, and fixes a careful eye upon things a great way off: which will not let the man enjoy himself, for fear he should want several years hence, or lest his family should suffer for it, when he is asleep in his grave. Wretched folly! As if God would not be the same powerful and good God then as now; and sufficient to provide for thy children, who hath so long and so plentifully provided for thee. In short, under this particular we may include all that care of the men, who are fretful and uneasy, sordid and niggardly, griping and uncharitable.

2. On the other hand, if there be, as no doubt there is, and may be in any of us, such a concern to provide for one's self and family, as loves the world in subordination to God, and would not, to gain it all, do any thing to displease Him: a mind, that disposes us to serve God cheerfully, to follow the business of a lawful and useful calling, industriously and conscientiously, to labour hard, and manage frugally, not because we dare not trust God, but because we dare not tempt Him; if there be in us a concern for present comforts, which still remembers, that there are yet much better and higher things, to which these must give way; and that the provisions it seeks are only the recruits of a traveller, not the stores of a fixed inhabitant: a concern, lastly, that permits a man to enjoy his present blessings, with moderation, and thankfulness, and an even temper; a care, in the pursuit of which he still contentedly and cheerfully trusts God for his future

The sixteenth Sunday after Trinity[t].

The Collect.

Joel ii. 18. Eph. iii. 16, &c.; v. 27—29. Prov. xxi. 31. Ps. li. 18.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen[u].

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subsistence: is decent in his expenses, hospitable to strangers, friendly to neighbours, just to all, and charitable to the poor: this is a concern for the things of the world, against which our blessed Saviour's whole discourse here contains not one syllable. A care, which the Scripture, wheresoever diligence and frugality are recommended, and sloth and profuseness discountenanced, plainly encourages and applauds: and which the laws of nature, of human society, and of revealed religion, all agree in demanding of us.

And now, how can we consider this matter as it deserves, and sufficiently admire the wisdom of religion, in this kind distribution of our cares? For, upon the whole, God forbids the making ourselves uneasy here, to prevent our being miserable hereafter. That care, which is of service, He hath left us to pursue; and that, which can do us no good, He hath commanded us to cast upon Him: that, which promotes the use of our reason, and chooses the properest method for success, by preserving our minds in steadiness and tranquillity, we are allowed; and of that, which brings disorder and perplexity, and perfectly bereaves us of our peace and of our conduct, we are debarred: in short, God hath so tempered the matter that we may neither despair of this blessing, nor presume upon subsisting without it. We are at full liberty to use such means, as argue, not despondency and fear, but an honest application to the duties of our station, and a willing submission to his disposal of events. If therefore our lives be uneasy, let us remember who it is that makes them so; and not accuse, either the ordinances of God, or the necessities of nature, but only our own selves: for they are then only uneasy, when we refuse to follow the directions of our Saviour, by not serving God without distraction in the one, and by not reposing our souls upon his fatherly care for all proper supplies of the other. *Dean Stanhope.*

[t] *The sixteenth Sunday after Trinity.*] The Collect for this day teaches us to implore the divine pity to purify and protect his Church; and, because it cannot continue in safety without his succour, we beseech Him to preserve it evermore by his help and goodness.

In the Epistle for the day we have an account of St. Paul's praying thus in the behalf of the Church of Ephesus; which Epistle begins with his request to these Ephesians, and is continued with his prayer for them, and concludes with his doxology, or praising God in their behalf.

The Gospel gives us a relation of a certain miracle wrought by our Saviour upon a dead man, whom He raised to life again, in the view of many witnesses. *Dr. Hole.*

[u] From this Epistle we learn upon all occasions to make our requests known unto God, the Author and Fountain of all our mercies; but more especially in times of trouble and trial, when we stand in greatest need of his most gracious aid and assistance. And this we are here taught to do, not for ourselves only, but for all that we are any way related to, or concerned with, whose good we ought to have as tender a sense of, as our own; for so we find the apostle had in all his Epistles, giving those to whom he wrote to understand, that whether present or absent he was always mindful of them in his prayers. 2. We learn hence, not to think the worse of any cause, because it may sometimes meet with opposition and persecution; for so we find St. Paul and the other apostles did in propagating the Gospel, though they had their commission from heaven for so doing; and therefore, we should not faint or be dismayed at these things, whensoever we see or hear of them. 3. We are taught from hence, that patience and perseverance in times of trouble and persecution is the gift of God; and consequently to Him we are to address ourselves for it; for all the strength, by which we stand, is not ours, but his, and is to be sought from Him. For this cause we find St. Paul praying here for himself and others; and "if any man lack wisdom," or grace to persevere, "let him ask it of God, who is willing to give liberally to all men, and upbraideth not." 4. We learn hence, that all our addresses to this purpose must be made with all humility and reverence both of body and mind; for St. Paul here "bowed his knees to the Father of our Lord Jesus Christ," in praying for it; yea, the example of our Saviour, who kneeled down and prayed, the command of the apostle requiring every knee to bow to Him, and the practice of Christians in all ages, shew this to be the proper posture of devotion. We find no instance in sacred history of any holy man that ever sate at his prayers: and this may teach us to avoid that irreverent and indevout practice, which, by our unhappy divisions, hath lately crept in among us; and to observe the Psalmist's call, to "come and worship, and fall down, and kneel before the Lord our Maker." 5. We are here directed in the matter, as well as the manner, of our prayers, and taught for what as well as

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about[v].

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how to ask; and that is, for spiritual strength to arm us against the power of temptation, and for grace to help in time of need. This the apostle thought necessary to do in the behalf of these Ephesians, and let us make this the platform of our devotion both for ourselves and others. Lastly, from the doxology in the close, let us learn, to all our prayers to add praises and thanksgivings unto God by Christ Jesus: adoring his power; extolling his goodness; admiring his wisdom; submitting to his will; and giving Him the glory of all; so shall we engage the divine Providence to take care of us, and keep us blameless to the coming of our Lord Jesus Christ. *Dr. Hole.*

[v] In this narrative we read an account of one of the greatest of all miracles, the raising of a dead person to life; a wonderful proof of divine power and goodness. From the narrative the following lessons may be drawn:

1. We have here a wonderful example of the divine goodness. When the widow, following her only son to the grave, gave herself up for a forlorn mourner, past redress, the God of comfort meets her, pities her, relieves her. Here was no solicitor, but his own compassion. In other occasions He was sought and sued to. The centurion comes to Him for a servant; the ruler, for a son; Jairus, for a daughter; the neighbours, for the paralytick: here, He seeks up the patient, and offers the cure unrequested. While we have to do with the Father of mercies, our afflictions are the most powerful suitors. No tears, no prayers can move Him, so much as his own commiseration. O God, none of our secret sorrows can be either hid from thine eyes, or kept from thy heart: and when we are past all our hopes, all possibilities of help, thou art then nearest to us for deliverance. *Bp. Hall.*

2. From Christ's readiness to go from the centurion's servant at Capernaum, to the widow's son at Nain, we may learn not to omit any opportunities of doing good to the souls or bodies of men. We see here how forward and solicitous our Saviour was about both; making no scruples or delays in serving either; but cheerfully embracing all opportunities of contributing to their bodily health, and promoting their eternal welfare. He sooner wanted objects, than will to shew kindness; and nothing pleased Him better, than to find men have faith enough to come to Him, and to be healed by Him. This was the business, the recreation, and the whole employment of our blessed Lord; and nothing renders us more like unto Him, than a desire and delight in doing good in the best way and manner that we are able.

3. From the miracle here wrought in raising the widow's dead child to life again, we may learn farther to confirm our faith in Him, and to take Him for the Son of God and the Saviour of the world, for the mighty works that were done by Him, which nothing less than a divine power and goodness were able to effect. Miracles are the broad seal of heaven, which is never set to any commission but what comes from God; which made Nicodemus, a ruler of the Jews, say to our Saviour, "I know that thou art a teacher come from God, for none can do the works that thou doest, except God be with him," John iii. 1, 2. These miracles abundantly testify, that his doctrine is divine, and contains the words of eternal life, and that his precepts are the best and wisest and the safest rules to lead us to it: and therefore it must be not only our duty, but our wisdom, and truest interest, to receive the one, and to obey the other. *Dr. Hole.*

4. Let us remark the manner in which this miracle was wrought. "Young man, I say unto thee, Arise." The Lord of life and death speaks with command. No finite power could have said so without presumption, or with success. That is the voice, which shall one day call up our vanished bodies from these elements into which they are resolved, and raise them out of their dust. Neither sea, nor death, nor hell can offer to detain their dead, when He charges them to be delivered. Why should we incredulously shrink at the possibility of a resurrection, when the God of nature undertakes it? It is no more hard for that almighty Word, which gave being unto all things, to say, Let them be repaired, than, Let them be made. Our Saviour doth not here stretch Himself upon the dead corpse, as Elijah and Elisha upon the sons of the Shunamite and Sareptan; nor kneel down and pray by the bier, as Peter did to Dorcas: but He so speaks to the dead as if he were alive; and so speaks, that by the word He makes him alive, "Young man, I say unto thee, Arise." *Bp. Hall.*

5. From the fear that fell on the people at the sight of this miracle, we may learn to "fear the Lord and his goodness," as it was promised and prophesied of the latter days, Hosea iii. 5. Let us fear to offend so great and so good a God, who is able to do such great things for our happiness, or our destruction. Such was the fear of these in this Gospel; a fear of astonishment, that made them wonder at the greatness of his power; not a fear of desperation to make them distrust his goodness: for we find their fear did not drive them from, but to, Him; it led them to admire and adore his infinite power, and instead of falling away, they began to glorify God. *Dr. Hole.*

Lastly, let us reflect on the manner in which they conducted themselves to our blessed Saviour: what awful and admiring looks they cast upon that Lord of life, who, seeming homely, was approved omnipotent. How gladly did every tongue celebrate both the work

The seventeenth Sunday after Trinity[x].

The Collect.

LORD, we pray thee that thy grace may always prevent[y] and follow us, and make us continually to
Phil. ii. 13. be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I Therefore the prisoner of the Lord beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all[z].

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and the author! "A great prophet is risen up amongst us, and God hath visited his people!" A prophet was the highest name they could find for Him, whom they saw like themselves in shape, above themselves in power. They were not yet acquainted with God manifested in the flesh. This miracle might well have assured them of more than a prophet: but He, who raised the dead man from the bier, would not suddenly raise those dead hearts from the grave of infidelity. They shall see reason enough to know, that the prophet, who was raised up to them, was the God that now visited them; and at last should do as much for them, as He had done for the young man; raise them from death to life, from dust to glory. *Bp. Hall.*

[x] *The seventeenth Sunday after Trinity.*] We are taught to pray in the Collect for this day, that the grace of God may always prevent and follow us, and make us to be continually given to all good works, through Jesus Christ our Lord. To this end, St. Paul, then a prisoner at Rome for the cause of Christ, makes mention in the Epistle for this day of some of those graces and good works, that we are continually to follow and be given to; beginning in the first verse with a general exhortation to these Ephesians, and in them to all Christians, "to walk worthy of the vocation wherewith they were called." Where by the "vocation wherewith they were called" is meant the Christian profession, by which they were called out of their former heathen state, to a state of Christianity; that is, to become Christians, and to embrace the Christian faith, revealed to them by the Gospel. To walk worthy of this vocation, is to lead holy lives suitable to the commands and obligations it lays upon us. So St. Peter expounds it. "That as he which hath called us is holy, so we should be holy in all manner of conversation; because it is written, Be ye holy, for I am holy," 1 Pet. i. 15, 16. From this general exhortation he proceeds to some of those particular graces which we pray may always prevent and follow us.

The Gospel sets before us the insidious falsehood and treachery of the Pharisees towards our Saviour; and the wisdom with which He put them to silence and corrected their pride. *Dr. Hole.*

[y] *—prevent*] See the note on the Collect at the end of the Communion Service, "Prevent us, O Lord, &c."

[z] This Epistle contains many weighty and cogent arguments for unity of heart and mind among Christians; yea, it shews all our religion to be founded upon unity, and to be only promoted by it; for we are all united in one "mystical body" of Christ's Church; and this body is actuated and animated by "one Holy Spirit;" there is one door of entrance into it, that is, by "one baptism:" there is but "one faith" professed in it; and, in a word, there is but one object of all divine worship, namely, the "one God and Father of all, who is above all, and through all, and in us all." From all which we learn,

1. The nature and sinfulness of schism, which is the dividing of the body of Christ, and making it not one body, but many. "Is Christ divided?" saith the apostle to the Corinthians, upon their breaking into schisms and factions; implying, that these things not only divide Christians, but Christ Himself, by tearing in pieces his body the Church; and therefore the same apostle advises, that "there be no schism in the body," nor "any divisions among Christians," 1 Cor. i. 10. "We being many," saith he, "are one bread, and one body, and all partakers of one bread:" signifying, that by breaking communion, and setting up altar against altar, we break the unity of Christ's Church, and make a schism in his body; for thereby one member is rent and torn from another; and, as a member cut off is no longer a part of the body from which it is severed, so they who cut themselves off from the communion of the Church, by a wilful and causeless separation, are no longer members of Christ's body.

2. From the unity of the Spirit and the fruits of it, we may learn what spirit we are of, and how far we are actuated by it; for the Spirit of God is a Spirit of love, peace, lowliness, meekness, patience, and the like: these tend to promote unity of heart and mind among men, and dispose them to agree and join together in the worship of God. But the evil spirit lusteth to envy, strife, variance, and contention; and these kindle a bitter zeal and emulation among Christians, which lead them into division and separation.

3. From the unity of faith, and the one hope of our Christian calling, we may learn to unite and go hand in hand together in it, without differing or falling out about inferior matters: for, whilst we adhere and hold to the same faith, and expect the same end of it, even the salvation of our souls, no smaller things can justify a contention, or much less warrant a separation. We are bid to contend earnestly for the faith; and to continue stedfast in the profession of it; but for the inferior matters of order and decency, we are bid to submit and shew all lawful compliance, which is absolutely necessary to preserve unity.

4. From the one Lord, or the unity of the Head, we may easily learn this compliance; for the head is the seat of wisdom and power, to direct and command the other members; and this may in the most eminent manner be affirmed of this mystical Head, in whom are hid all the treasures of wisdom and knowledge, and who hath the sole right to govern and guide his whole body. Besides, as the head conveys down animal spirits, heat, and vigour to the other members, by which they live, move, and have their being; so Christ, the mystical head of the Church, sends down the kindly influences of his grace and Holy Spirit upon his members, to quicken and

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox, fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that, when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted[a].

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excite all their operations; which may teach us to live, to unite, and to abide in his body; for as the branches cannot live or bring forth any fruit, except they abide in the vine, so neither can we, except we are united to and abide in Him.

5. From the unity of the Sacraments, let us learn to keep the unity of the Spirit in the bond of peace; for these are the ligaments and arteries to hold all the parts together. It is by one baptism that we are all initiated into Christ's Church, and by one communion that we are all confirmed and continued in it; so vain and foolish are they who think they belong to Christ, without the initiating ordinance of baptism, and so profane and presumptuous are all such as expect any benefit from Him, without the confirming ordinance of the holy communion. These are the seals of the new covenant, without which we can lay no claim to the title or privileges of Christians.

Lastly, From the one God and Father of all, let us be persuaded with one mind and one mouth to glorify our great Creator; so shall we, by preserving peace and unity on earth, arrive at last to the unity of the Church in heaven; and "come to the measure of the stature of the fulness of Christ;" to which, God of his infinite mercy bring us all, for the merits of his Son, and our ever blessed Saviour and Redeemer. Amen. *Dr. Hole.*

[a] This Gospel may instruct us in the following lessons:

1. From our Saviour's freedom of conversation we may learn to be affable, courteous, and condescending to all men; this Christ's command and example plainly teach us: "Learn of me," says he, "for I am meek and lowly in heart:" it is no part of his religion to be sour, morose, or cynical; for He conversed familiarly with all sorts of men, and hath willed his disciples to do so too. 2. From the Pharisees watching our Saviour to ensnare and entrap Him, we learn the civil effects of malice and hypocrisy, what a pernicious influence they have upon conversation, and how they poison and embitter all society. 3. From Christ's defeating the malicious designs of the Pharisees in watching Him, we may learn to walk warily and circumspectly, not as fools, but as wise, and to arm ourselves against the wiles of the wicked. When Christ sent his disciples abroad into the world, He told them, "Behold I send you forth as sheep among wolves," that is, among wicked and ungodly men, who will be apt to worry and lie in wait for you, as the ravening wolves do for the innocent sheep: therefore saith ye, "be ye wise as serpents, and harmless as doves:" we should therefore use all good means to escape the treachery and malice of designing men; but yet to the wisdom of the serpent we are to add the harmlessness of the dove, that is, to use nothing but good and lawful means to that end, and not to betake ourselves to sinister and indirect courses to promote our safety. *Dr. Hole.* 4. Although the best way of setting ourselves at ease against malice, frequently is to let it spend itself, and the most effectual answer to its scandals is by silence and scorn; yet sometimes there are occasions of importance to require our defence. And when argument is seasonable, we shall do well to imitate our blessed Master's prudence in the choice of it. He might have discoursed very nicely upon the nature, the institution, the end of the sabbath; that a rest, meant for the refreshment and benefit of mankind, could not possibly oblige to an absolute cessation from works of necessity and charity, because this would tend directly to the prejudice and destruction of mankind. But He rather chooses to turn their own practice upon them. And this in truth is the method of treating violent and self-conceited men. To accommodate our discourse to their passions and interests; to shew the unreasonable creatures to themselves: for such are immoderately fond of their own doings, and will be tender in condemning the measures of their brethren; when made sensible that there is no remedy, but they must at the same time, and in the same or a greater degree, condemn those taken by themselves. Such an instance either wins them over to our favour, or at least it stops their mouths; and puts them more effectually out of countenance, than all the dry reasoning in the world. For in this effect and success also our Saviour is our precedent. This so sensible application to the Pharisees' own example (equalling, and, as is usual with men of that temper, even out-doing, the very thing they so severely blamed in Him) touched them so close, and so utterly confounded them, that, the 6th verse acquaints us, "They could not answer him again to these things." *Dean Stanhope.* Lastly, from our Saviour's checking the Pharisees for their affecting precedence and pre-eminence, we may learn to cast off all pride, and to be clothed with humility; for God and man "resist the

The eighteenth Sunday after Trinity[b].

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God; through Jesus Christ our Lord. *Amen.*

Gal. i. 3, 4; v. 16. Eph. vi. 11. 2 Tim i. 3. Isa. xliv. 6.

The Epistle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ[c].

The Gospel. St. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were

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proud" and pull down such as are lifted up; but both conspire to "give grace and favour to the humble." "He putteth down the mighty from their seats," (saith the blessed Virgin,) that is, from those upper rooms and higher seats, to which their pride had mounted them; "and exalteth the humble and meek," that is, such as they seek to depress and despise. Wherefore let us strive not so much to be great, as good, and labour more for lowliness than haughtiness of mind; and, by our thus humbling ourselves, God shall exalt us in due time, which God grant for the sake of Jesus Christ. *Dr. Hole.*

[b] *The eighteenth Sunday after Trinity.*] The Collect for the day teaches us to beseech God for grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Him the only true God. Suitable hereunto, the Epistle for this day contains St. Paul's thanksgiving unto God, for giving this grace unto the Corinthians, together with the many blessed fruits and effects, that proceeded from it.

The Gospel furnishes us with a much higher and better instance of it in the person of our Saviour, who was set upon by all the Sadducees, scribes, and Pharisees, with all the art and subtlety of temptation; and yet we read that he effectually withstood, worsted, and vanquished them all. We read elsewhere how he vanquished the power and temptations of the devil, Matt. iv; and here how He baffled the wisdom and meekness of the world. *Dr. Hole.*

This Sunday does not follow the method of the rest; for the Epistle is taken out of the first to the Corinthians, not out of that to the Ephesians, as those for the Sundays next before and after. For this variation the following reason may be given. It was an ancient custom of the Church in the ember-weeks, to have proper service on the Wednesdays and Fridays, but especially on the Saturdays: when, after a long continuance in prayer and fasting, they performed the solemnities of the Ordination either late on Saturday evening, (which was then always looked upon as part of the Lord's day,) or else early on the morning following; for which reason, and because they might be wearied with their prayers and fasting on the Saturdays, the Sundays following had no public services, but were called "Dominicæ vacantes," that is, "vacant Sundays." But afterwards, when they thought it not convenient to let a Sunday pass without any solemn service, they dispatched the Ordination sooner on Saturdays, and performed the solemn service of the Church as at other times on the Sundays. But these Sundays, having no particular service of their own, for some time borrowed of some other days, till they had proper ones fixed pertinent to the occasion. So that this eighteenth Sunday after Trinity, often happening to be one of these vacant Sundays, had at the same time a particular Epistle and Gospel allotted to it, in some measure suitable to the solemnity of the time. For the Epistle hints at the necessity there is of spiritual teachers, and mentions such qualifications as are specially requisite to those that are ordained, as the being "enriched with all utterance and in all knowledge," and being "behind in no good gift." The Gospel treats of our Saviour's silencing the most learned of the Jews by his questions and answers; thereby also shewing how his ministers ought to be qualified, namely, able to speak a word in due season, to give a reason of their faith, and to convince, or at least to confute, all those that are of heterodox opinions. *Wheatly.*

[c] From this Epistle the following practical lessons may be inferred:

1. From the apostle's thanking God for the grace bestowed on these Corinthians, and the benefits received thereby, we may learn to congratulate the good that others enjoy, as well as ourselves, and to thank God for one another's welfare.

2. From the riches of divine grace conveyed to these Corinthians by the preaching of the Gospel, we may learn to set a due price and value upon the light of the Gospel, and the many inestimable blessings we receive by it. If we weigh things aright, we cannot raise our thoughts too high of this transcendent privilege; for without it, we should, like the benighted heathens, walk on still in darkness; and being left to the blind and uncertain conduct of nature, be unavoidably bewildered, and lose our way to heaven. We had then been destitute of all saving knowledge of God, of Christ, and of ourselves, and so must have groped on in the dark to our utter ruin. But now, by the preaching of the Gospel, we are thoroughly instructed in all these, and infallibly directed in the way that leads to true happiness. This is a mercy that is highly worthy of our loudest praises and thanksgivings, and may teach us to make a right use and improvement of it. While we have the light, (saith the apostle,) let us walk in the light, and work by it, lest our ingratitude and abuse of it cause it to be withdrawn from us, and so lose an invaluable blessing, which we knew not how to use. The neglect or contempt of it will heighten both our sin and our punishment; and better had it been, not to have had the Gospel and the means of grace, than to despise or neglect them, and to turn a deaf ear to its calls and admonitions. This we shall do well to remember before it be too late, lest the night come too

gathered together. Then one of them, who was a Lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions[d].

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fast upon us, and this prove at last to be "our condemnation, that light is come into the world, but we loved darkness rather than light, because our deeds were evil," John iii. 19.

3. The testimony given of Christ being so fully confirmed by the gifts and graces of the Gospel, let us learn to persevere in the faith, and love of the truth, even to the end. To this the apostle exhorts, in all his Epistles, to continue stedfast in the faith, and not to be shaken by the subtlety of false teachers, many of whom are gone abroad into the world, to deprave or destroy the faith. There are other temptations from the allurements of the world and the flesh, which we are to labour by the grace of God to withstand and conquer. To which end, the apostle, in the last place, directs us, to "wait for the second coming of our Lord Jesus, who shall confirm us to the end." The continual expecting and preparing for that day will keep us always upon our watch, and fortify us against the wiles of the wicked; it will make us "hold fast the profession of our faith without wavering," and daily move us forward in our Christian course; and by that means we shall be found "blameless" and unreprovable "in the day of our Lord Jesus Christ." *Dr. Hole.*

The conclusion of this Scripture sets us a precedent for a most comfortable inference, to be drawn from the past liberality of God to us; who begins with grace, that He may end with glory. But then this must be so understood, as to imply all those conditions which the new covenant hath interposed, to qualify us for additions of spiritual strength here, and for a reward, upon the improvement of it, hereafter. We may safely promise ourselves that God will not be wanting on his part: but we have no warrant to presume upon being either "confirmed" here, or "found blameless" at the day of Christ, if there be no care taken not to be wanting on our part. Something is expected from every one; more from each, as each hath received more abilities. And the consequence of our neglect to employ these to the profit of the publick, and the honour of our Master, is not to be "confirmed," but deserted and confounded. The talent, instead of being doubled, shall be taken quite away, and the slothful unprofitable servant cast into outer darkness, Matt. xxv. 26. 30. All this is much more just in God, than any parable can possibly represent; because not only our talents, but our power to employ them rightly, are his gift; and both are like seed sown in the ground, which, only provided we take good heed to cultivate it diligently, will bless us with a large increase. And when this care is taken, though the best we do, or can do, will be allayed with infirmities and sins, yet we shall be "blameless," that is, such as (according to the allowances of the Gospel) no reproach or fault shall be charged upon "in the day of our Lord Jesus Christ." *Dean Stanhope.*

[d] The Pharisees had often put several questions maliciously to Christ, and now, in the latter part of this Gospel, Christ puts one question innocently to them; namely, what they thought of the Messiah whom they expected. They reply, that He was to be "the Son of David," a secular prince descending from David, who should deliver them from the power of the Romans, and restore them to their civil rights. This was their notion of the Messiah, that He should be a man, the Son of David, and nothing more. Our Saviour replies, Whence is it then that David calls the Messiah Lord? Ps. cx. 1, "The Lord said unto my Lord." How could He be both David's Lord and David's Son? No son is Lord to his father: therefore if Christ be David's sovereign, He must be more than man; more than David's Son. Hence we learn, first, that although Christ was really and truly man, yet He was more than a mere man: He was Lord unto, and was the salvation of, his own forefathers. Secondly, we learn, that the only way to reconcile the Scriptures which speak concerning Christ, is to believe and acknowledge Him to be God and man in one person. The Messiah, as man, was to come forth out of David's loins: but, as God and man united, He was David's Sovereign and Saviour: as man, He was his Father's Son; as God, He was Lord to his own Father. *Burkitt.*

As to the subject of the former part of this Gospel, it may be observed, that if the loving of God be the first and great commandment, then this ought to be first regarded and endeavoured by us, that we may be rooted and grounded in the love of Him; and that love, growing and increasing in us, will lead us to all the other parts of our duty to Him. To which end, we are to think often of his infinite and adorable perfections, together with his unspeakable love and kindness to us, which are great enough to engage and inflame our affections; adding hereunto our daily prayers, that He would shed abroad his love into our hearts, that we may no longer resist his powerful charms, and that we may at last obtain that crown of life, which He hath promised and prepared for them that love Him. 2. If the love of our neighbour be "the second commandment and like unto the first," then ought this in the next place to be regarded and laboured for; and let us not think (as too many do) that their duty to God will excuse them from their duty to their neighbour. We may not make the two tables of the Law to clash or interfere with one another, nor think that the keeping of the one will atone for the breaking of the other;

The nineteenth Sunday after Trinity[e].

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

Rom. viii. 8—11.

Eph iv. 18—24.

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not: let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you[f].

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but, being both alike in their authority and obligation, they are to be equally kept, and observed by us, loving God for his own and our neighbour for his sake. And, lastly, If on these two commandments hang all the Law and the Prophets, then all our hopes and expectations must depend upon the observation of them. The will of God must not be performed by halves, nor may we hope to enter into life without keeping both these commandments. And as God hath in both consulted our good, so let us make both the standing rule of our lives and actions. *Dr. Hole.*

Most glorious and happy will be that day, when faith shall give place to sight, and hope be swallowed up in present and complete enjoyment! when all imperfections shall cease, all differences be composed, and nothing remain but strict unanimity, and boundless love, and exquisite delight! when a new scene shall open, of an eternity to be employed in concerts of praise and thanks, for the excellent glory of God, and his inestimable goodness to us and to all mankind! But, till that blest day come, if there be any sense of interest, or of duty; if any regard to the happiness of the publick, to the honour of religion, to the salvation of our own souls; in a word, if any care, to approve ourselves Christians in good earnest; let it be seen, by abounding in that love to God and to our neighbour, which is the "very bond of peace, and of all virtues." Let it be seen, by addressing ourselves most devoutly to the throne of grace, with those petitions which the best of Churches puts into our mouths: beseeching "Almighty God to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit, that we may perfectly love him;" and to "pour down" into them "that most excellent gift of charity, without which whosoever liveth is counted dead before him." And may He grant this for his only Son Jesus Christ's sake. Amen. *Dean Stanhope.*

[e] *The nineteenth Sunday after Trinity.*] The Collect for the day teaches us to pray to God, that forasmuch as without Him we are not able to please Him, He would mercifully grant us his Holy Spirit in all things to direct and rule our hearts.

Accordingly, the Epistle for the day shews us, 1. Our utter inability of ourselves to please God, set forth by the natural state of the Gentiles before they received the Gospel. 2. The gracious aids and assistances of God's Holy Spirit in order to please Him, represented in the happy estate of Christians by the grace and favour of the Gospel. 3. Some of those rules by which the Holy Spirit in all things directs our hearts in the right way. *Dr. Hole.*

The Gospel brings before us the friends of a person sick of the palsy, testifying in a remarkable manner their eager desire of obtaining, and their confident expectation of receiving, a cure from the power and goodness of Christ; upon which He, who never wanted inclination to pity and relieve the distressed, and only waited till men were duly qualified to receive the mercies which He was always ready to bestow; "seeing their faith," that is, finding them capable, and judging this a fit opportunity for exercising his divine compassion, granted their request, and healed the distemper presently. *Dean Stanhope.*

[f] The absolute necessity, as well as the invaluable benefits, of that divine revelation and grace, which is ministered by the Gospel of Christ, need no other evidence, than the description given here by St. Paul, of those miserable circumstances, to which the heathens were reduced for want of them. The wretched ignorance and errors, whereby the candle of the Lord within

The Gospel. St. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men[g].

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them, the faculties of reason and judgment, were almost quite put out: the total depravation of the will and affections, addicted and fastened down to objects of flesh and sense; and irreconcileably averse to all the ends and methods, wherein the dignity of human nature, and the excellence of a spiritual and divine life, do consist: the utter insensibility and obduration of the heart and conscience, which customary sinning introduces; partly by men's own obstinate indulgence of their wicked lusts, and resisting the checks and admonitions of their own and God's Spirit; and partly, by that judicial hardness, which God is provoked to inflict, by withdrawing those preventing and assisting graces, which they have continued to abuse and despise: and, lastly, the inability of corrupt nature to discern and apply itself to matters of religion; plainly demonstrated, by the examples of eminent heathen philosophers, who, though exceeding shrewd and sagacious in other respects, were yet in this mistaken, and absurd, even to the most despicable degree of childishness and folly: these are experiments too plain to be gainsaid, and such as conspire at once to give us a very mean opinion of our own natural powers, and to oblige us to thankfulness for those supernatural assistances, to which we owe the very capacity, either of "pleasing God" or of thinking and acting like men.

Concerning the change said afterwards to be wrought upon persons converted to Christianity, it may be seasonable to observe, that the manner of the apostle's expressing it intimates their becoming quite another sort of people; indeed, the very reverse of what they had been before. "The old man to be put off" is said to be "corrupt according to the deceitful lusts;" those lusts, which cheated men with flattering promises of satisfactions which they cannot yield: and therefore the change in this point will consist in stopping our ears against all false insinuations from that quarter, abandoning the unprofitable corruption, and having our "fruit unto holiness." This implies mortifying and renouncing all sinful desires; repenting and effectually forsaking all our past faults: but "putting on the new man" implies a great deal more. This supposes activity and diligence in piety and virtue; doing good no less than abstaining from evil. This proves, how sandy a foundation those hopes are built upon, which look for salvation and acceptance with God, for not being vicious only; and, provided the sins of commission be carefully avoided, are as little concerned for those omissions, as if they were to make no article in our account. The danger of which too common deceit we may reasonably suppose our blessed Lord had in view, and intended effectually to warn us all against, by so directly levelling at them his descriptions of the general judgment, under those two famous parables of the "talents" and of the "sheep and the goats," Matt. xxv.

Again: as the great depravity of an unregenerate state consists in an "alienation from the life of God:" so does the commendation of a regenerate one, in being "created after God in righteousness and true holiness," Eph. iv. 24. And this consideration duly borne in mind would, I cannot but think, abundantly suffice to satisfy those doubts and scruples men dispute so variously about, concerning some liberties, the lawfulness whereof is questionable; or concerning the measure and circumstances of others, the lawfulness whereof in themselves is unquestionable. For, in such cases, would we but ask our consciences, whether a total abstaining from the former, and a prudent and somewhat severer restraint with regard to the latter, or whether a larger or more unguarded allowance, have more of the spirit of religion, more of a new heart and affections, more of conformity to the holiness of God; after whose image it is our glory to be created, and whose likeness it is our duty to preserve, and express, and aspire after higher degrees of: the resolution of this single question would clearly inform us, though not what is strictly lawful or unlawful, yet (which is more useful) what is fit or unfit, agreeable or disagreeable to our character; better than all the subtilties of casuists, or entering into the niceties of any such particular points whatsoever. *Dean Stanhope.*

[g] From this Gospel we may observe our Saviour's great kindness to this poor paralytick, in healing the maladies both of body and soul together: for He at once removed his palsy for the health of his body, and pronounced his pardon for the welfare of his soul, and by both blessed him with a perfect and complete cure of all his infirmities; He did not things by halves, nor made any empty and insignificant offers of kindness, but ever did more than he seemed to promise or pretend to, yea, more than any could ask or think; which is a farther instance of his inexpressible love to mankind, and ought to be both admired and imitated by us as well as we may. 2. From the scribes and Pharisees carping at our Saviour, and charging Him with blasphemy for forgiving the sins of this poor paralytick, we learn the proneness of evil men to defame the best persons, and find fault with the best actions; and, if they dealt so with Christ Himself, his disciples may not expect better treatment from them. The disciple is not above his Lord; and, if our Master met with evil treatment from the scribes and Pharisees, we may learn to bear with like usage from the like persons: daily experience shews us how apt ill-minded men are to accuse and traduce such as are every way better than themselves, and to spy a mote in their brother's eye when they cannot see a beam in their own; we find

The twentieth Sunday after Trinity[h].

The Collect.

O Almightly and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all
2 Thess. iii. 3. Ps. xxxi. 19. things that may hurt us; that we, being ready both in body and soul,
1 Cor. vi. 20. may cheerfully accomplish those
Ps. xl. 8. things that thou wouldest have done; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God[i].

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what perverse comments and constructions they make of the most innocent and well-meant actions, and how greedily they seek occasions of troubles and disturbance. We observed this in many other instances of the Pharisees, and we may easily observe the same in too many of their followers. 3. From our Saviour's working a miracle to take off the charge of blasphemy, and exerting his divine power to silence his enemies, we may learn to use all possible means, and particularly "by well-doing" (as the apostle directs) "to put to silence the ignorance of foolish men." St. Paul's advice is, "Let not your good be evil spoken of." Now though it be not always in our power to prevent this, yet we are to do the best we can, to elude the cavils and calumnies of evil men. Lastly, from the people's glorifying and blessing God upon this miracle of healing a sick man, let us learn to give God the glory of all his mercies, and to ascribe to Him the honour due to his name; particularly, as we are taught by the Gospel for this day, let us praise God as for the life and doctrine, so for the miracles of our blessed Saviour, which gave the highest honour and confirmation to both. Let us frequently meditate on the number and greatness of them, the better to raise our minds to a higher esteem and thankfulness for them; that will mightily conduce to the confirming of us in the belief of his doctrines and to the building of us up more firmly in our most holy faith, and that will bring us at last to the end of our faith, even the salvation of our soul. *Dr. Hole.*

[h] *The twentieth Sunday after Trinity*] We are taught in the Collect for this day, to pray that we may be kept from all things that may hurt us, that so being ready both in body and soul, we may cheerfully accomplish those things that God would have done, &c. Which things requiring no small care and diligence to accomplish them, the Epistle for the day begins with an exhortation to a wise, wary, and circumspect walking, to prevent the evils that may otherwise befal us.

The Gospel contains a parable, in which, under the resemblance of a king's making a marriage for his son, and inviting many to it, is set forth the free and gracious offer of the Gospel, together with the invaluable blessings and privileges of it: which offer was first made to the Jewish Church and nation, and upon their refusal it was made to the Gentiles, and in them to all nations; adding, withal, a severe sentence upon those that rejected this tender, or received it not as they should. *Dr. Hole.*

[i] From the Epistle of this day the following lessons may be learned:

1. We may learn, that it is impossible for a Christian to maintain a holy course of obedience to the commands of God, without great care and caution, heedfulness and circumspection. None can walk holily, who do not walk watchfully. Also we may learn the excellence, as well as the necessity, of circumspect walking: it is not a foolish, unadvised course, of which we can give no rational account; but it is such as the wisdom of God recommends to us, and such as bespeaks us truly and really wise: wise for ourselves, and to our best and true interest: wise both for this world and for the next.

2. We may learn another very important duty: namely, to redeem the time: this cannot be done in a natural sense; time once past is irrecoverably lost: we can no more recal it. But in a moral sense time may be said to be redeemed, when our diligence to improve it is redoubled, and when we do much in a small portion of it. To redeem time supposes and implies a right knowledge of the use and end of it, a high valuation of the worth and excellency of it, and resolution to rescue it from the hands of those who would destroy it; namely, idleness, excess of sleep, inordinate adorning of the body, immoderate recreations, vain company, an excess of worldly business.

3. We may learn not to allow ourselves in intemperance, or in any sinful excesses; but to let our desires and endeavours be directed to procure the grace of the Holy Spirit of God; so that, being filled therewith, our souls may be kept holy, and our bodies chaste, and the whole man may be rendered fit for the service of God on earth, and meet for the fruition of God in heaven.

4. We may learn, that the hearts and spirits of good men are full of spiritual mirth and joy: that it is lawful and praiseworthy in them to give vent to their inward delight by singing; that psalms and hymns and spiritual songs well become their mouths, when they perform their spiritual exercises; and that, in singing these, there should be an inward harmony, and a melody of the soul and heart, as well as of the tongue.

Lastly, we are here instructed in the duty of thanksgiving. That we should perform it "always;" that is, at least every day, and on every solemn occasion, keeping the heart continually in a frame for praising as well as praying. That we should "give thanks for all things:" that is, first, for all providences, whether prosperous or adverse, for sickness as well as for health, God intending our good by both: and secondly, for all mercies; for mercies of forbearance, of prevention, of recovery, for common benefits, for peculiar favours, for mercies received, for mercies expected, for what we possess, and for what we have in hope. That we should offer our thanksgivings "to God and the Father;" to God, our Creator; to God, as the Father of our Lord

The Gospel. St. Matth. xxii. 1.

JESUS said, The Kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shal. find bid to the marriage. So those servants went out in the high-ways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen[k].

The one and twentieth Sunday after Trinity[l].

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful peo-

Jesus Christ, and our Father in Him. And that our thanksgivings should be offered "in the name of our Lord Jesus Christ:" that as all our spiritual addresses, both of prayer and praise, must be offered up to God; so their acceptance with God is to be expected only by and through our Lord Jesus Christ, the only propitiation for our sins, the one Mediator between God and men. *Burkitt.*

[k] Two reflections suggested by the latter part of this Scripture are particularly deserving of notice.

1. The statement concerning the man that had not on a wedding-garment, shews that a bare compliance with the invitations, and appearing at the feast, would not suffice; and thus ministers serious subject of thought and just matter of fear to the professors of Christ's religion. The apostle, speaking of the Church's marriage to the Lamb, says, "to her it was granted that she should be arrayed in fine linen, clean and white; and the fine linen is the righteousness of saints," Rev. xix. 8. This passage will help us in explaining the wedding-garment, and shews that by it are intended all that purity of mind and conversation, all that charity and those good works, which are the genuine fruits and evidences of a truly Christian faith. So that the person thrust out for want of such a garment, is an emblem of all those who profess and receive, but do not live up to, the principles of Christ's religion. Their embracing of these, and being baptized into them, may pass for an acceptance of the invitation, and a coming to the feast. But their coming in so irregular and indecent a garb, not "putting off the old man with his affections and lusts," nor "putting on the new man, which after God is created in righteousness and true holiness," Eph. iv. 22—24, do as effectually exclude them from the saving benefits of this feast, as if they had never been persuaded of the truth, and so had never come at all.

2. A consideration of this parable may serve to instruct us, who are the "called," and who the "chosen" of God. All, to whom the knowledge of Christ and his religion is come, whether they embrace it or not; and those that embrace it, whether, after embracing it, they live agreeably to it or not; all these are the "called." And they who do embrace and live up to it, these only are the "chosen." Chosen freely, because without any thing on their part to deserve, but not so as that nothing should be requisite on their part to incline this choice: for those works, which are by no means to be allowed as a "meritorious" cause, because accepted only in and for the sake of Christ, (the only meritorious cause of our salvation,) are yet necessary in the quality of an instrumental and conditional cause, because "without holiness no man shall see the Lord," Heb. xii. 14.

The ministers, the word of God, and his holy sacraments, are the means whereby we are ordinarily called. To neglect these is to reject God's call; to attend them hypocritically and formally, and rest upon these ordinances without a life suitable to them, is to come without a wedding-garment. To hear and read and pray and communicate and live accordingly, is to follow the apostle's advice, (which he would never have left us, if we had no part or concern in this great work ourselves,) that, I mean, of "giving all diligence to make our calling and election sure." Which, that we may effectually do, let us earnestly beseech God, as directed in the Collect for this day, "of his bountiful goodness to keep us from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that he would have done, through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[l] *The one and twentieth Sunday after Trinity.*] The petitions we offer up in the Collect for this day, are for pardon and peace; that, being cleansed from all our sins, we may serve God with a quiet mind. To obtain which, the Epistle for the day begins with an exhortation to "be strong in the Lord, and in the power of his might," that is, to be confirmed in the faith of Christ, to be for-

ple pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

Jer. xxxiii. 8. Luke i. 74, 75. Ps. lxxxv. 8.

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak[m].

The Gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee,

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tified with grace and spiritual strength from him, and to labour for such a firmness and constancy of mind, as may carry us above and beyond all temptations.

The Gospel contains the narrative of a miracle wrought on a nobleman's son at Capernaum. *Dr. Hole.*

[m] We shall do well to observe the directions here given to the Ephesians, for so deporting themselves against their spiritual enemies, and so managing the armour recommended to them, that they might come off with safety and honour in their dangerous encounter.

1. By representing the multitude and the quality of our enemies, the apostle plainly intends to awaken our care and provoke us to action. And this point indeed ought to be more frequently and more seriously laid to heart, than generally it is. For to what, but the want of this consideration, can we ascribe the wretched negligence and sloth, the thoughtlessness and profound security, in which the greater part of Christians spend their days? Alas! our danger calls for all our activity and thought; and all is little enough, to obtain victory at last. But then do we most effectually give advantage to, and take part with our enemies, when we seem to forget that we have any enemies at all. And their defeat in this spiritual war is unavoidable, who say to their own souls, "Peace, peace," when there is not, cannot be, peace.

2. By being called on "to put on the whole armour of God," we are taught not to be discouraged or sink into despair, by reason of the danger previously described. This shews us where our strength lies; that neither are we left naked and defenceless, nor are the foes, we have to wrestle with, invincible. To have bidden us "be strong," and "stand" (as we say) upon our own legs, against such enemies, had indeed been most absurd. But when we are commanded to be "strong in the Lord, and in the power of his might, to put on the armour of God," and to resist under his assistance and protection; this proves them that are with us to be more and mightier than all that are, or can be, against us. It shews that we go out against them in the name of the Lord of hosts, the God of battles; and under the cover of one, who can, nay, who actually did, conquer them long ago. It proves, that courage and vigour, resistance and resolution, diligence and perseverance, are required on our part. We must fight, and maintain our ground, and not expect deliverance and conquest without our own endeavours: but if we continue fighting, we shall not fail both to keep and get ground; because armed and strengthened by one, who will not fail to bring us off, when those endeavours are sincere and constant.

3. In order hereunto it is necessary, that as our exigencies and wants are, so our requests for seasonable recruits in this war should be, pressing and continual. That no opportunity be lost by our neglect, nor any assistances either withheld or withdrawn, for want of application. And, because the danger and the cause are common, our concern must be so too. Ourselves cannot be safe without that charity, which gives us an interest in the safety of every Christian: for no member of this mystical body is made or fights for, and therefore none ought to regard, or pray for, himself alone; and because in this, as in the body natural, every member is not of the same use and consequence; therefore our prayers should be, in a more especial manner, for those, by whose labours and the success of them the welfare of the whole is more especially promoted. Such was St. Paul, with regard to these Ephesians; such in proportion are all ministers of the Gospel to their respective charges. Each whereof may very reasonably bespeak, and each ought certainly to be heard when he does bespeak, the constant intercessions of his people. For though we are not "ambassadors in bonds," yet we are all "ambassadors," if not strictly and first to "make known the mystery of the Gospel;" yet to press faith and obedience to it, in places where it is already known; to instruct the many ignorant even there; to comfort the feeble-minded, to support the weak, to warn the unruly, and to oppose gainsayers. In all which we have great occasion for the prayers of good Christians, "that utterance may be given to us, that we may open our

he went unto him and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And, as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee [n].

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mouths boldly;" and in despite of difficulties and discouragements, "may speak" upon all occasions "as we ought to speak." *Dean Stanhope.*

[n] In this miracle the manner of our Lord's proceeding is remarkable, and deserves the more notice, because so very different from his behaviour to an inhabitant of the same city, a dependent upon the same court, and in a case of very like nature. When a centurion, whose servant lay sick at Capernaum too, solicited his help, the message met with this encouraging reply, "I will come and heal him," Matt. viii. 7: accordingly, without the least delay, our Lord was moving thither; but was stopped, by this most noble, yet humble declaration of his faith, "Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed," Luke vii. 6—8. Now here a person in much more eminent post makes pressing application that He would "come and heal his son." A relation, as much dearer, as the figure of the courtier was superior to that of the centurion: and yet, we find nothing like the same readiness, in complying with this request; which I mention for this very purpose, that, by comparing the cases together, it may appear, that our Lord did, what we may discern to be highly prudent and proper, in each of them.

That centurion was duly sensible, both of our Lord's power, and of his own unworthiness: to him therefore the kindest advances were made, that those preventions might furnish an opportunity for rendering both his humility, and his faith, exemplary and publick. The nobleman here seems rather to look for attendance and respect; and to have thought, that nothing less than our Lord's own presence could do any service; nay, and that even this, if not quickly granted, would come too late. This imperfection of his faith is expressed, in that second instance made, ver. 49, "Sir, come down ere my child die:" he therefore was to be treated another way; to be taught, that the Messiah is no respecter of persons, that the outward state and dignity is of far less regard with him, than the inward disposition and virtue of the man: to be convinced, that God is a God afar off as well as near at hand; and that one single word, at a distance, should be as effectual to the patient, as a sight of him, or a touch, or any corporal application whatsoever. These are instructions and convictions, which could not so fully have been given, had our Lord complied with the first entreaty, and gone down to the house; and therefore, He contrived a method of more coldness and reserve, to make at once the miracle appear greater, and the effect and benefit of it upon the asker, greater and more successful too. *Dean Stanhope.*

2. He, who came to complain of his son's sickness, hears of his own: "Except ye see signs and wonders, ye will not believe." Our Saviour tells him of his unbelief. He feels not himself sick of that disease. All his mind is on his dying son. As easily do we complain of bodily grief, as we are hardly affected with spiritual.

3. Let us admire the meekness and mercy of this Lamb of God! When we would have looked, that He should have punished this suitor for not believing, He condescends to him, that he may believe. "Go thy way; thy son liveth." If we should measure our hopes by our own worthiness, there were no expectation of blessings: but if we shall measure them by his bounty and compassion, there can be no doubt of prevailing.

4. Justly doth Christ forbear to go down with this ruler, lest He should confirm him in an opinion, of measuring his power by conceits of locality and distance: but He doth that in absence, for which his presence was required, with a repulse, "Thy son liveth:" giving a greater demonstration of his omnipotency than was craved. How oft doth He not hear to our will, that He may hear us to our advantage! The "chosen vessel" would be rid of temptations; he hears of a supply of grace: the sick man asks release, receives patience; life, and receives glory. Let us ask what we think best: let Him give what He knows best.

5. With one word doth Christ heal two patients; the son and the father; the son's fever, the father's unbelief. That operative word of our Saviour was not without the intention of a trial. Had not the ruler gone home, satisfied with that intimation of his son's life and recovery, neither of them had been blessed with success. Now, the news of performance meets Him one half the way, and He that believed somewhat ere he came, and more when he went, grew to more faith in the way; and, when he came home, enlarged his faith to all the skirts of his family. A weak faith may be true; but a true faith is growing. *Bp. Hall.*

Lastly, we may remark the success of the miracle; by which is meant the conviction that it wrought upon the nobleman and his family, described by its being said, that "himself believed, and his whole house."

By his own believing we are to understand, that a consideration of the power and goodness of Christ, in raising his son from that languishing and hopeless condition, disposed him to attend to his doctrine, to acknowledge his divine authority, and to become his disciple upon a reasonable and full persuasion of the truth of both. By his "whole house believing" is meant, that he did not content himself with these improvements of that mercy, made singly in his own person; but took good care to propagate all possible effects of this miracle, and to press the natural consequences of it, upon as many as his capacity gave him any command or influence over; in both, he is and ought to be our example: for all deliverances should have the like operation. We do not, God be blessed, need the for-

The two and twentieth Sunday after Trinity[o].

The Collect.

Eph. ii. 19. Ps. lxxxiv. 11; cxxi. 5—7. 1 Cor i. 8. Phil. i. 6. 10, 11.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all making request with joy,) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgement: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ: being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God[p].

The Gospel. St. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant

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mer part, of being brought to the confession of Christ and his Gospel; but, alas! we need, but too much, to be quickened and confirmed in the faith we make profession of; and to be put upon using all our might, for establishing and advancing others in good principles and practices. For which the fresh experiments of God's great goodness to us minister very proper occasions. And if we duly improve them, we shall with most devout and affectionate hearts admire, adore, and serve Him; and account it our greatest joy, by example, persuasion, and every holy act, to increase the number of his zealous worshippers upon earth now, and of his glorified saints in heaven hereafter. *Dean Stanhope.*

[o] *The two and twentieth Sunday after Trinity.*] The Collect for the day prays to God, to keep his household the Church in continual godliness; that through his protection it may be free from all adversities, and devoutly given to serve in good works. Suitably whereunto the Epistle for the day contains St. Paul's prayer for those things in behalf of the Philippians, that God would prosper the Church among men, and that they might persevere in godliness and good works.

The Gospel relates to the great duty of men forgiving one another their trespasses, and illustrates by a parable the nature, necessity, and other circumstances of this duty. *Dr. Hole.*

[p] From this prayer of the apostle in behalf of the Philippians, and from the several parts of it, we learn,

1. That it is an office of great charity to pray for one another: for this is the best, and sometimes the only, way we have to do them any service. So did St. Paul here to the Philippians, whom he always "remembered in every prayer, making request with joy." The like we find him doing for the Colossians, chap. i. 9; "Since the day we heard of your faith, we cease not to pray for you." And elsewhere, "God forbid, that I should sin against God, in ceasing to pray for you." As if it were an act of the greatest impiety against God, as well as injustice and unkindness towards our neighbour, to neglect so weighty a duty in their behalf. These pious examples recommend to us this great office of charity, to be tenderly affected to, and to be always mindful of, one another in our prayers.

2. We learn hence the subject matter of our prayers, or what it is that we are to pray for in the behalf of each other; and that is, for the increase of love to God and man; that it may abound more and more towards both: for the knowledge and approbation of the best things, namely, such as are necessary to our present peace and future happiness; for such a sincere and unblemished life, as may lead to the attainment of both; and finally for such a stock of grace and good fruits, as may tend to the glory of God and our own salvation.

This is a good direction both for the matter and manner of our prayers for one another; to which if we keep, we shall do well, being assured of finding the return of such prayers in our own bosom; for Christ hath encouraged us with the promise of and answer to such petitions, and that whatsoever we ask the Father in his name, He will give it. *Dr. Hole.*

was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses[q].

The three and twentieth Sunday after Trinity[r].

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, Ps. xci. 2; xxxi. 4; lix. 16; xlvi. 1. John xv. 5.

[q] Our obligation to the duty of forgiveness is here illustrated by comparing the two cases in the parable together, and so shewing the disparity between them. Now that disparity consists chiefly in three things; the parties concerned, the quality of the debt, and the ability of making satisfaction. These are differences, each of them deserving our most attentive consideration.

1. For that of the parties. First, our sins against God, are a "debt" to a "King," a "trespass" upon a "Father;" those of men against us are between servant and fellow-servant, brother and brother. One known aggravation of any fault is estimated by the quality of the person offended. And the capacities, which God is here represented under, are such as do, above all others, render sinners in this respect inexcusable. His dignity and distance above us, his authority and dominion over us, are implied in the character of a King; his boundless affection, and goodness, and tender care for us, under that of a Father. The former convicts us of most insolent rebellion; the latter, of the basest and most unnatural ingratitude.

2. Secondly, The quality of the debt itself, figured by sums so distant, as that of our offences against God amounting to "ten thousand talents," those of our brethren against us rising no higher than a "hundred pence." They who take the pains to compute these two sums will, I think, find the disproportion between them to be much about six hundred thousand to one. Nor may we imagine the comparison to stand good, only in the case of very notorious and profligate sinners on the one hand, and of the slightest injuries on the other; but every man, even the most circumspect, owes his "ten thousand talents" to God, and no man, even the most unworthily treated, hath more than "a hundred pence" to demand of his brother.

3. A third difference is with regard to the ability of these several debtors. What we have offended God in, we are in no condition to make satisfaction for; but for all that men have done amiss to us, we may receive large and sufficient reparation. This remark likewise the parable suggests, by affirming, that "the servant had not" wherewithal "to pay" his Lord, Matt. xviii. 25. His asking "patience" therefore, and promising full payment, were but the artifices of common debtors, who, to gain time and quiet, make no scruple to engage for such things as they are unable to make good. But now, by no such intimation being left us of the fellow-servant, ver. 28—30, we may reasonably presume, that his "hundred pence" might, and would have been easily compassed, with a little forbearing and gentle usage.

Thus it is likewise in the application. Many offences the very persons offending may make us good amends for; many the laws will right us in; and those in which neither of these ways can help us to restitution, God hath a thousand methods in reserve, and will not fail to do us justice for.

But though men may sometimes, and God can and will always, make us amends, yet we are not in a capacity of making him any. All the payment He can receive for this vast debt on our part, is of his own. For we have nothing, and we are nothing; and therefore, knowing that we had not to pay, this gracious Lord hath provided Himself a Lamb, of more value than millions of millions of us: a Lamb, whose blood He therefore accepts in full satisfaction for the debts and trespasses of a whole world of sinners.

So strongly is this duty bound upon us, by a comparison of the two cases. To men dispassionate and unprejudiced these reasons will be sufficient: to them that are not, nothing will be so. I conclude therefore with an excellent passage out of the Son of Sirach, than which I can think of none more pertinent to the Gospel of this day: "He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord? He sheweth no mercy to a man, which is like himself; and doth he ask forgiveness of his own sins? If he that is but flesh nourish hatred, who will intreat for pardon of his sins? Remember the commandments, and bear no malice to thy neighbour; remember the covenant of the highest, and wink at ignorance," Eccles. xxviii. 1, &c. *Dean Stanhope.*

[r] *The three and twentieth Sunday after Trinity.*] The Collect for the day beseeches God to hear the devout prayers of his Church, and to grant that those things, which we ask faithfully, may be obtained effectually. To which end, the Epistle for the day teaches us how

to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

Mark xi. 24.

The Epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself[s].

The Gospel. St. Matth. xxii. 15.

THEN went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way[t].

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our persons must be qualified, that our prayers may be accepted: to wit, by following our forerunners in the faith, and a pious imitation of their examples. The Gospel sets before us the malicious and crafty designs of the Pharisees and others against our Saviour; and his great prudence in confounding their devices and eluding their snares, together with the excellent instruction which He thence took occasion to deliver. *Dr. Hole.*

[s] The great lesson taught in this Epistle is, that we be followers of the holy apostles, and set their lives and actions before us, as a pattern for ours. To this end, we should read often the Scriptures of the New Testament, where their memorable works and actions are recorded, and bear them in mind, that we may have them always ready as occasion may require: not that we are to be followers of them, in doing the miracles and other wonderful works that they did, for that was a power or privilege peculiar to them, granted for a while only for the confirmation and propagation of the Gospel; which being now well confirmed and propagated, there can be no farther need or use of them, and therefore are not to be prayed for or pretended to by us. Nor yet are we to be followers of the apostles in their failings and infirmities, some whereof were very great; as St. Peter's denying his Master, St. Paul persecuting the church, and the like, which are recorded in Scripture, not that we should follow but forsake them; but that, which we are called upon to imitate in them, is their virtues, to follow their good works, to have them before us as a rule to govern our actions, or as a copy to transcribe in our lives and conversations, and to walk even as they walked. And indeed what better precedents can we follow, than those persons, who have not only chalked out our way for us by their precepts, but likewise trod every step of it before us by their examples? To both which let us all learn to conform our lives, and labour not to swerve from either in the whole course of our conversation. To which end, 2. Let us abandon the ways and works of all loose, profane, and profligate persons; and such disorderly walkers, as the apostle could not speak of without weeping, let us not think of without abhorring and avoiding, for their end is destruction, to which they lead themselves and all their followers: we have seen their description, being such, "whose god is their belly, whose glory is in their shame, and who mind only earthly things." In opposition whereunto let us, 3. Especially imitate the apostles in their holy and heavenly conversation; for, though they lived upon the earth, yet they declared that they belonged to another country; they were but pilgrims and strangers here, their citizenship and conversation was in heaven; they were dead and crucified to this world; their hearts were there, where their treasure was, even in heaven, from whence they expected their Saviour, to come and take them to Himself. And since we also look for the same, let us learn to do and to demean ourselves likewise: especially considering the great and glorious change, that will then befal both our body and soul, from the many miseries and infirmities of this earth, to all the glories and felicities of heaven. *Dr. Hole.*

[t] The things that are Cæsar's, or the rights of sovereign princes, are honour, obedience, and tribute; as also, the things that are God's, or the rights of the great Sovereign and Ruler of the world, are religious worship, which is due to Him only; and some divine honours, and respects that are to be paid to sacred persons and things, for the relation they bear to Him. And it belongs to us all to practise a careful and conscientious discharge of these duties, by rendering to each what of right belongs to them. And, 1. Let us be careful that we render unto Cæsar, or sovereign kings or queens, the things that are theirs: that is, honour their persons as God's vicegerents, with all the expressions of inward and outward honour, and take care not to dishonour them in thought, word, or deed. 2. Let us

The four and twentieth Sunday after Trinity[u].

The Collect.

O Lord, we beseech thee, absolve thy people from their offences: that through thy bountiful goodness
Ps. li. 9. we may all be delivered from the
Matt. i. 21. bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding: that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light[x].

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render unto them all due submission and obedience to their laws, owning and yielding to their authority for God's sake, and not listening to any suggestions or temptations to the contrary. 3. Let us render tribute unto them as occasions shall require, which is here plainly commanded by our Saviour, and is necessary for the safety both of prince and people; the denying whereof to a lawful and pious prince of these kingdoms hath brought many miseries and heavy burdens upon them ever since. But above all, lastly, let us be careful of "rendering unto God the things that are God's," that is, by giving to Him divine worship, and to none beside Him, and likewise by paying all due respect and reverence to those persons, times, and places, that are consecrated to Him; honouring his ministers, hallowing his sabbath, and reverencing his sanctuary. In a word, by rendering unto Cæsar the things that are Cæsar's, we may live quietly and easily here; and by rendering unto God the things that are God's, we shall live happily for ever hereafter. *Dr. Hole.*

[u] *The four and twentieth Sunday after Trinity.*] The Collect for the day beseeches God to absolve his people from their offences, that, through his bountiful goodness, they may all be delivered from the bands of those sins, which by their frailty they have committed: which things cannot better be obtained than by frequent and fervent prayer. And therefore the apostle in this Epistle puts up his hearty prayers in the behalf of the Colossians, that all sin might decay and die in them, and that all the graces of the Spirit might grow and flourish among them. The Gospel gives an account of two of our blessed Saviour's miracles. *Dr. Hole.*

[x] The state of endless glory and happiness hereafter is here called by the name of an "inheritance," to signify the title we have to it as purchased for us by Jesus Christ: and the tenure by which we hold it, which is not by a term of lives, or a lease of years, but by an inheritance for ever. Hence it is sometimes called, "a kingdom that cannot be moved," and "an everlasting kingdom;" at other times "an inheritance undefiled, incorruptible, that never faileth or fadeth away," 1 Pet. i. 4. 2. It is called the inheritance "of the saints," to signify the persons to whom it belongs, which is not to all, whether in the church, or out of the church; nor yet to those, that live loose, careless, and wicked lives in it; but only to "the saints," that is, to such as are admitted into Christ's holy church, and continue true and faithful members of it to their lives' end. For these it is, that "there is laid up a crown of glory, which God the righteous Judge shall give at the last day, to all such as love and look for his appearing." 3. It is called the inheritance of the saints "in light;" to signify the glory and splendour of that happy state; for as darkness is made to represent a state of horror and endless misery, for which reason hell is described to be a place of black and eternal darkness; so light is set to signify a condition of joy and blessedness; and therefore heaven is represented as a place of bright and ever-shining light.

But how are we made partakers of this inheritance of the saints in light? Why, that is by the graces of God's Holy Spirit wrought in us, which alone can fit us for glory. They that delight in the deeds of darkness are no ways qualified for this inheritance of the saints in light; their portion will be to inherit darkness, and to be shut up in the black abyss of outer darkness for evermore. It is the children of light and of the day that are alone qualified to inherit light, and to inhabit for ever in the regions of bliss and glory. What concord hath light with darkness, or what fellowship hath the carnal and sensual mind with pure and refined spirits? These things cannot agree or abide together, and consequently cannot be happy together.

Heaven is the habitation of holiness, where no unholy thing or person can dwell; "without holiness no man can see the Lord:" and they, that cannot see Him, can never be happy in enjoying Him. Holiness is not only a condition, but a necessary qualification for happiness: and to be made "meet partakers of the inheritance of the saints," we must be holy in all manner of conversation and godliness; for it is called "the inheritance among them that are sanctified;" to signify, that no unsanctified person can have any share in it. Again, heaven is the region of purity, where no

The Gospel. St. Matth. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment; for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land[y].

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defilement enters; and to fit ourselves to come there, we must "cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God." No unclean person, or whoremonger, or adulterer, can be admitted into those undefiled regions; nor if he could, would he find any happiness there, where there is nothing to gratify his sensual desires. We cannot see or enjoy God, unless we are like Him; so the apostle tells us, and he that hath this hope, "must purify himself, even as he is pure," 1 John iii. 2, 3. Moreover, heaven is the mansion of peace and love, there is no discord or dissension there, but all the inhabitants of those blessed regions conspire together in perfect peace and amity; they all agree in the worship of their Maker, and join with one heart and one voice in their incessant Hallelujahs. Now to be meet partakers of these joys we must tune our hearts to the same harmony of peace and concord, subduing all that pride, passion, and prejudice, that lead to contention, and labouring for those gracious qualities and dispositions, that tend to the closest union of hearts and minds. In a word, the way to be made meet partakers of this heavenly inheritance, is by the daily exercises of a holy life, and the constant practice of religion and virtue. *Dr. Hole.*

[y] The Gospel for the day consists of two miracles: the one, if I may be allowed so to distinguish, principally designed; the other, as it were, incidental only. In the former we have a tender father, applying in behalf of one only daughter, lying at the last gasp; yet so, that he seems to have judged it possible for our Lord to have arrived at the patient time enough to prevent her death, had He not permitted Himself to be detained by the cure of the bloody issue and the expostulations that followed thereupon, as He manifestly and in truth most wisely did: for, though every moment was precious, and the least delay seemingly cruel to a sorrowful and impatient father, yet was even this delay for his improvement and benefit: so sudden a recovery of an inveterate distemper, the obstinacy whereof had baffled all the skill and medicines of man, gave a demonstration of our Saviour's power so full of wonder, that the sight and experience of it might reasonably confirm this ruler in a belief, that nothing could be too difficult for the person who had effected it. So provident is God in all his dispensations; so gracious, even in withholding his mercies and supplies for a season, that the very delays we suffer in temporal affairs, are for our advantage. They do not only contribute to our improvement in another kind, but oftentimes make way for a more surprising and bountiful grant in the same kind; and provided we make the right use of them, wait God's good leisure with patience, consider his methods with prudence, and trust in his power and goodness with perseverance, these will not fail, in the end, to render us both happier and better men. *Dean Stanhope.*

2. The example of the power of faith, in the healing of the woman here recorded, may serve to produce a valuable effect upon our minds. Let this then be the first use to be made of it. Let it remind us to seek and to embrace all fit opportunities for receiving benefits and blessings at the hand of God. There are some among men who appear to think it sufficient that their needs must be known to God, although they neglect the means and opportunities which are furnished to them, in order that they may have access to the source and well-spring of all benefit and blessing. To such men the season of participation, and the hours of prayer, return from time to time, but are still suffered to pass away unheeded. There is no press through the throng, no wish to draw near, no care to signify the faith and persuasion of the heart by some act of reverence, or some device of humble piety and undissembled zeal. Let it be our first aim, in all our lives, to shun this ungrateful spirit; let us strive to put away this evil heart of unbelief; for surely if we know and believe from whence those benefits descend which bring health and life with them, we shall be glad to stoop and to extend the hand, nay, to come, in some respects unbidden, where the succour may be found, to seek relief unsolicited by friends or monitors, upon the wish and motives of our own hearts, and from the sense and recollection of our own necessities. Again, let this be one reflection to be grounded on the example of the text, in which humility was joined with faith; that it is a vain thing to dispute concerning the respective value of the Christian graces. Certain it is that none of them prevail by their own worth in fallen creatures. We have to bless God that another ground is laid for our acceptance. Certain it is too, that although there may be an order and succession which marks the Christian graces, and shews their several advances, yet each has its part and its peculiar office, and all should meet together, whilst faith forms the common bond of union. Whether they be numbered in a comprehensive sense and meaning, as effects of faith, and thus fall under one denomination and description of a lively saving faith, or whether they be added to it as comrades and attendants, faith is still the common tie, by which they are united. Above all, let the pattern in the text remind us, how earnest we should be to seek for succour, when some secret taint of sin, like a sore disease,

The five and twentieth Sunday after Trinity[z].

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

Ps. cxix. 88.

Heb. x. 34, 35.

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgement and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countries whither I had driven them; and they shall dwell in their own land[a].

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which drains the life-blood, has preyed long upon us, and has made the cure more difficult, and the case more full of danger. Let us not delude ourselves, or think that faith requires no further effort than to have our names enlisted in the number of that company, of which faith is the common badge. The faithful heart should take a due impression from its object. In common instances of hope or expectation, they who really believe that some good thing awaits them at a certain hour, or in a known place, will not let the hour slip, or permit themselves to stray far from the place. They will be watchful, diligent, and ready for the momentary season of advantage. It is the want of this faith which keeps men in a careless indolence, or habitual neglect of time and place, when the choicest blessings might be gained by their attendance.

Let the pattern thus contemplated serve, therefore, to excite a better spirit in our minds, that we may not be as idle gazers in the throng, when the word of truth and the lessons of instruction should encourage that faith in our hearts which may bring us near to Him who condescended to assume the garb of flesh, in order that from his sacred head the gracious current of all mercies, and the grant of every blessing, might flow down even to the hem or skirt, and that the whole body might partake in that renewal, of which He is the perpetual source and everlasting author. *Archdeacon Pott.*

Lastly, from the miracle of raising the ruler's daughter, we may learn to give due honour to our blessed Lord. "He took her by the hand, and called, saying, Maid, arise: and her spirit came again, and she arose straightway," Luke viii. 54, 55. How could that touch, that call, be other than effectual? He, who made that hand, touched it: and He, who shall one day say, "Arise, ye dead," said now, "Maid, arise." Death cannot but obey Him, who is the Lord of life. The soul is ever equally in his hand, who is the God of spirits: it cannot but go, and come, at his command. When He says, "Maid, arise," the now dissolved spirit knows his office, his place; and instantly re-assumes that room, which by his appointment it had left. O Saviour, if thou do but bid my soul to arise from the death of sin, it cannot lie still; if thou bid my body to arise from the grave, my soul cannot but glance down from her heaven, and animate it. In vain shall my sin or my grave offer to withhold me from thee. *Bp. Hall.*

[z] *The five and twentieth Sunday after Trinity.*] The portion of Scripture from the prophet Jeremiah, containing both a prophecy and a promise of the Messias, is selected for the Epistle for this day, and ordered by the Church to be always read upon the Sunday next before Advent, to preserve the memory of his coming, and to prepare for his reception. Accordingly the Collect for the day beseeches God to stir up the hearts of his faithful people, to be ready for Him, that they plenteously bringing forth the fruit of good works, may of Him be plenteously rewarded. *Dr. Hole.*

The Gospel recounts Christ's miracle of the loaves, with the occasion that led to it, and the conclusion drawn from it by the people. *Dr. Hole.*

The Epistle of this Sunday varies from the order of the rest for a manifest reason. For this Sunday being looked upon as a kind of preparation or forerunner to Advent, as Advent is to Christmas, an Epistle was chosen, not according to the former method, but such a one as so clearly foretold the coming of our Saviour, that it was afterwards applied to Him by the common people, as appears by an instance mentioned in the Gospel for the same day; for when they saw the miracle that Jesus did, they said, "This is of a truth that Prophet that should come into the world." And it was probably for the sake of this text, that this portion of Scripture (which has before been appointed for the Gospel on the fourth Sunday in Lent) is here repeated; namely, because they thought this inference of the multitude a fit preparation for the approaching season of Advent. *Wheatly.*

[a] The use to be made of this prophecy is, 1. To confirm us in the truth of Christ's Messiahship, in whom all the titles, promises, and predictions of the Messiah do so plainly concentre and agree. 2. If Christ be a king, reigning and executing judgement and justice upon earth, then let us learn to obey and submit to Him, and to the powers set up, and ordained by Him; for "it is by Him that kings reign, and princes decree justice." He it is that gives them their commission, and it is his authority by which they act; and therefore the apostle bids us "to be subject not only for wrath, but for conscience sake;" and to "submit to every ordinance of man for the Lord's sake," whose deputies and vicegerents they are. 3. From his bringing salvation to Israel and Judah, let us endeavour to have a share in it, and to rely upon it; for "there is no salvation in any other." 4. From his being "the LORD our righteousness," we learn where we are to seek for justification, namely, not from any inherent righteousness of our own, for that is nothing, or worse than nothing, and cannot abide the trial; but by the right-

The Gospel. St. John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred penyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and, when he had given thanks, he distributed to the disciples, and the disciples to them that were sat down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world[b].

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eousness of Christ imputed to us, and by faith in Him made ours. "Abraham believed" in Christ, "and it was counted to him for righteousness;" and to them that follow the faith of Abraham, is the same righteousness imputed, as we read Rom. iv. It was the pride of the Pharisees to trust too much to their own righteousness, and to expect justification by the merit of their own works; but the poor publican, that trusted only to God's mercy, was justified far before them; the reason whereof is given, that they being "ignorant of Christ's righteousness and going about to establish their own, submitted not to the righteousness of God," and so lost all the benefit of it: Rom. x 3. And therefore St. Paul desired to be found in Christ, not having on his own righteousness, but to be clothed with his, which alone could cover the multitude of his sins. Lastly, from his being called "the LORD our righteousness," let us learn to honour and rejoice in his name, saying, with the Psalmist, "Not unto us, but to thy name be all the glory;" praying with him, "Lord, deal thou with us according to thy name;" that is, forgive us our sins, justify us by thy righteousness, as thou usest to do to them that love thy name. *Dr. Hole.*

Let the Scripture then at present before us be improved to the purpose our Church appears to have intended it for; by confirming our faith in the first, and awakening us into effectual preparation for the second, advent of our Lord. Both which are, by the yearly revolution of our holy offices, about to be again presented to our thoughts. And let us to that end give all possible diligence to be led by, and to work together with, that grace and good Spirit of our God, which the Collect of this day so opportunely implores, for "stirring up the wills of his faithful people; that they, plenteously bringing forth the fruit of good works, may of him be plenteously rewarded, through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[b] This Scripture has occurred before in the Gospel for the fourth Sunday in Lent. The reason for repeating it here seems to have been the inference, which the multitudes drew from this miracle, at the fourteenth verse. This general expectation of the Messiah, and of his approach at that time, was particularly intimated, by giving to Him the title of "He that should come." So that the people, when declaring upon the sight of this miracle, that Jesus was "the Prophet that should come into the world," meant, that it was unquestionable evidence of his being the Messiah, John vi. 15. This meaning is yet more fully explained by their intentions to make Him a king, under which character the Messiah was foretold and expected. And, most probably, this judgment of theirs was now again set before us as a fit preparation for the now returning season of Advent.

Miracles in general are an evidence that the person working them is a teacher come from God. But our Saviour's miracles in particular proved Him to be that eminent Teacher, distinguished by the title of Messiah, "He that should come," or "the Prophet that should come into the world."

This was the Prophet foretold by Moses, in whom, every soul, that believed not, was threatened with utter destruction, Deut. xviii. 15. 19; Acts iii. 22. And, since He was to be received with a deference superior to any prophet besides, it is but reasonable to expect some marks, by attending to which men might be delivered from the danger of mistaking any prophet besides for the Messias. Again, since miracles were the proof of coming from God, common to all that brought any new revelation: and none but He came so, as that men were not to look for another; it is necessary that his miracles should have some peculiar characters, whereby the person doing these might be known to be the Messias; and distinguished from any other person, who should do "miracles," and yet was not the Messias. Now, not to insist at present upon any other considerations, there are two things observable in our blessed Saviour's miracles, which cannot be attributed to those of any others; and both of them acknowledged to be distinctions of the Messiah, from any meaner prophet. And they are,

1. The number of them. That the Messiah should excel all that ever went before Him in this respect, appears to have been the constant opinion of the Jews. Hence, some, we find, undertook to vindicate their going over to Him with that argument: "Many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?" John vii. 31. And hence our Lord seems to charge his enemies with perverseness and a peevish malice, in terms that admit their incredulity to have had some excuse, in case any teacher besides had given equal demonstration of a divine commission. "If I had not done among them (says he) the works which no other man did, they had not had sin; but now have

¶ *If there be any more Sundays*[c] *before Advent Sunday, the Service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

Saint Andrew's Day[d].

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him with- Matt. iv. 18—20. Mark i. 16—18.

they both seen and hated both me and my Father," John xv. 24.

2. Their quality. By which I mean not only that Christ's miracles were, in regard of the beholders, and in common estimation at least, greater, more stupendous demonstrations of a divine power, than those exhibited by any other prophet; but also, that they were such, as the doing of had many ages before been foretold, for an infallible sign to distinguish the Messiah by. Those in particular, mentioned in Matt. xi. 5, are singled out as such by Isaiah, who describes the happy state of Christ's kingdom, by benefits which were never fully and literally accomplished in any other person. For, though some of the prophets might, upon very important occasions, be enabled to work one, or a few such miracles, yet to make it a general practice in all kinds, at all places and times, was so peculiar to Jesus, as to be an incommunicable property, and incontestable argument of his being the Christ.

But there is somewhat more yet, which I would say upon this occasion: it is, that these miracles were exceedingly well chosen, to characterize the Messiah, in regard of their suitableness to the design of his coming. The law was enacted with a very terrible pomp, such as spoke it to be, what indeed it was, a dispensation of servitude and great severity. But the Gospel is a covenant of reconciliation and peace, of friendship, nay, of sonship, with God; intended not so much to strike an awe upon men's minds, as to charm and win them over with all the endearing methods of gentleness and love. And therefore the wonders, that bore testimony to its truth, were works of mercy and pity. And the kind relief they brought to the bodies, resembled the infinite compassion and tender regard which this Messiah expressed for the souls of men. The ancient prophets proved their commission by acts of divine vengeance and sore plagues, as well as by cures and corporal deliverances; but our Lord "went about" always "doing good," Acts x. 38; rescuing wretched creatures from the tyranny and possession of evil spirits; healing diseases and infirmities, but inflicting none; releasing from death, but never hastening it; insomuch that, throughout the whole course of our Saviour's ministry, we have not any one instance of his power demonstrated in the suffering or harm even of his bitterest enemies. So that if the Messiah were to be known by some particular sorts of miracles, then Jesus must of necessity be that person; because the miracles, foretold to be wrought by the Messiah, were done by Jesus, and had been done by no other person whatsoever. *Dean Stanhope.*

[c] *If there be any more Sundays* &c.] That is, if there be fewer Sundays, the overplus is to be omitted; but if there be more, the service of some of those Sundays, that were omitted after the Epiphany, are to be taken in to supply so many as are wanting: but which of those services the rubrick does not say. And for that reason there is generally a diversity in the practice; some reading, on those occasions, the services next in course to what had been used at the Epiphany before; and others, at the same time, reading the last or two last, accordingly as one or both of them are wanting. The last of these practices I think to be preferable: partly upon the account, that when there is an overplus of Sundays after Trinity one year, there is generally a pretty full number after Epiphany the next: so that if any of the services for the early Sundays after Epiphany are taken in to supply those that are wanting after Trinity, the same services will come in turn to be read again pretty soon: but the chief reason why I think the latter services should be used, is, because the service that is appointed for the last Sunday after Epiphany, is a more suitable preparation for the season that is approaching, and makes way for the service for the last Sunday after Trinity, as that does for the services appointed for Advent. *Wheatly.*

The following festivals are all of them fixed to set days, and so could not be conveniently placed among those we have already treated of because (they having all of them, except those from Christmas Day to Epiphany, a dependence upon Easter, which varies every year) they happen sometimes sooner, and sometimes later. So that if the moveable and immoveable had been placed together, it must of necessity have caused a confusion of the order which they ought to be placed in; for the prevention of which, the fixed holydays are placed by themselves, in the same order in which they stand in the calendar.

They are most of them set apart in commemoration of the apostles and first martyrs. *Wheatly.*

[d] *St. Andrew's Day.*] This saint's day is the first that is kept solemn; because he first came to Christ, and followed him, before any of the other apostles, St. John i. 40. He brought his brother Simon to Christ, ver. 41, 42. He it was that said, "We have found the Messiah;" and therefore his day is rightly set at the beginning of Advent for ever, to bring news of the advent, or coming of our Lord. *Bp. Sparraw.*

This festival is celebrated in memory of St. Andrew, who was first of all a disciple of John the Baptist; but learning from his master that he was not the Messias, and hearing him say, upon the sight of our Saviour, "Behold the Lamb of God," he left the Baptist, and became our Lord's disciple, John i. 40. And being convinced himself of our Saviour's divine mission, by conversing with Him some time at the place of his abode, he finds out his brother Simon, whom afterwards our Lord surnamed Peter, telling him he had found the Messias, John i. 41. But he did not become our Saviour's constant attendant till some time after, when "Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea, bidding them follow him, and that he would make them fishers of men," Matt. iv. 18. Henceforward he waited constantly upon our Saviour, and was instructed by his doctrine as long as He stayed upon earth. After his ascension, when the apostles distributed themselves to preach the Gospel to the different parts of the world, the province which came to St. Andrew's share was the northern part of the then known world, which was called by the name of Scythia, as Origen and Eusebius inform us. After-

out delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

I Thess. iii. 11, 12. Ps. cxix. 60.

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the Word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people [e].

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wards he came back and preached the Gospel in Epirus. The modern Greeks are more particular in relating the acts of his apostleship. They tell us, that the apostles casting lots for their mission, St. Andrew's lot lighted to be to preach in Cappadocia, Galatia, and Bithynia: after this he penetrated the coasts of the Anthropophagi, going up to both sides of the Euxine sea, even to the most solitary parts of Scythia, and the very bounds of the north; afterwards travelling backward, he preached in the country about Byzantium, [afterwards named Constantinople,] going through Thracia, Macedonia, and Achaia: in which provinces he continued a long time preaching the Gospel, and confirming it with great miracles. At last he glorified God by his martyrdom, being crucified at Ægea (where he last preached) by the proconsul of the place, a great bigot to the heathen superstition. He was only tied to the cross after his scourging, and not nailed as the usual way was, that his death might be more lingering. He shewed a wonderful resignation and alacrity under his suffering, being pleased that he should undergo the same death as his blessed Master did. *Dr. Nicholls.*

The instrument of his martyrdom is commonly said to have been something peculiar, in the form of the letter X, being a cross decussate, two pieces of timber crossing each other in the middle: and hence usually known by the name of St. Andrew's cross. *Nelson.*

The Collect for the day recommends his example to us, and founds upon it a suitable prayer. For his undaunted courage in confessing the Lord Jesus and his constancy in believing in Him, the Church hath selected the Epistle. And in the Gospel we have a particular account of his course of life before he became an apostle, of his call to the apostleship, and of his ready obedience to the call. *Dr. Hole.*

[e] From the Epistle of this day we may learn, 1. not only to believe in our heart, but to confess with our mouth, the Lord Jesus, in times of greatest danger and difficulty: so St. Andrew, the saint of this day, did; and so we are all commanded to do. The love of Christ should prevail above the love of this world; and that will carry us through all the troubles and tribulations we can meet with in it. The way to heaven is sometimes beset with briars and thorns; and through many tribulations we must enter into the kingdom of God, which will for ever cease when we come thither. Let us not then be so discouraged by these difficulties, as to desert or draw back from the ways of righteousness: for, "if any draw back," saith God Almighty, "my soul shall have no pleasure in him." Yea, He is so far from taking pleasure in apostates and revolters, that He will "punish them with everlasting destruction from the presence of the Lord, and from the glory of his power." Wherefore let us not be in the number of these that "draw back unto perdition:" but let us be among "them that believe to the salvation of their souls;" that so, by owning and adhering to Christ here, we may be for ever owned and accepted by Him hereafter.

2. This Epistle teaches us, to call upon the name of the Lord, and to hear his most holy word from persons duly sent and authorized to preach it to us, which are here made the necessary means of salvation. "How shall they hear," saith the apostle, "without a preacher? and how shall they preach, except they be sent?" Where, as hearing is made the duty of the people, so is a commission required in the preacher: and therefore our Saviour directs us to beware of false prophets and teachers, who intrude into this sacred office, and run before they are sent. "The priest's lips preserve knowledge, and the people are to seek the law at his mouth; Mal. ii. 7: and "no man is to take this honour unto himself, but he that is called of God, as was Aaron," Heb. v. 4.

The Gospel. St. Matth. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers:) and he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him [f].

Saint Thomas the Apostle[g].

The Collect.

ALMIGHTY and everliving God, who for the more con-

Lastly, we are taught by this Epistle to beware of infidelity, and "to take heed that there be not in us an evil heart of unbelief in departing from the living God." We see the Jews were rejected by Him for their obstinacy, in not believing in Christ; and the Gentiles were received into favour, because they accepted Him as their Saviour, and believed in Him. Let not this then be our "condemnation, that light is come into the world, and we love darkness rather than light, because our deeds are evil:" but rather let us close with the terms offered by Him in the Gospel; and then we shall receive the end of our faith, even the salvation of our souls. *Dr. Hole.*

[f] It should be remarked, both that the call of these apostles differs from that now ordinarily vouchsafed to us; but that at the same time there is a correspondence, which still continues to affect us.

1. They were drawn off from their secular employments, and commanded so to follow their Master, as to depend upon his provision for the future: but the generality of Christians are required to "work with their own hands; to abide in their respective callings with God;" Eph. iv. 28; 1 Cor. vii. 24; in short, not to quit their professions, but to do their duty in them. And this duty is well done, by an honest industrious care for ourselves and families; when that care is not suffered to get so far within us, as to shut out those measures of living, which justice and decency, beneficence and charity, the offices of religion, and the placing of our treasure and hearts in heaven, demand from us. The world may be our concern, provided it be not our only, nor our chief concern; and the comforts of it may be esteemed good, so they be not mistaken for our supreme good. So plain it is, that the call, which our Church, in this day's service, prays God that we may be ready to obey, is vastly different from that, vouchsafed to the saint of it and his companions. Let us then look, what correspondence there is, which still continues to affect us: and for that we may give attention to the two following particulars:

First, The case of these apostles is so far our pattern, that, whatsoever is enjoined us by Christ in his word, we should immediately submit to it; whether it be any truth commanding our belief, or any precept calling for our practice: such a submission, be sure I mean, as agrees with the proper character of these apostles. Such as is the result of wisdom and deliberation, a reasonable service and a well-weighed choice; all heat and precipitance apart on the one hand, all obstinacy and prejudice on the other.

But, secondly, The case of these apostles shews, how loose the things of the present world ought to sit about us. The command of "going and selling all we have and following Christ" is what very few are put upon; but yet it is that, which every one ought to be provided for. Now the best preparation for abandoning that, which cannot be kept without guilt, is to employ it innocently and virtuously, while we have it. It is not wealth, but the inordinate love of wealth, that justifies the comparison of the camel and the needle's eye: for how small is the appearance, that a sordid wretch, who cannot find in his heart to spare a part of his superfluities to pious or charitable uses, will be brought to sacrifice the whole even of his necessaries, to God and a good conscience? "Using this world," therefore, "as not abusing it," 1 Cor. vii. 31; a constant thankful sense of all we have being lent us from above; enjoying it with modesty and meekness; dedicating a portion of it to the service of the great Proprietor; consulting the honour and dignity of his service, the decency and beauty of his house; laying out our pains and our possessions upon publick benefactions, for increase of arts and sciences and honest industry; and studying to render the talents intrusted with us the most instrumental that may be to the benefit of others; these dispositions and actions are a good step towards being well content, nay, glad, to purchase a distant treasure in heaven, with a surrender of all our substance upon earth. And, if we be so resigned, as to "take up our cross and follow Christ;" that is, to strip off every comfort, even life itself, when called to it, then have we attained to the grace of these apostles. And as oft as God by his providence orders matters so, that a man's honours, or riches, or employments, cannot be preserved with a good conscience: in a word, when any Christian is reduced to an unavoidable necessity of either sinning or suffering; then is he called by Christ; then ought he to understand the obligation to be as great, and the command as express and peremptory, as if (like this apostle) he had heard the voice of Jesus sounding in his ears, "Leave all and follow me." It is not indeed for every man to renounce an active life, and deprive the publick of a serviceable member, in a station of care and trust: nor are any man's possessions so entirely his own, but that his family and his friends have some right to share in them.

Let those then, who are desirous to imitate these apostles in leaving all and following Christ, be careful especially to imitate that first circumstance, of staying till He call them. But call them He does not, till all things are so ordered, that no relation or capacity where they stand, no duty or benefit justly expected from them, shall come under a necessity of remaining unsatisfied, by means of such a choice.

Now this being a case, which happens much seldomer than men are aware; it shall suffice for us, and for Christians in general, to use what the bounty of God hath given us conscientiously; to promote, and as we can, be liberal and rich in pious and good works; not to be guilty of any evil thing for the greatest advantage; if our dearest enjoyments cannot be preserved with innocence, to give them up cheerfully; and, how low soever reduced, to take every appointment of the

firmation of the faith[h] didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

John xx. 24—30.

Luke xxii. 32.

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit[i].

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with

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divine Providence patiently and contentedly; trusting to God for the present supplies, and for a future reward. This is truly "to give ourselves up obediently to fulfil his holy commandments:" and they who thus pass "through things temporal, shall not fail in the end of things eternal: through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[g] *St. Thomas the Apostle.*] Called also Didymus, which, according to both the Greek and Syriack sense of his name, signifies a twin: as Thomas also doth amongst the Hebrews. It being customary with the Jews, when travelling into foreign countries, or familiarly conversing with Greeks and Romans, to assume to themselves a Greek, or a Latin name of great affinity, and sometimes of the very same signification, with that of their own country. *Nelson.*

This festival is kept in honour of the memory of St. Thomas, one of our Saviour's twelve disciples. His lineage and extraction is no where recorded in Scripture; though it is very probable he was by nation a Galilean, and it is certain that he was by profession a fisherman, and for some time partner with Peter, John xxi. 2. He appeared very zealous in attending on the person of his Master; for, when the rest of the disciples dissuaded Christ from going again into Judea, lest the Jews should stone Him, John xi. 8, St. Thomas declares his willingness to go and die there, v. 16. Indeed his faith was but slow in returning after our Saviour's crucifixion, so that he could not very soon credit the report of his resurrection, John xx. 25; but when our Saviour indulged him the liberty of seeing and handling his yet fresh wounds, which He received upon the cross, he made amends for all, by his noble confession, not only of the truth of Christ's resurrection, but of his divinity likewise, John xx. 28. After Christ's ascension, Thomas's apostleship was exercised in preaching the Gospel to the Parthians. Nazianzen says, that he travelled in his preaching as far as India. St. Chrysostom intimates his preaching in Ethiopia, when, speaking of St. Thomas, he says, "And Thomas has whitened the Ethiopians." Theodoret attributes the conversion of other nations to him, as of the Persians and Medes; and asserts that he preached among the Indian Brachmans. And indeed relations of travellers into India (since in the last ages commerce has been established there) do confirm, that there is a tradition among the Indians of St. Thomas's preaching among them. His martyrdom is reported to have happened in India, occasioned by the Brachmans, the Indian priests, who hated him for his preaching the Gospel, and therefore stirred up some of the rabble of soldiers to murder him. *Dr. Nicholls.*

Because St. Thomas's preaching was chiefly among the Gentiles, many of whom he turned from the darkness of paganism to the light of Christianity, and from the power of Satan unto God; therefore the Church hath selected the portion of Scripture appointed for this day's Epistle. *Dr. Hole.*

The Gospel for the day gives us a particular account of the proof afforded to St. Thomas of our Lord's resurrection. His day seems to have been placed next to St. Andrew's, not because he was the second that believed Jesus to be the Messiah, but the last that believed his resurrection: of which though he was at first the most doubtful, yet he had afterwards the greatest evidence of its truth; which the Church recommends to our meditation at this season, as a fit preparative to our Lord's nativity. For unless we believe with St. Thomas, that the same Jesus, whose birth we immediately afterwards commemorate, is the very Christ, "our Lord and our God;" neither his birth, death, nor resurrection will avail us any thing. *Wheatly.*

St. Andrew's Day was for the apostles' office; and this next day in order of the year, to shew the success and the exercise of their office. *Bp. Overall.*

[h] — *for the more confirmation of the faith* &c.] See John xx. 26, &c. St. Thomas's doubting occasioned our Saviour to give the most convincing proof of his being truly risen from the dead; and consequently it greatly confirmed the faith of his disciples in a crucified Saviour. *Dr. Bennet.*

[i] Because union gains strength, and stability is founded upon union, the apostle leads us in this Epistle to consider the unity of the church, which, he saith, is "a building so fitly framed together in Christ, as to grow unto an holy temple in the Lord:" meaning, that, as the temple of old was but one, so all believers together make up but one temple of the Lord; and that Jews and Gentiles, however distant they were formerly, are now so closely united and knit together in Christ, as to constitute one Christian church, to which they all belong, and in which they are to adore and worship God together.

Now this unity of the church consists, 1. In the unity of the head, which is Christ: for as the church is said to be "one body," Eph. iv. 4. so is Christ said to be the "one head" of that body, Col. i. 18. For as though a body may have many members, yet, being all joined to one head, they are but one body: even so the church may consist of many congregations; but, having but one head, they all make but one church, united to Christ as the head, and to one another as members, Rom. xii. 4, 5. In which the apostle tells

them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name[k].

us, there is but one Lord to direct and govern it, Eph. iv. 5.

Secondly, the unity of the church consists likewise in the unity of the Spirit: "There is one body and one Spirit:" for, as one body hath but one soul to quicken and enliven it, so the church is animated and actuated by one Spirit, even the Holy Spirit of God, who is in it by his presence, over it by his power, and through it by his providence: so we read, "By one Spirit are we all received into one body, and made all to drink of one Spirit," 1 Cor. xii. 13.

Thirdly, the church is one by an unity of faith: there being but "one faith," or "form of sound words," professed in it, Eph. iv. 5: such, for instance, is the Apostles' Creed, which contains all the fundamental points of doctrine necessary to be believed in order to salvation, and is that one "faith once delivered unto the saints," of which we are required to "hold fast the profession without wavering," Jude, ver. 3; Heb. x. 23. And when all the members of the church consent and agree in this harmony of doctrine, then are they one by an unity of faith.

Fourthly, the church is one by the unity of the sacraments, which are the bond or ligaments to hold all the parts of it together: "There is one baptism," saith the apostle, Eph. iv. 5; "by which we are all baptized into one body; whether we be Jews or Gentiles, bond or free, male or female, we are all one in Christ Jesus," Gal. iii. 28. And, "we being many are one bread and one body, eating the same spiritual meat, and drinking the same spiritual drink." By which we are united together, in one fellowship and communion.

And lastly, the church is here said to be one, by the unity of the foundation; being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." For, as a house built upon one foundation, though it may have many rooms and apartments, is but one house; so the church, being built upon one foundation, though it may have many congregations for the convenience of worship and discipline, is yet but one church: in which "we also are builded together for an habitation of God through the Spirit:" that is, being thus united in Christ, we are built up as so many temples of God, in which He is pleased to reside as an inhabitant, and to communicate the influences of his grace and presence by his Holy Spirit.

From this unity of the church let us learn to unite in its worship and service, and with one mind and one mouth glorify God in it together. Christ having given us "first apostles, then prophets, then pastors and teachers, for the edifying of his church in love," and the building of us up in our most holy faith; let us all join and build upon that foundation, still "keeping the unity of the Spirit in the bond of peace," till we all come in the unity of the faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ, which God grant for his Son's sake. Amen. *Dr. Hole.*

[k] Much improvement may result from the Gospel of this day, if we endeavour to fix upon our minds reflections like those that follow.

1. That men would observe the immediate occasion of St. Thomas's falling into this unbelief; which was his absence from the rest of the apostles, when Christ appeared to them. It seems most likely, that those assemblies, held secretly for fear of the Jews, were always employed to religious purposes. And, from the advantage which Thomas lost by not being there, we may and ought to take warning against the neglect of God's publick worship. It is in his own house, and in the congregations of the faithful, that Christ exhibits Himself. There we are to expect the enlightening of our minds, the purifying of our actions, the convictions of his truth, the assistance of his grace; for giving us a right understanding of our duty, and for disposing us to practise it, when we do understand it. These are the means of growing in goodness, which God hath ordained; and it is usual and just with Him, to suffer their virtues to fade, and wither, and perish, who will not come hither for strength and refreshment.

2. From the instance before us I would briefly take notice, what benefits and uses are to be made of the faults and failings of eminent persons recorded in Scripture. When these apostles do so freely and fully transmit to all future ages such blots as the denial of St. Peter, the unbelief of St. Thomas, the fears, and cowardice, and heaviness of all their brethren; this may satisfy us that they were men of integrity; that it was not their study to magnify themselves, or to impose upon the world, or promote any thing but the very truth. For a private design would have tempted them to disguise, and excuse, and conceal, any blemishes in their own characters. And therefore this frankness is a great motive to our belief of their writings; since them, who would not dissemble, when their own credit lay at stake, we have no reason to suppose false in other matters.

Again, these spots in the very saints themselves teach us, that no mere man whatsoever is in all points so perfect, that we should rest upon his example, or blindly make his behaviour the rule of our own: that

The Conversion of Saint Paul[1].

The Collect.

O God, who, through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew

Acts ix. 15. Rom. xv. 19, &c. 2 Cor. x. 14. 16, iv. 4. Col. i. 6. 1 Thess. i 8, 9.

the law of God is the only true standard of our actions: and that even the best of men, when weighed in this balance, have been found wanting. Consequently, that this consideration should make us humble and meek; especially, since most of us have so unequal a mixture, so many more and greater vices, for an allay and embasement to our so many less or fewer virtues. It is an argument of great vanity for any man to say, he would not have fallen with David, or have forsworn Christ with St. Peter, or the like: alas! we are but little acquainted with their circumstances, the violence of their temptations, or the infirmities of human nature in general: and, least of all, with our own; who perhaps fall, if not so deep, or so notoriously, yet more frequently, and upon less provocations to sin; and whose sins, though they be more, yet our relentings for them are slighter, and our repentance infinitely less exemplary, than theirs.

And, therefore, thirdly, this should inspire great tenderness and caution, how we presume to censure and judge others. But, above all, it should hinder our taking upon us to determine any thing concerning their spiritual and future state, upon the account of any very ill action, which appears to us, or which in reality hath been done by them. For, if prophets, if apostles, if other shining lights, who are now so many "suns in the kingdom of heaven," have had these misfortunes; and yet, by the grace of God, and their own better consideration, have recovered their station, and come forth, like the morning light, with double lustre, after darkness and error: who are we, that we should set bounds to the grace of God, or despair even of the worst of our brethren?

Lastly, let us observe the success of the means used by our Lord, for removing Thomas's unbelief, expressed in the 28th verse. And "Thomas answered and said unto him, My Lord, and my God." I call this the noblest confession; because the catholick interpreters of Scripture have understood by it, that St. Thomas did not only recognize Jesus for the Messiah, the very same Lord, to whom he had been a servant and companion during the space of his ministry; but that he moreover owned his divine nature, and drew the consequence to himself, which St. Paul did afterwards to the Romans, "That the resurrection of Jesus from the dead, and the power he" exerted in it, "did" abundantly "declare him to be the very Son of God," Rom. i. 4. Accordingly, the original here is in terms so strict, and with such an addition of the Greek article, as the very hereticks and enemies of the truth confess to be a character of the word God being taken in its proper and natural sense, and intended of the "only true God." And indeed, when they go about to make these words a note of admiration only, they do not leave them a sufficient force for expressing Thomas's conviction. For expressions of wonder, though they properly speak astonishment and surprise, yet they do not always imply belief; and may therefore import the strangeness, without inferring the truth, of the thing. But our Lord (you see in the next words) accepts this, as a full and sufficient declaration of assent; "Thomas, because thou hast seen, thou hast believed." And to make it thus, we must allow that paraphrase, which some ancient translations supply it with, by reading, "Thou art my Lord, thou art my God:" which is but in effect to say, what our Saviour had before pronounced concerning Himself; that the truth of those declarations was now apparent, "Destroy this temple, and in three days I will raise it up. No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again," John ii. 19; x. 18. Now no mere man can do these things; none but God can have that power. So mighty, so sudden a change do we find in this apostle; that the person, whom so lately he could not be prevailed upon to think otherwise of, than as a dead man; lost to all hopes, all possibility of returning; he now adores and admires, as the almighty and the everliving God.

From hence let every disciple of Jesus learn, with all becoming reverence, to contemplate this resurrection of our Lord, and to adore the glories and the wonders of Him and it. Let us take all possible care to confirm ourselves in the assured belief of this, and of all other mysteries of the Christian faith. Let us observe, and be thankful for, the wisdom and goodness of our God and Saviour, who converted the failings of an eminent servant, to such excellent advantage; that not only his own mind was better established from his own doubts; but that gainsayers should be more effectually put to silence by them, and out of his weakness all succeeding believers should be made strong. Let us again, with St. Thomas, be ready to lay aside all our scruples upon sufficient conviction; and zealous to make some amends by our after-acts, for any offence, which those scruples might have given, while we entertained them. Above all, let us beg the grace and assistance of the Holy Spirit of God, to keep us always in that sincere, teachable, meek disposition of soul: and likewise in that due regard and observance of all virtues and good works, agreeable to the principles we profess, "that our faith in his sight may never be reproved." But that, from a perfect and active belief in his Son Jesus Christ here, we may be at length received to the sight and ravishing enjoyment of Him; and be, and live, and reign, with our dear Lord for ever in the heavens. Which God of his infinite mercy grant, for the same Jesus Christ's sake. Amen. *Dean Stanhope.*

[1] *The Conversion of St. Paul.*] Whereas other saints' martyrdoms, or at least the days of their death, are celebrated by the holy church; St. Paul's conversion is made the holy-day, for these reasons: 1. For the example of it: that no sinner, how great soever, might hereafter despair of pardon, seeing Saul a grievous persecutor made St. Paul: "For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them that should hereafter believe," 1 Tim. i. 16. 2. For the joy, which the church had at his conversion. 3. For the miracle wrought at his conversion. *Bp. Sparrow.*

Probably also, because as it was wonderful in itself, and a miraculous effect of the powerful grace of God; so was it highly beneficial to the church of Christ: for, whilst other apostles had their particular provinces, he had "the care of all the churches," and by his indefatigable labours contributed very much to the propagation of the Gospel throughout the world. *Nelson.*

This great apostle was born at Tarsus, the chief city

forth our thankfulness unto thee for
Gal. i. 23, 24. the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And, as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel:

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of Cilicia, a place remarkable for trade, and where learning and good arts likewise eminently flourished. His being born here did not entitle him to the privileges of a Roman citizen, as some have thought; for it does not appear that Tarsus was a Roman colony or Municipium; it is most probable, that one of St. Paul's ancestors had the right of the Roman city given him in the civil wars, either between Cæsar and Pompey, or Augustus and Anthony; at which time the assistants, that had done the victor any considerable service, were rewarded with this privilege. Having laid a foundation of human literature at Tarsus, he travelled to Jerusalem, to study the Jewish divinity under Gamaliel, one of the most celebrated rabbies of that age. He joined himself to the sect of the Pharisees, a very rigid order among the Jews at that time, remarkable for their zeal, and for their tenaciousness of every the least punctilio of the Mosaical ceremonies. This occasioned him to persecute the Christians, whom he thought to be heretical violators thereof, with a furious severity; and to run into the mad proceedings of those cruel zealots who took away St. Stephen's life. Being converted to Christianity after a very miraculous manner, he made amends for his former errors, by the wonderful diligence of his labours in preaching the Gospel; for he propagated the Gospel of Christ throughout all Greece and the Lesser Asia, in Italy, Spain, and Illyricum, establishing Christian churches in the principal towns thereof. Ancient writers affirm, that he suffered martyrdom at Rome under Nero, at the same time with St. Peter. The most probable reason assigned for his condemnation was, his infecting several Roman ladies with a foreign religion, as the Romans used to call Christianity, and particularly some ladies with whom Nero had had formerly an unlawful familiarity; but who, after their conversion to Christianity, refused his embraces; which story is not improbable, since Suetonius, Tacitus, and Dio, and indeed all that write of Nero, speak of his debauching numbers of ladies, as well of chief quality as others. Our apostle, for this pretended crime, being condemned to death, he, being a Roman citizen, could not be crucified by the Roman laws, as his colleague St. Peter was, and was therefore beheaded by a great sword, which gave the occasion for his being pictured with such a sword in his hand. Other writers give an account of his personage, from the pictures I suppose they had seen of him. For Eusebius writes, that the pictures of St. Peter and St. Paul were kept by some of the Christians in his time. St. Chrysostom says that he was of a low stature, but three cubits high. And Nicephorus describes him to be of a little body, &c. *Dr. Nicholls.*

The Epistle for this day gives an account of the time, manner, and other circumstances of St. Paul's conversion: shewing what he was before, and what he was after it.

The Gospel is selected for the day, because St. Paul was one of those, that forsook all worldly interests and relations, to attend the work and business of his Saviour. And though he was not one of the twelve apostles, yet had he the honour of being an apostle in extraordinary, and of being immediately called in a way peculiar to himself, as is shewn in the Epistle of the day. *Dr. Hole.*

for I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and, putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ[m].

The Gospel. St. Matth. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit ever-

[m] The example before us furnishes a good rule, for judging of our own, or of other people's zeal. It shews the possibility of being under strong prepossessions, exceeding vehement for grievous errors, furiously bent against those of a different judgment, and yet, that all this may be consistent with honesty and a good meaning. And, ought we not to learn from hence to enlarge our charity, by forbearing to censure even our adversaries, nay, even our persecutors, as wretches lost to all integrity and conscience? Such sentences are too often barbarous and unjust, and, in St. Paul's case, had been manifestly false. And doubtless we should do more real service to God and our cause, by believing the best, hoping almost against hope, pitying the ignorance, patiently contending with the prejudices, and praying for the pardon and amendment of the faults and furious oppositions, of contradictors and persecutors; than by rashly impleading their integrity, pronouncing their intentions wicked, and accounting them all to be the children of hypocrisy and hell.

2. But the same example, which persuades such tenderness in judging others, is a very good argument for being exceeding nice and severe in judging ourselves. Men are too frequently imposed upon by specious appearances of zeal; and think thereby not only to excuse, but even to sanctify, many unwarrantable actions. Whereas, would they bring these to St. Paul's standard, the difference would soon be found between that, which is really a zeal for God, and that, which affects to pass for it. For, if men will not be brought fairly to consider; if they stick pertinaciously to their point, and refuse to submit to all methods of conviction; if, upon conviction, they do not effectually disengage themselves from such prepossessions, as can no longer be justified; if the same affectionate and vigorous desires do not appear, in favour of truth lately discovered, as were used to exert themselves for beloved and inveterate errors: these persons have none of those marks to shew, which proved St. Paul's sincerity; and mistaken zeal is too tender a name in such cases. And it ought to be remembered that one, in much better circumstances, who had no partiality or indirect ends to be suspected of, did yet style himself "blasphemer, injurious, and chief of sinners," for even those very things, which he did ignorantly, and "verily thought" himself "obliged to do, against the name of Jesus of Nazareth."

Lastly, Let us admire and extol the wisdom of Almighty God, for the mighty advantages which the Christian religion received by the conversion of this apostle in particular. For, (as an ancient father well represents it,) "Who was Paul? Once a persecutor, but now a preacher, of Christ. And what made this change? Was he bought over? Alas! there was no body disposed to bribe him to it. No! it was because he saw Christ, was convinced, and worshipped, and was caught up into heaven. He took his journey to Damascus, that he might persecute: and after three days did there commence preacher. And with what power! others, in matters concerning themselves, produce the testimony of their own friends and retainers; but I produce a witness, who was once an enemy. And can any doubt stick with you after this? The evidence of Peter and John are of great weight, it is true; but a man, disposed to be jealous, might object that these were companions and servants. But can any one question the truth of his evidence, who first was a professed enemy to Jesus, and afterwards died for Him? I have, for my part, always admired the wise management of the Holy Ghost on this occasion, in ordering that the Epistles written by others should be few, but Paul's, the late persecutor, no less than fourteen. Not that Peter or John were inferior to Paul; but because his were more likely to persuade." And accordingly we read, "All that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But now he preacheth the faith which once he destroyed. And they glorified God in him." To the same God let us also give glory, for ever and ever. Amen. *Dean Stanhope.*

lasting life. But many that are first shall be last, and the last shall be first [n].

The Presentation of Christ in the Temple [o], *commonly called, The Purification of Saint Mary the Virgin.*

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

Luke ii. 22.

Col. i. 21, 22. Ps. xxiv. 3, 4.

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord,

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[n] That "many who are first shall be last," ought to be a warning to all those, who have had the happiness of instruction, imbibed good principles early, and made proportionable improvements; that they do not depart from the way in which they have been trained, nor suffer their latter end to be worse than their beginning. It should also prove an effectual prevention to all those intemperate overvaluings of our own virtue: than which no other temptations are more likely to destroy it, by betraying us into spiritual pride and security. How well aware was our great apostle of this rock? How careful to admonish others of the danger of splitting upon it? The vain confidences of his converted Gentiles at Rome he takes down, with "Be not high-minded, but fear; for if God spared not the natural branches," the Jews, "take heed lest he also spare not thee," Rom. xi. 20, 21. The falsely presumed indefectibility of his Corinthians he confutes, from the example of God's dealings under the Old Testament; and leaves this advice upon those who depend too far upon the privileges of the New, "Let him that thinketh he standeth take heed lest he fall," 1 Cor. x. 12. His Philippians he instructs, that the "salvation" of a Christian "is to be wrought out with fear and trembling," Phil. ii. 12; and therefore declares, that he "counts not himself to have apprehended already," but that, in order to it, he "kept on continually pressing forward to the mark," Phil. iii. 13, 14; as being duly sensible, that such only, who "continue faithful unto the end," can have reasonable hopes of receiving "a crown of life," Rev. ii. 10.

2. As our Lord's declaration, that "the last shall be first," is a gracious intimation of mercy on God's part; so is the example insisted on from it a good direction, what is fit and necessary on our part, in order to such advancement. That very large abatements in the account of past faults, and liberal allowances for passions, and infirmities, and mistakes, are made by our great Master and Judge, men are forward enough to infer, from the example of St. Paul; and they so far reason justly. But then they would do well to proceed a step or two farther; and to observe, from the same example, to what sort of persons such marvellous grace is extended: that they are such, as he was. They that bewail and forsake their past faults; that see, and are humbled with a sense of them; that conflict with, and, to the best of their ability, subdue their passions and infirmities. Hence again we learn, that late penitents, when truly and effectually such, will double their diligence, fetch up the time they have lost, and by an uncommon piety and zeal testify the sincerity of their conversion, and the thankful esteem they have of it. In a word, that nothing will be more at the heart of such men, than making reparation to the world for any past offences given; and not only wiping out the scandal of a bad example, but exerting all the power and lustre of an eminently good one.

To all which purposes I know not what better expedient to advise, than a devout compliance with the Church in the solemnity of this day; by endeavouring to make the apostle of it more and more our pattern, from lively remembrances of his conversion and following life. Both these are most deservedly commemorated by the Church in general, because an invaluable blessing to all the Christian world: but more particularly so to us of this nation, whose once blind and barbarous region was most probably enlightened by his presence and ministry in Britain.

Let us therefore beg most earnestly of God to give "us his grace," and labour (as the Church hath taught us to pray) "that we may shew forth our thankfulness, by following the holy doctrines which he taught." So shall we at last obtain a "crown of righteousness laid up," not for him only, but for all them, who, like him, serve the Lord Jesus, "and love his appearing," 2 Tim. iv. 8.

To whom with the Father, and Holy Spirit, three Persons and one God, be all honour and glory for evermore. *Dean Stanhope.*

[o] *The Presentation of Christ in the Temple.*] Whereas some churches keep four holy-days in memory of the blessed Virgin, namely, the Nativity, the Annunciation, the Purification, and the Assumption; our Church keeps only two, namely, the Annunciation and Purification; which though they may have some relation to the blessed Virgin, do yet more peculiarly belong to our Saviour. The Annunciation hath a peculiar respect to his Incarnation, who, being the eternal Word of the Father, was at this time made flesh: the Purification is principally observed in memory of our Lord's being made manifest in the flesh, when He was presented in the temple.

On the Purification the ancient Christians used abundance of lights both in their churches and processions, in remembrance (as it is supposed) of our blessed Saviour's being this day declared by old Simeon, to be "a light to lighten the Gentiles," &c.; which portion of Scripture is for that reason appointed for the Gospel for the day. A practice continued with us in England till the second year of King Edward VI. when Bishop Cranmer forbad it by order of the Privy Council. And from this custom I suppose it was, that this day first took the name of Candlemas-day. *Wheatly.*

This holiday is kept in memory of the presentation of Christ in the temple. For it was a precept, "That every male that openeth the womb," (that is, every first-born,) "should be holy unto the Lord," Exod. xiii. 2. 15. The first-born of the cattle were to be reserved for sacrifices for God: and the first-born children were to attend in the service of the temple or tabernacle; or were to be redeemed by an offering of money or sacrifice, Numb. xviii. 16. And besides, the mother was

whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts[p].

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obliged to separate herself forty days from the congregation after the birth of a male, and eighty after the birth of a female; and then was to present a lamb, if in good circumstances, or a couple of pigeons, if she was poor, Lev. xii. This was exactly performed after the birth of our Saviour, who came to "fulfil all righteousness," and was willing in all particulars of his life that a just obedience should be paid to the publick ordinances of his religion and country.

This feast is of considerable antiquity in the Church; those, that place the beginning of it the latest, say it commenced in Justinian's time, about the year 540, upon the occasion of some publick calamities, as a great earthquake, showers of blood, and some malignant distempers following thereupon. The Greeks call this feast by the name of Hypante, which signifies the Meeting, because Simeon and Anna met our Lord in the temple this day. But I take this feast to be much older than Justinian's time; for St. Chrysostom mentions it as a feast celebrated in the Church in his days. *Dr. Nicholls.*

The Collect for this day puts us in mind of the only-begotten Son of God being presented in the temple in the substance of our flesh: and thence teaches us to pray, that we may be presented unto God with pure and clean hearts, by the same Jesus Christ our Lord: which presentation of the Son being accompanied with the purification of the mother, and both for our sake, they have been thought fit to be kept in remembrance; and, to that end, to be yearly commemorated in the publick devotions of the Church. Accordingly the Epistle for this day speaks of it in the prophecy; and the Gospel, in the event or accomplishment of it. *Dr. Hole.*

[p] The prophecy, contained in this portion of Scripture, partly received its accomplishment in the event commemorated on this day. A consideration of it may suggest us the following useful lessons:

1. From Christ's coming to the temple, to fulfil the prophecies, let us come to it, to fulfil his precepts: so the Psalmist resolved, "We will go into his tabernacle, and worship towards his holy temple." And elsewhere, "I was glad when they said unto me, We will go into the house of the Lord: our feet shall stand in thy gates, O Jerusalem." This was the practice likewise of the holy apostles, who "were continually in the temple, blessing and praising God," Luke xxiv. 53. This God requires and expects of us, that we should meet together in his house, to praise Him: and then He hath promised to meet us there, to bless us; and to make us joyful in his house of prayer. Let us not then "forsake the assembling of ourselves together in God's house, as the manner of some is:" but let us exhort and call upon one another daily to resort to it; and the rather, because the day of our final account is approaching.

Secondly, from Christ's being presented in the temple, and thereby honouring it with his presence, let us learn to honour and esteem it holy, by keeping it from all profanation: He having taken possession of his Father's house, and thereby dedicated and devoted it to his service, we may not desecrate or pollute it, by putting it to any other common uses. And therefore we read, that, at our Saviour's entrance into Jerusalem, He went into the temple, where He had been formerly presented; and finding his Father's house made a market, or place of merchandise, He was highly incensed at the profanation, insomuch that, as St. John tells us, He made a scourge Himself, and with great indignation whipt the buyers and sellers out of it, saying, "It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves:" hereby fulfilling that prophecy of Him, "The zeal of thine house hath even eaten me up." It was God Almighty's own command, that we should "hallow his sabbath, and reverence his sanctuary," Lev. xix. 30. And it is our Saviour's precept, that we should keep it holy; by setting it apart from vulgar uses, and consecrating it to divine service. And therefore, we should take care, decently to repair and beautify the temple, and after that diligently to repair and resort to it.

Thirdly, from Christ's coming as a refiner's fire, to purify the sons of Levi, and, as fullers' soap, to wash and cleanse the Church, we should learn all purity both in life and doctrine. "Blessed are the pure in heart," saith our Saviour, "for they shall see God," Matt. v. 8. And "without" purity and "holiness no man shall see the Lord:" for "he that hath this hope," saith St. John, "purifieth himself, even as he is pure." Into heaven no defilement enters: nor can any unclean thing inhabit those pure and unpolluted regions. Our Saviour's coming was to free us from the defilement, as well as the power of sin; and thereby to fit and qualify us for the beatifick vision: for otherwise we are neither prepared for that, nor that for us. And therefore, "having these promises, let us cleanse ourselves from all filthiness both of flesh and spirit, perfecting holiness in the fear of God."

Lastly, from Christ's coming to sit in judgment, and to be a swift witness against several sorts of sinners, let us learn to prepare for his coming, and to escape the doom by true repentance: turning from all sin unto God; and especially from those mentioned in the Epistle for this day: as, from all sorcery and witchcraft; from adultery and uncleanness; from perjury and false swearing; from all sorts and degrees of oppression: in a word, let us turn from all sin and wickedness; and then God will in much mercy turn to us, and stand by

The Gospel. St. Luke ii. 22.

AND when the days of her purification, according to the Law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb, shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the Law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him[q].

Saint Matthias's Day[r].

The Collect.

O Almighty God, who into the place of the traitor Judas didst

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us in the needful time of trouble, for his Son Jesus Christ's sake, our Lord. *Dr. Hole.*

[q] From this day's festival we may learn,

1. To bless God for the confirmation of our faith in the holy Jesus, given us by these two witnesses, who were blessed with a sight of Him: as also for the manifestation, thereby made to us, of the consolation of Israel. For, though we now cannot see our Saviour with our bodily eyes, as they did; yet we may behold Him with the eye of faith, as He is revealed to us in holy Scripture, where our Saviour hath pronounced those "blessed, who have not seen, and yet have believed."

2. From the purification of the Virgin mother, we may learn to purify ourselves both in body and soul; and to practise that holiness and purity, together with that obedience, which our Saviour and the blessed Virgin have taught us by their own example; and from them to be meek and lowly in heart. *Dr. Hole.*

3. From her presentation of the holy child Jesus to God, from whom and for whose glory she had received Him, we may learn to return to God whatsoever we have received from Him: and, if we unite our offerings and devotion to this holy present, we shall by the merit and excellency of this oblation exhibit to God an offertory, in which He cannot but delight for the combination's sake, and society of his holy Son. *Bp. Jeremy Taylor.*

4. Let us learn from the good old Simeon, never to think of dying in peace, till we have embraced our Saviour with our understandings and affections, and heartily believe and practise what He hath revealed and taught us. Then will He shortly embrace us with the arms of his mercy, in order to bring us to the blessed vision of Himself in the highest heavens. *Dr. Hole.*

Lastly, from the story of the aged prophetess Anna, who had lived long in chaste widowhood, in the service of the temple, in the continual offices of devotion; and who was now rewarded by God with a great benediction, and an earnest of a greater; we may learn that the returns of prayer and the blessings of piety are certain; and though not dispensed according to the expectances of our narrow conceptions, yet shall they so come, at such times and in such measures, as shall crown the piety, and satisfy the desires, and reward the expectation. It was in the temple, the same place where she had for many years poured out her heart to God, that God poured forth his heart to her, sent his Son from his bosom, and there she received his benediction. Indeed in such places God does most particularly exhibit Himself, and blessing goes along with Him wherever He goes. In holy places God hath put his holy name; and to holy persons God doth oftentimes manifest the interior and more secret glories of his holiness; provided they come thither, as Simeon and Anna did, not with designs of vanity, or curiosity, or sensuality, but by the motions of that holy Spirit of God. *Bp. Jeremy Taylor.*

[r] *St. Matthias's Day.*] The Scripture takes notice of

choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

Acts i. 23—26. 2 Cor. xi. 13—15. 2 Pet. ii. 1, 2. 1 Cor. iv. 2.

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take. Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles[s].

St. Matthias, in that place and upon that occasion only, which comes into the service of the day. He is, both by Eusebius and St. Jerome, affirmed to have been one of the seventy disciples. The province assigned him is said by the latter to have been one of the Ethiopias. The rivers, mentioned in that account, incline Dr. Cave to think it should be Cappadocia. He was there murdered by the pagans. In what manner it is uncertain; but an hymn, cited by Dr. Cave out of the Greek offices, seems, as from a received opinion, to speak him crucified. *Dean Stanhope.*

The Collect and Epistle for this day acquaint us, first, with a vacancy in the apostolate by the untimely death of Judas: secondly, with the filling up of that vacancy by the election of St. Matthias, together with the manner and circumstances, that attended both.

The Gospel appears to have been chosen upon the presumption, that Matthias, like some others of the apostles, was a person of mean birth and obscure parentage; and was instructed in the mysteries of the kingdom of heaven, and chosen for an apostle, when persons of greater birth and parts had not the knowledge of those divine truths, nor were admitted to so high and sacred a function. *Dr. Hole.*

[s] St. Peter's discourse in this passage concerning the wretched man, into whose place this day's apostle was chosen, contains some things calculated to be very profitable if duly noticed.

1. First, then, It is observable, that St. Peter mentioning the fact for which Judas perished, does it in these terms: "Judas, who was guide to them that took Jesus." We cannot reasonably imagine this apostle, or any to whom he spoke, to be wanting in a just indignation at the treachery of this fallen brother; and yet the most villainous of all crimes could not have been expressed in softer words. Now my design is, by this remark, to give check to that liberty men are apt, and think themselves abundantly warranted, to take, in speaking of ill actions and ill men, with the most aggravating terms of infamy and reproach. There are, I confess, some occasions, which even require this sort of treatment from us. But, except in particular circumstances, and for promoting very good ends, it argues more of a charitable and truly Christian spirit, to abate of our fierceness, even against those practices, of which we do well to conceive the utmost abhorrence. For the virulent language so often poured out upon profligate and wicked people, is many times the effect, not of zeal, but ill-nature. But how barbarous and wicked a pleasure is it to upbraid, expose, and insult over, the faults of our brethren, which we ought to pity, and be sorry for, even then, when we ought to condemn and detest them?

2. To this purpose we shall do well to attend to a second particular, very considerable in St. Peter's management of this subject: which is, referring the audience to an ancient prophecy, foretelling that crime of Judas many hundred years before. Thus it appeared, that in the whole matter there was a secret over-ruling Providence, without whose knowledge and permission none of those things are done, which in themselves carry so great a degree of guilt and horror, that one would stand amazed, how even the most abandoned of men should ever be capable of committing them. Such events they, who think too superficially, have frequently made objections against the being and providence of God. But the apostle here hath taught us to penetrate deeper into, and pronounce more justly of, them. He hath shewed the reflections properly resulting from thence to be, that it is reasonable to endure patiently the ill effects of that astonishing wickedness, which God sees fit to permit: to contemplate his wisdom and long-suffering in them all; and not give way to impatience or irreligious suggestions,

The Gospel. St. Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light[t].

The Annunciation of the Blessed Virgin Mary[u].

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts: that, as we have known Gal. iv. 4.

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upon account of any injuries or uneasiness to ourselves, from practices which He, who knew, did yet not prevent or interpose against, though they were manifest affronts to his honour, and outrageous violations of his laws. In short, we should satisfy ourselves, that He, who always orders that which is best, and can at pleasure put an effectual stop to the most daring and potent offenders, forbears to do so, for no other reason, than because He knows it to be better, though we short-sighted mortals cannot tell why, that their impieties should not be more restrained.

3. But then those offenders should by all means observe, thirdly, that St. Peter, together with the crime, does also relate the punishment, of Judas; as a thing no less foreknown and foretold. And the natural consequence of this would be that wickedness, so connived at and foreseen, does involve the actors in no less degree of guilt, for bringing about such events, and effecting such wise counsels of Providence, as are produced from thence: for God, as a wise man expresses it, hath left men in the hand of their own counsel, Ecclus. xv. 14. And, although the divine omniscience do perfectly understand all their doings, and all their thoughts, long before: yet are those thoughts and doings still their own. He does not determine their wills by any physical or forcible restraint, but He hath given them great variety of moral restraints; the light of reason, the guidance of revelation, the power of conscience: and by these He expects men should govern themselves. If they do not, He convinces them, that, though the fact be theirs, the consequences are his: and therefore He frequently exerts Himself in turning to his own glory, and the good of the world, the malice and mischievous designs of base and villainous wretches. Thus He did in the very case before us. But still God punishes men, not according to events, but intentions; and considers, as a judge, the mischief they actually did, or designed; without any regard to the benefit He turned it to, which it was not any part of their meaning to promote. *Dean Stanhope.*

[t] The comment on the Epistle for this day having been occupied upon the case of Judas, that on the Gospel, instead of fixing on the particular passage there contained, may be made useful by reverting to the case of Matthias, who was chosen into the place of that wretched man.

The manner of his appointment was remarkable, and may be thus explained. The heads of the tribes of Israel after the flesh, according to the number of whom the twelve apostles seem to have been chosen, were first named by God Himself: the princes of the Israel after the Spirit were chosen by Christ. And the person, here chosen, was of divine designation. For the manner of the proceeding is such, as manifestly refers the issue to God's determination. The nominations of this kind were afterwards made by the apostles themselves, because then their act was properly God's act; and the choice of fit persons to serve in so high a station, was a matter of so great importance to the church, that no doubt can be made, but his very particular assistance was present with them in it. But at this time the Holy Ghost was not yet given; therefore in a case, which was singular, they had recourse to a method, which had often been practised, and was always believed to denote the special appointment of God.

The deciding of things contingent by lots was a practice instituted by God's own command. Thus the two goats, on the solemn day of atonement, were separated; the one for slaughter to be sacrificed, the other for escape into the wilderness, Lev. xvi. 7, 8. Thus the land of Canaan was divided, and a portion of it assigned to each tribe, Numb. xxxiii. 54. Thus the cities of the Levites were set apart, out of the inheritance assigned to the other tribes, Josh. xiii. 2—6; xxi. 8. Thus it was determined who should revenge the wickedness of Benjamin, by attacking Gibeah, Judges xx. 9. Thus the services of the priests in the sanctuary were distributed, 1 Chron. xxiv. 5, &c.; Luke i. 5. 9. All which were so constantly believed to be of God's immediate assignation, as to give occasion for that aphorism of Solomon, "The lot is cast into the lap, but the whole disposing thereof is of the Lord," Prov. xvi. 33.

From hence, as a matter universally acknowledged, among persons conversant in the religion and customs of the Jews, it appears, that putting the choice of an apostle upon this issue was a very solemn way of referring it to the decision of God Himself, which is yet farther evidenced by that solemn invocation of Him upon this so very important exigence. Whereby these great patterns of piety have set us an example, which the wisdom of our excellent Church hath directed us all to follow, by begging, in her Collect for this festival, that we and all Christians, "being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord." Amen. *Dean Stanhope.*

[u] *The Annunciation of the Blessed Virgin Mary.*] The great business of this day's festival is to celebrate the Annunciation of the blessed Virgin Mary: by which is meant the declaration made to her by an angel, of her being the mother of the promised Messiah, toge-

the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

Luke i. 30, 31. Matt. i. 20.

Rom. iv. 25; vi. 5.

For the Epistle. Isa. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good [x].

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ther with the glory, greatness, and everlasting duration of his kingdom. Which things are this day commemorated, both in the prophecy of them in the Old Testament, and in the accomplishment of them in the New; the former being contained in the Epistle, the latter in the Gospel for the day. *Dr. Hole.*

This day is appointed by the Church in memory of the blessed Virgin, and particularly of the message of the angel to her, concerning her being to bring forth the Messias our blessed Lord. This holy person was a young woman of the tribe of Judah, who derived her pedigree from King David, the branches of that royal family, after many descents, being reduced to a low degree of fortune. Some ancient writers of the Church do write, that her father's name was Joachim, and her mother's Anna. Some time after she was espoused to Joseph, it was declared to her by an angel, that she should bring forth one, who should be the Son of God, and who should have an everlasting kingdom, Luke i. 32; and that this extraordinary offspring, which should be born of her body, should not be produced after the usual way of human conceptions, but by the overshadowing of the Holy Ghost, Luke i. 35. The holy Scriptures record of her, that she was a person eminent for devotion and holy contemplation; by observing and remarking the extraordinary occurrences concerning her Son, and "pondering them in her heart," Luke ii. 19; by "keeping his wise sayings in her heart," Luke ii. 51; by frequently following after Him to hear his divine sermons, Matt. xii. 46; Mark iii. 32; Luke viii. 20; and lastly, by constantly joining herself in the publick devotion with the apostles, Acts i. 14. There was a tradition in the church that she travelled with St. John to Ephesus; for the fathers of that council, in an Epistle of theirs to the clergy of Constantinople, mentioning Ephesus, say, "In which John the Divine, and the Deiparous Virgin Mary some time dwelt." There are various opinions about the time of her death, some placing it in the fifty-eighth year of her age, some in the seventy-second, but most in the sixty-second or third year of her age, and in the year of Christ 48. Some writers, both in the Greek and Latin church, tell a strange story about her assumption into heaven, and that with great variety in their relations; some affirming her to be conveyed thither alive, like Enoch and Elias; others, that, after her death, she arose again, and was carried triumphantly into heaven. But as all the legendary history of this translation is taken out of apocryphal books, it deserves not much credit: and, though the church of Rome has adopted this story of the assumption of the blessed Virgin into her belief and worship, yet the authors, which support this history, are condemned by all the learned authors of that church. *Dr. Nicholls.*

[x] The proper Scriptures, now offered to our meditation, exactly answer the design of this festival: the mercy which it commemorates, being in the Epistle with great solemnity foretold, and in the Gospel for the day related with very particular circumstances, as punctually accomplished. The consequence of the thing itself, and therefore of our belief of it, must needs be very great; by reason it lets us into a knowledge of the first act, whereby the Son of God vouchsafed to empty Himself for our sakes. In that act it reveals the mystery of "God made man:" upon which the whole scheme of the Christian religion seems principally to turn. Hence all avowed adversaries of the faith have with open malice attacked, and all the corrupters of it have with subtlety and dissembled friendship, endeavoured to subvert, the article of our blessed Saviour's miraculous incarnation.

It is important then to shew, how this prediction, purporting that the "name" of the promised child "should be called Immanuel," can belong to Him, whose name we acknowledge to have been, by express command from heaven, called Jesus, Luke i. 31; ii. 21; Matt. i. 21. Now nothing is more common in Scripture, than, by the calling or naming of a person or thing, to mean that the person or thing shall really be what that name imports: and so again, "being called" stands generally for "being." In the former sense we find it foretold of Jerusalem by this prophet, that she should be called "the city of righteousness." Why? because, as was promised in the words foregoing, "God would restore her judges, as at the first, and her counsellors as at the beginning," Isa. i. 26.

In the latter sense it is twice used by the angel, in the Gospel for this day; who says of Jesus, that "he shall be great," and "shall be called" (that is, shall be) "the Son of the Highest," Luke i. 32; and again, "that holy thing, which shall be born of thee, shall be called" (that is again, shall be) "the Son of God," ver. 35.

Without proving this, therefore, by a multitude of instances, which might make it endless; it shall suffice to say that, according to the usage of the Jewish, more especially the prophetic language, the name of a person or thing, so called, imported only such qualities or effects, in or from it, as that name signified. And by consequence, that Christ's name was truly and strictly called Immanuel, in full and punctual completion of this prophecy, if He were "God with us," (which is the adequate meaning of the Hebrew word,) in so distinguishing a manner, as none besides ever was or can be.

Now (not to mention that presence of God, whereby He is in every place, and with every person, and which cannot be the meaning of the name we are considering) there is a presence of favour and distinction, whereby God is said to be, in a peculiar manner, with those, whom He loves and blesses above others. In this regard the child here spoken of is justly called Immanuel;

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her[y].

because, as St. Paul speaks, "God was in him reconciling the world to himself;" for his sake and "sufferings not imputing their trespasses unto them," 2 Cor. v. 19: and again, by Him, they who "were sometimes afar off are made nigh, have access to the Father, are accepted in the Beloved," Eph. ii. 13. 18, 19; i. 6; and become, of enemies and strangers, friends and children; insomuch, that God vouchsafes to dwell in us, and be one with us. And, as He unites us to Himself by grace, so did He in this child condescend, by an ineffable generation, to unite our substance and nature to Himself: to be "perfect God, and perfect man," that so He "might be the first-born among many brethren, and redeem the children from death, who are partakers of flesh and blood, by himself taking part of the same," Rom. viii. 29; Heb. ii. 14. Let it not then be any more objected that the child of this prophecy could not be called "Immanuel," whom we confess to have been called Jesus; for He is therefore our "Immanuel," because our Jesus; therefore most eminently, most literally, "God with us," because, by so miraculous an union, a "saver of his people from their sins."

But, lastly, as the name "Immanuel" leads us to contemplate the reality of our Saviour's divine nature, so does the description, which follows, help us yet more to a thankful sense of his inimitable condescension. For, by adding, "butter and honey shall he eat, that," or until, "he know to refuse the evil and choose the good:" the prophet is reasonably supposed to signify to us, not only the reality of our Saviour's human nature; but all the frailties and infirmities of it, which might render Him, as the apostle speaks, in every point "like unto us," sin alone excepted, Heb. ii. 17; iv. 15. The first Adam was created in the utmost maturity and perfection both of body and mind, that any of the species ever attained to; but the second Adam, though "the Lord from heaven," 1 Cor. xv. 47, vouchsafed to enter the world a tender babe, stooped to the weaknesses of infancy, and the gradual progressions of youth. His body was nourished with the food usually administered in those countries to common children; and his understanding brightened like theirs, and received enlargements proportionable to his years. So that Isaiah here foretels in other terms, what St. Luke relates to have been exactly fulfilled: when acquainting us, that the "child grew, and waxed strong in spirit, filled with wisdom;" and again, that "Jesus increased in wisdom and stature, and in favour with God and man," Luke ii. 40. 52.

There are many useful inferences arising from this subject. Let it suffice at present, briefly to observe, the reverence which becomes the devotions appointed for, and the glorious pre-eminence due to, this happy day. For this is the day, that began first to scatter the thick night of ignorance and error, and the veil of types and shadows, in which till then mankind were all involved. The day, which of right begins our ecclesiastical year; because on it, the redemption and true life of mankind was first put into motion, by the author and giver of it taking our substance in the womb of his holy mother. The day, which, by this wonderful operation, began to reconcile, not only God and man, but the word of God with itself; and is the common centre of agreement and union between the Old and the New Testament. The day, in short, whose honour it is, that, to the glorious event set forward in it, the mysterious proceedings of four thousand years had been made subservient. And therefore, on this day especially, let us be glad, and rejoice, and give glory, and praise, and humble adoration, to God the Father, "creating this new thing," Jer. xxxi. 22; to God the Son "incarnate;" and to God the Holy Ghost "overshadowing;" three persons and one God for ever and ever. Amen. *Dean Stanhope.*

[y] We have in this Gospel an account of the glorious mystery of our Lord's incarnation, intermixed with such a description of his blessed mother's virtues, as seemed to have inclined Almighty God to make choice of her, for the happy instrument of conveying this inestimable mercy to mankind. Having, therefore, upon the portion of Scripture appointed for the Epistle, treated of the former of these points; we will endeavour to do due honour to the saint of this day, by taking such a view of her excellent graces, as the Gospel, now read, does plainly set before us.

1. The first of these is that contained in the cha-

racter of her state, the purity and chastity of a virgin. A heart free from vain imaginations, or loose desires; and so unsullied with all those filthy pollutions, that defile and deform the wanton and unclean soul. It is not indeed the singleness of life, but all that modesty, and purity, which are figured by it, and ornaments of it, that must recommend men to God. The divine "Spirit flees deceit," and "removes far from folly;" and "will not abide when unrighteousness cometh in," Wisd. i. 5. The unspotted mind makes the body a temple fit for the Holy Ghost. And, because that part of Mary was clean and unblemished, because she was entirely devoted to piety, and abominated the very thoughts of filthiness, therefore was she "highly favoured." It was her chaste and virgin heart, that prevailed with the Son of God, when He "took upon him to deliver man, not to abhor" or disdain her "virgin womb." And of such virgins as these it is, St. John speaks, when he says, they are clothed with white robes, and have the honour, in the New Jerusalem, to attend upon the person of Christ, and "follow the Lamb whithersoever he goeth," Rev. xiv. 4: a bright and shining innocence, which with good care may be preserved in any condition of life; and such whereof even celibacy itself, and all the affected vows of it, are but too often destitute.

Secondly, Another grace, very conspicuous in this blessed Virgin, is humility. In the whole account of this affair, we find no circumstance, that speaks her exalted with the thoughts of this revelation to intemperate joy, or lofty conceits of herself: no pleasing reflections upon her own virtue; nor any of those things, that are usually looked upon as symptoms of pride and arrogance. How natural, indeed how almost unavoidable, may we think it in such a case, for a woman to be transported with being thus preferred above the rest of her sex, and enjoying such tokens of the divine favour, as none ever did, none ever should, beside herself; to be tempted to look down with some sort of pity and contempt upon mankind, in the retrieving of whom she was thus made instrumental, and think something extraordinary due to that person, whom the King of heaven thus delighted to honour, by joining her substance and human nature to his own divine nature? But, instead of all this, she receives the astonishing message with modesty, and meekness, and awful wonder; she seems to make no other use of the strangeness of the thing, than from thence to entertain the mystery with a becoming reverence, and to be more amazed at the greatness of the condescension: "Behold the handmaid of the Lord," and "he hath regarded the low estate of his handmaid," and "God hath done to me great things," and "he hath exalted them of low degree," and "he hath filled the hungry with good things." These are the meditations that rise in her heart; these the meek and modest expressions, by which she gives vent to that joy, which the embassy of an angel, the salutation of her cousin Elisabeth, and the exulting of a babe, yet unborn, produced in her. A joy, than which never was any more justly indulged, and yet so indulged, as to be profuse only in the praises of God, and the depressions of herself.

Thirdly, St. Luke takes notice of one grace more, very remarkable in the Virgin upon this occasion, which is her faith: and this, in a matter so foreign, so wholly new, so mysterious and above the power of all created nature, is very extraordinary. It is true she questioned the angel, (ver. 34,) "How shall this be, seeing I know not a man?" But that was in a sense very different from Zachary's at the 18th verse, "whereby shall I know this?" He questioned the messenger, because he looked upon himself as deluded. She doubted not the truth, nor the authority of the message: but desired satisfaction, only as to the manner of bringing about an event, altogether unusual, and for which she saw no competent means. Less than this could not be done to save her credulity; and more than this she insisted not upon, to indulge her curiosity: for when it was declared, that the operation should be God's; that, however strange it might appear, yet his power knew no bounds; and, as an evidence that it did not, how He had already exerted it in a very wonderful instance, by giving a child to persons of her own kindred, whom both age and nature had made barren, and cut off from all expectations of such a blessing; when once, I say, this had been declared, she raises no fresh scruples, nor urges any of those difficulties which to human reason are insuperable; but returns this submissive answer, at once declaring her expectation that it would, and her desires that it might, be so; "Behold the handmaid of the Lord, be it unto me according to thy word." She left God to finish his own work in his own way: not doubting, but his omnipotence would take care of his truth: she offered herself, the contented, the ready, nay, the glad object of this miracle, for heaven to fulfil all its good pleasure upon. This, without dispute, is the import of the Virgin's reply; and accordingly we find her carriage thus interpreted by Elisabeth, to her mighty commendation: (ver. 45) "Blessed is she that believed: for there shall be a performance of those things, which were told her from the Lord." This was a noble resignation; fit for her, whose son was to plant a religion built upon faith: and where such virtues as these conspire, where each is so eminent, each so acceptable, we may allow the person to be "full of grace;" and discern reason sufficient, why this bright constellation should render her lovely in God's eyes and "highly favoured by him." *Dean Stanhope.*

Saint Mark's Day[z].

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that, being not like children carried away with every blast of vain doctrine, we may be established in the

Heb. xiii. 9. Eph. iv. 14, 15.

[z] *St. Mark's Day.*] St. Mark is, in the preface to St. Jerome's comment on his Gospel, said to be by descent a Levite. It is much disputed, whether he be the same with that "John surnamed Mark," mentioned in the thirteenth and fifteenth chapters of the Acts, as the attendant, first of Paul and Barnabas; and afterwards, of the latter, whose sister's son he was. The question is not of any great consequence: but perhaps it is the more general opinion, that they are two different Marks. *Dean Stanhope.*

As to the question, which of the two Marks was the Evangelist, John Mark the companion of St. Paul, or the other Mark, the convert or son, as he is called, of St. Peter, and who was likewise the attendant upon his person; antiquity, if we have regard to that, will determine for the latter. For the most ancient writers of the church affirm, that Mark, in his attendance upon St. Peter, wrote his Gospel at the command of St. Peter; that that great apostle supervised it after it was

Rom. xvi. 25
2 Pet. i. 12.

truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love[a].

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done; and recommended it to the church under the authority of his name. Upon which reason Tertullian does not scruple to call his Gospel, "The Gospel according to St. Peter." He wrote his Gospel in the year of Christ 45, as Eusebius relates. He is supposed to be a Jew by extraction, and that his name was Mordecai, and that he took Marcus as a Roman name, something like in sound, it being the custom of the Jews so to do, when they travelled from home; as Jesus, the brother of Onias, was called Jaso, Saul was called Paulus.

He planted a Christian church at Alexandria, and was the first bishop of that place. The particulars of his martyrdom are not mentioned in any very early writers. Some say that his death was occasioned by an insurrection of the heathen rabble upon him, as he was officiating in his church at Alexandria; who tied a rope about his neck, and dragged him up and down the craggy rocks by the sea-side, till they had killed him. *Dr. Nicholls.*

The Collect for the day having reminded us of the instruction given by God to the church by the doctrine of St. Mark, and having thence prayed for grace to profit by it; the Epistle acquaints us,

1. With God's giving several gifts unto men for the instruction of the church, together with the time, manner, and measure of his bestowing them.

2. The several ranks and degrees of persons, on whom these gifts were bestowed.

And, 3. with the great ends for which they are given, together with the right use we are to make of them.

In the close of the Epistle St. Paul tells the Ephesians, and in them all Christians, that, by adhering to the truth, and living in it, we live in Christ, and "grow up into him in all things," who is the Head of the Christian church. This he afterwards illustrates by the similitude of the natural body, wherein as all the members are supplied with spirits, strength, and vigour from the head; so, in the mystical body of Christ, all the members receive spiritual life, growth, and nourishment from Christ the Head of his church. This is further illustrated in the Gospel of the day, by the resemblance of the vine and branches, which is our Saviour's own comparison. *Dr. Hole.*

[a] The Epistle having spoken of the gifts of God being distributed to the ministers of the church, for "the edifying of the body of Christ," the following practical inferences concerning edification may be seasonably suggested:

1. That, although every thing, which hath a tendency to good, may in a larger sense be said to edify; yet a man is not properly and truly edified, either by any new light or knowledge acquired, or by any pious affections and desires kindled or cherished in him, unless these prove and exert themselves in the acts of practical and profitable virtues.

2. That, in order to render even the practice of such virtues strictly edifying, it is requisite that the benefit resulting from thence be not confined to the doer's private advantage, but that it aim at the good of others, especially the general good of religion; and of Christians, considered as one house built up together in the faith and love of Christ. Whereof each, as "a living stone," is a part; and each is bound to demean himself in all points, as may become a person possessed with, and mindful of, that persuasion.

3. That advancing the peace, order, and unity of this common body is, in Scripture language, the true Christian edification. Consequently, whatsoever tends to make any breach or division in that body, is contrary to, and destructive of, edification: consequently again, separating from a regular established church, or leaving one's proper pastor, on pretence of edifying more elsewhere, is not only wicked, but absurd. As absurd, as it would be to say, we intend to strengthen a wall by drawing out the stones; or that we design the improvement of health, vigour, and beauty, in the body natural, by unnecessarily taking away the useful limbs, and loosing the ligaments, which should compact and keep them in their functions.

4. By the apostle's urging this edification of the body in faith and love, as the great end of that ministry established by Christ and continued to the church, both ministers and people are moved to make such reflections as these. The ministers, and all who undertake to execute that office, that they are highly accountable, if by their means any heresies or schisms get ground; if they do not faithfully warn the people against these things; detect the artifices of them, who

The Gospel. St. John xv. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full [b].

Saint Philip and Saint James's Day [c].

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus John xvii. 3.

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lie in wait to deceive; expose the error, the sinfulness, the infinite both private and publick danger of those vile latitudinarian principles, which would not only break down the walls, but undermine and root up the very foundation, of this spiritual building. In short, if they do not set forth the wickedness of all needless and wilful, and the misery of all judicial and deserved, separations from the church of Christ, with all the aggravating circumstances, so warmly, so frequently, inculcated in Scripture. For where in truth do we find any one sin more expressly forbidden, more severely threatened, or represented as more fatal and damnable, than those of division and heresy? where any duty more plainly taught, more authoritatively commanded, more earnestly recommended, or more zealously prayed for, than those of unity, and peace, and love, in all the fellow-members of this spiritual body?

But if the teachers shall either touch this matter too tenderly, or explain it too superficially; the hearers, in the next place, may, from the passage now before us, learn both the importance and the nature of their duty in this particular. The importance indeed is so evident, that few go about to deny it; but the nature of it should be more attended to, than it generally seems to have been.

Let us therefore labour, indefatigably labour, for ourselves; and let us incessantly pray for "all estates of men in God's holy church, that every member of the same in his vocation and ministry may truly and godly serve him." That they may not be, "like children, carried away with every blast of vain doctrine," but "so established by his grace in the truth of Christ's holy Gospel," as "to hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." Amen. *Dean Stanhope.*

[b] The agreement between the Epistle and Gospel for this day may be readily observed: for though representing it under different images, they both agree in describing the union between Christ and Christians: both tend to illustrate the advantages of it: both earnestly excite our utmost diligence to preserve it: with this only difference, that St. Paul insists upon the benefits accruing from thence to the body in general; but our Lord regards those chiefly, which belong to each member in particular. From both together, we may form an unanswerable argument, for keeping that unity and promoting that edification, which, if neglected and broken, is certain, not only to disturb the peace of the church, but by cutting off, to destroy, at last, those very persons, who are guilty of making the breach. For it is by grace only, that men can be saved: that grace is no where promised to be given in an extraordinary way: it is first bestowed in, and ordinarily annexed to, the use of the sacraments, the ministry of the word, and other Christian ordinances; called, for that reason, "means of grace." What therefore can become of those branches, who are severed from all communication with the trunk? And how careful ought every one to be, neither to break himself off wilfully; nor by any unworthy and scandalous behaviour, to incur a forfeiture of those kindly influences; nor by a profane abuse or supine neglect of those religious offices, which are appointed to convey them, to draw down the fate of those sapless boughs, whose present curse (we are told here) is withering and decay, and whose end is to be burned!

2. I would call upon my reader to take notice, how pious, and prudent, and exactly agreeable to our Lord's declaration, that "without him we can do nothing," our excellent established liturgy is. In this we daily acknowledge, that "all holy desires, and all good counsels, and all just works proceed from God." In this, after the most exalted act of worship, we pray to be "prevented with his most gracious favour, and furthered with his continual help, that in all our works begun, continued, and ended in him, we may glorify his holy name, and finally by his mercy obtain everlasting life." The acknowledgments of this kind are frequent and full. No church ever took more care to declare her sense of the vanity and danger of relying upon our own sufficiency. None magnifies the freedom, none urges the necessity, of divine grace more industriously: none begs it with more humility and pathetick zeal. And they, who pray in dependence of our Saviour's promise to hear those that abide in Him, cannot implore his assistance more suitably, than in

John xiv. 6. Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk Heb. vi. 12. Matt. vii. 14. in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For

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some of the Collects; that particularly for the ninth Sunday after Trinity; with which (it comes so close up to the Scripture now in hand) I will finish this discourse. "Grant to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen." *Dean Stanhope.*

[c] *St. Philip and St. James's Day.*] Two saints are commemorated by the Church this day, the first whereof is St Philip.

1. Of St. Philip.—St. Philip was born at Bethsaida, a town of Galilee, a barren country of Judea, near the sea of Tiberias, John i. 44. Our Saviour, living in this obscure remote place, was pleased to choose his disciples out of the plain ordinary men of this neighbourhood, who were mostly fishermen, by reason of the nighness of the sea of Tiberias, which was a great lake well stored with fish, and which therefore invited many of the neighbouring inhabitants to take upon them that profession. He was the next, after St. Andrew and St. Peter, called to the apostleship; and, as some think, before them; the others, after their first call, returning to their employs. He was the person to whom the Greeks applied themselves, that they might have some knowledge of the Messias, John xii. 20, 21. It was he, whose curiosity led him to know more of the Divine nature than our Saviour was willing to reveal unto him, in his address to Him, "Lord, shew us the Father, and it sufficeth us," John xiv. 8. To whom our Saviour returns this gentle rebuke, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father." After our Saviour's ascension, he is recorded to have preached the Gospel in the higher Asia. Others will have him to have joined with St. Bartholomew, in preaching to the Scythians. Isidorus says, he converted the Gauls; but it is probable he means the Gallogræci, or inhabitants of Galatia. His last preaching before his death was in Hierapolis, a city of Asia Minor, now called Aleppo, where he underwent his martyrdom, as St. Chrysostom writes. And Eusebius expressly says, that Philip the apostle, having preached the Gospel at Hierapolis, was crucified, and, while he was fastened to the cross, was killed by stones thrown at him.

2. Of St. James.—The saint, which is this day commemorated, is commonly called by the name of James the Less. The reason of this compellation was, either because he was less in personage, as some have imagined; or, most probably, because he was younger than the other, and not so much advanced in years when he came to the apostleship. He was the son of Alpheus, otherwise called Cleopas, Luke xxiv. 18; and is for distinction sake called the brother of the Lord, Gal. i. 19. He was, after our Saviour's resurrection, constituted bishop of Jerusalem, and seems to have presided in the first council held there, Acts xv, and to have directed the debates of the apostles concerning the Jewish ceremonies. There is mention made of him, and that too as the brother of Jesus Christ, by Josephus, who says, he was delivered up to be stoned by the cruelty of Ananias the high priest, whose death gave great dissatisfaction to the good people of the city. There was an extraordinary opinion of his sanctity throughout all the city of Jerusalem, where he lived; from whence he got the surname of The Just. His martyrdom is recorded by the ecclesiastical historians after this manner: the scribes and Pharisees, being impatient at the great growth of Christianity in Judea, were resolved to set upon St. James, and by menaces force him to renounce that religion publickly before the people. And the better to do this, they hurry him up into a gallery of the temple, and would oblige him to make a recantation before a multitude of people who were gathered together upon the rumour which was spread abroad concerning this matter. But instead of denying Christ, he made a publick confession of Him before that great assembly, who thereupon almost unanimously cried out, "Hosanna to the Son of David;" which so enraged the unbelieving Jews, that they threw him down headlong from the high place which they had set him on. But being not quite killed by his fall, he prayed to God for forgiveness to his murderers. However, this did but enrage his spiteful persecutors the more; and one of them being a fuller, and having in his hand a staff which he made use of in his trade to beat his cloth in the scouring, he struck him over the head therewith, and killed him. *Dr. Nicholls.*

St. Philip and St. James being here placed together, to be commemorated in one day, for what reason does not clearly appear, the Collect likewise joins them together in a prayer that we may have grace to follow their steps. The Epistle gives some account of the life and doctrine of St. James; and the Gospel, of St. Philip. *Dr. Hole.*

the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him[d].

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house

[d] The Epistle of the day affords a seasonable opportunity, and it will also be generally useful, to say somewhat concerning the nature of temptation.

To "tempt," in the full extent of the word, is to "try:" and, by analogy, whatever is a trial of our virtue, may be called a temptation. In this most comprehensive signification we may say, that every circumstance, every event of human life, is a temptation. Because there is not any one of these, but, according as it falls under the principle of free choice natural to mankind, is capable of being used to right, or abused to wrong, purposes; and so, of becoming the occasion of our doing well or ill, in the management of it.

But, in regard some of these require less skill and resolution to manage them, than others; and, since the use proper to be made of them is so little disagreeable to our reason and inclination, that they can hardly deserve to be called trials; therefore that name is generally confined to such, as carry apparent danger and difficulty in them. Such, as offer violence to flesh and blood; and create great struggles, between the affections of nature, and the principles of religion. Hence it comes to pass, that great afflictions, of any kind whatsoever, and especially the sufferings undergone for the sake of God and a good conscience, are peculiarly distinguished by the title of temptations.

In all these cases the Scripture acknowledges temptations to come from God. Thus He is said to tempt Abraham, when commanding him to sacrifice Isaac: the conflict which must naturally rise between the natural affection to a son, the son of his old age, his only son, the son of promise, and the consideration of his obedience due to that command; being the most difficult experiment of faith in, and love to, God, that perhaps was ever made: and consequently, the virtue of complying with it, in despite of so much suggested for declining it, is the noblest instance to be met with in story. Thus again, the temptations of affliction and suffering in a good cause are frequently attributed to God in Scripture; even when most violent, and such as the weakness of human nature is aptest to startle at, and to shrink back from. This is plainly the meaning of several passages, which do not only mention God's trying men in their hearts; but intimate the severe manner of doing it, by comparing the afflictions themselves to fire, and the persons enduring them to metals passing through, and separated from their dross in that fire. Hence they are said to be "tried," to be "refined," to be "melted" as "silver and gold:" and with regard to persecutions, upon the account of religion in particular, the trial of Christians is said to be "much more precious than that of silver and gold which perisheth, though it be tried by fire;" Ps. lxvi. 10; Zech. xiii. 9; Ezek. xxii. 20. 22; 1 Pet. i. 7; and such sufferings are called a "fiery trial," or, according to the more literal rendering, "a fire kindled for their temptation," 1 Pet. iv. 12. Now as God is said expressly to be the author of these temptations, so He ordains them for very wise and kind reasons.

Another more restrained sense of it there is, which imports seducing men into sin. Thus the devil is most emphatically styled the "tempter:" as always lying in wait and industriously suggesting evil thoughts: either drawing us from good purposes, or egging us on, and emboldening us in wicked ones, 1 Thess. iii. 5; 1 Cor. vii. 5.

This sort of temptation is also ascribed to the corrupt inclinations of our own hearts. Particularly in this chapter: for here the apostle declares, that it cannot without the utmost injustice and impiety be ascribed to God, in that remarkable text, James i. 13, 14: "Let no man, when he is tempted, say, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed."

The truth is, in all seducement the tempter plays our own artillery upon us. For man, in his primitive purity, was made capable of standing or falling by a limited understanding possible to be imposed upon, and by a liberty of will to choose, according to the true or false appearances of good. But by the corruption, which, since the fall, mankind lie under, these faculties are miserably weakened; the understanding is clouded, the will warped, and that concupiscence, which signifies a strong propension to sensuality and wickedness, is become a fit matter for the subtle enemy of souls to work upon. By these all the evil motions, excited in us, find the mind disposed to receive and indulge them; and all the deluding representations put upon the things of the world, and the appetites of nature, are now much more apt to deceive us into a wrong choice, and to draw us off from the true principles of right reason and duty. When therefore a man is tempted by his own "lust," he is also tempted of the devil; and when tempted of the devil, he is tempted of his own "lust." Because the corruption of our nature, meant by that word "lust," is the instrument the devil makes use of; and it is our present unhappiness to have a false party within, which holds correspondence with the enemy, and furnishes those very arms that he labours to slay us by. For, were it not for the depravity of our sensual appetites and passions, we should find it much more easy to form right judgements, and make wise choices of things. And were it not for the malice and cunning of our spiritual adversary without, who takes advantage of these disorders and frailties of lapsed human nature; the affections of our own breasts, and the appointments of Providence concerning us, which in the design of them are temptations of experiment only, would not, as now they so often do, prove temptations of seducement in the issue and unhappy event of them.

Thus much, one would hope, might suffice to shew how men are said in Scripture to be tempted of God; and how, of the devil, and their own treacherous naughty hearts. What those temptations are, which deserve our joy and thanks; and what those, which it is our duty with our utmost might to strive and pray against. *Dean Stanhope.*

are many mansions; if it were not so, I would have told you. I go to prepare a place for you: and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it[e].

Saint Barnabas the Apostle[f].

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Acts xi. 24; xiii. 2.

[e] Our blessed Lord here informs us, that to "ask in his name" is a condition, necessary to qualify all our prayers for success: it is a subject therefore, which may well employ our thoughts.

Now a thing is said in Scripture to be done in the name of another four several ways. Either, 1. When it is done at the command of and by commission from another. Or, 2. When men act or do it for the service and honour of another. Or, 3. When they proceed in conformity to the rules and directions set by that other. Or, 4. When they interpose the authority and mediation, the sake and merits, of another.

But the principal and most proper intent of this expression is the last: approaching the throne of grace, I mean, with an humble confidence in the merits and mediation of Christ, and resting our souls upon Him alone for the mercy and good acceptance of God. Thus did the apostles in the matter more immediately concerned in this passage. In the miracles, wrought by them for confirmation of the truth, they constantly invoked the name of Jesus Christ. When strength and limbs were restored to the lame, they are commanded in "the name of Jesus to stand up and walk," Acts iii. 6; when the sick recovered their health, they declare, that "Jesus Christ made them whole," Acts ix. 34; when evil spirits were to be dispossessed, they are "commanded in the name of Jesus Christ to come out of" the patient, Acts xvi. 18. The usual method of performing such cures was by laying on of hands, and prayer, Acts xxviii. 8; James v. 14, 15. The requests put up to God for the confirmation and increase of this power, intreat that "He would stretch forth his hand to heal, and that signs and wonders might be done by the name of his holy child Jesus," Acts iv. 30. And when these petitions at any time had their effect to the amazement of all beholders, particular care was taken to prevent those effects being attributed to the apostles themselves; by solemn and publick declarations, that they were not owing to any "power or holiness" of their own, but must be ascribed entirely to "Jesus, whom God had glorified, and to faith in his name," Acts iii. 12, 13. 16; iv. 10. So constant a dependence upon Christ did the very manner of working those miracles express, which He promises the power of, and prescribes the qualification for, here. And so just were the doers of them to their great Master's honour, in disclaiming all right to any glory from thence, any part in the operation, except that only of suppliants for, and instruments in, the use of these supernatural and truly divine gifts.

And herein they are our patterns. For we, like them, must bring the name of Christ along with us; and, whether we desire to be "forgiven those things, whereof our consciences are afraid," or to receive supplies suitable to our weakness and our wants, must come to God, in a due sense, that both the one and the other sort are such things, "as we are not worthy to ask but through the merits and mediation of thy Son, Jesus Christ our Lord." Accordingly such forms as these have obtained in all ages and parts of the church. And most deservedly, since this is a manner of worship peculiar to Christians. It is an essential and distinguishing property of our religion: of absolute necessity to be observed. Let us, therefore, in due sense of our obligation and interest, be fervent and frequent at the throne of grace; and esteem it a most valuable privilege, that we may come thither boldly, when "asking in Christ's name." That is, as we have now seen, when we humbly and heartily acknowledge ourselves less than the least of all God's mercies: when we disclaim all desert of our own, and approach as becomes miserable, but believing and penitent offenders: when (after the example of our established Church in her admirable Liturgy) we interpose the most prevailing name of Jesus the beloved in all our devotions: and when with the lowest opinion of our own vileness, which makes us unworthy to beg "any thing," we do join so high and honourable a trust in his merits, that we make no doubt of obtaining, for his sake, "every thing" that is expedient for us. For the more meanly we conceive

1 Cor. xii. 31. Rom. xii. 6—8. Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway 1 Cor. x. 31. to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people: and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul[g].

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no

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of ourselves, (and it is but too evident we cannot exceed on that hand,) the nobler and juster is our faith in our Saviour's inestimable sacrifice, and all-powerful mediation for us. To whom, with the Father, and the Holy Spirit, be ascribed, as is most due, all honour and glory, thanksgiving and praise, now and for ever. Amen. *Dean Stanhope.*

[f] *St. Barnabas's Day.*] St. Barnabas was of Jewish extraction, though born in the island of Cyprus, being descended from parents of the house of Levi, who had settled in that country, Acts iv. 36. He was sent to Jerusalem to perfect his studies in the Jewish law, under the tuition of Gamaliel. Some of the most ancient writers do affirm, that he was one of the seventy disciples sent out to preach by our Saviour, Luke x. 1. He readily complied with that injunction of the apostles, for throwing all their wealth into a common bank, for the better propagation of the Gospel, by selling his land, and laying the money at the apostles' feet, Acts iv. 37: which some authors say was not a little field, but a very large estate in Cyprus. His first publick employ in the ministry was to settle a Christian church in Antioch, several Jews in that city being well disposed to the faith in Christ by the conversation and preaching of some Christians, who were scattered abroad upon the persecution which arose about Stephen, and had fled to that city. Here his labours had great success; and, the converts multiplying upon him very fast, he goes to Tarsus to bring Paul thither to be his fellow-labourer in that great work of the conversion of so populous a city. Here God blessed their joint labours with wonderful success, the number of the faithful growing so considerable, as to be distinguished first by the name of Christians in that city, Acts xi. 22, &c. After some time of their continuance here, by the particular direction of the Holy Ghost, Niger, Lucius, and Manaen were appointed to take care of the churches in Antioch, and Paul and Barnabas were separated to preach the Gospel to the Gentiles at a more remote distance, Acts xiii. 1, 2; which they accordingly did, planting many churches in Asia Minor, for the space of three years travelling and preaching together. At last there happened a contention between them, which occasioned them to part asunder, and preach separately, which God ordered for the good of the church, the Gospel being further propagated by their single preaching, than it would have been by the conjunct labours of two such eminent apostles. After this he is said to have settled the Gospel in his native country of Cyprus; and sailing from thence into Italy, to have planted Christianity in Milan, not being suffered to come to Rome, by reason of the edict of Claudius, which had prohibited all Jews to come into that city. He is supposed to be the author of an Epistle which is full of pious instructions, though very full of allegories, according to the way of writing used by the Jews. It was allowed for a genuine piece of St. Barnabas by some of the best critics among the ancient fathers, and who lived nighest to the apostolical times; by St. Clement of Alexandria, by Origen, and by Tertullian. *Dr. Nicholls.*

The Collect for this day makes mention of the "singular gifts of the Holy Ghost, with which this apostle was endowed;" withal teaching us to pray for a competent measure of the "like gifts," and "likewise for grace to use them alway to God's honour and glory." The Epistle gives us some account of St. Barnabas's first employment in the service of the church: and since he was noted for an example of great love and charity to mankind, being therefore called Barnabas, which signifies "a son of consolation," from the great comfort and relief which he was wont to afford to distressed persons; therefore the church selected for the Gospel a portion of Scripture, wherein love to one another, in all the acts and good offices of it, is recommended to us by the precept and example of our blessed Saviour Himself. *Dr. Hole.*

[g] A circumstance worthy of remark in this narrative is the imposing upon the believers that name, which hath ever since been made their distinction, and justly esteemed their glory, all the world over. The enemies of the Gospel did in scorn call them Nazarenes, the "men of the sect," and the like. Among themselves they were styled "disciples, believers, brethren;" and

man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you[h].

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had such other titles, as imported faith and charity. But now the success of Paul and Barnabas had given them so much confidence, that, at Antioch first, they adventured publickly and solemnly to take the name of "Christians:" or persons belonging to, and believing in, Jesus of Nazareth; as the Christ of God, the Lord and promised Saviour of the world. That this distinguishing character was taken in a solemn manner, we have reason to conclude from the propriety of the original word. For that word is used with regard to edicts and proclamations; such particularly, as contained the people's profession of allegiance to emperors, and the privileges granted by them to the people; after which mutual declaration, the emperor in that place was publickly acknowledged, and the account of state transactions were reckoned from that era. As a further proof of this, we have the manner of imposing this name described; that it was done in an open assembly, by Euodius, then bishop of Antioch, and successor to the apostle St. Peter in that see at the beginning of Claudius's reign, and ten years after our Lord's ascent into heaven. These are circumstances too considerable to be overlooked, because all virtually contained in the Greek expression; which gives a quite different notion of the thing, from that too feeble rendering of being "called Christians." And as St. Luke, the author of this book, could not find a more forcible or proper phrase for the solemnity of this denomination; so he could not do greater honour to his own city Antioch, than by acquainting posterity, that the proselytes of that place had, first of all others, the courage thus to take upon them a name, which every part of the believing world gladly derive from them, and desire to be known by.

But it is of much less concern, that my reader should understand the manner of this name being first given, than that he should be duly sensible of the weighty obligations which follow upon its being constantly borne by us. Now these cannot possibly be less, than a firm belief of the doctrines, a conscientious obedience to the precepts, and as exact a conformity as we are capable to the example of that Christ, after whom we are called. When these are not observed, the name, which is meant for our crown and joy, becomes our condemnation and reproach. To preserve an incessant remembrance of these engagements, each person, at the time of being incorporated into Christ's body, receives that which is termed his Christian name. A name, deservedly placed before the other by reason it inclines us to advantages more valuable, than any possible to descend from our ancestors. A name, more strictly ours, than that of our respective families; because taken by us, not derived down to us. A name, which we are infinitely more concerned to do credit to, than that other; because it is a mark and badge of that covenant with God, upon the sincere discharge whereof all our hopes and happiness depend. And therefore, lastly, a name very properly inquired of at the beginning of our Church Catechism; because it is the signature of our profession, and an indelible monument of having contracted for those duties, in which the child is there about to be instructed. In a word, if it be deservedly accounted baseness and degeneracy, to stain our blood, and reflect shame back upon those forefathers, who were men of like frailties and passions with ourselves; think, how heinous a provocation it must needs be, when those who "name the name of Christ do not depart from iniquity," 2 Tim. ii. 19; when such minister occasion to libertines and infidels to blaspheme the Son of God and his Gospel, through their impure and vicious, that is, indeed, their infamous, absurd, and contradictory conversation. *Dean Stanhope.*

[h] We are here told that we must "love one another as Christ hath loved us." Which may lead us to consider the proofs of our love, or the instances wherein it ought to be expressed. For they, who "love one another as" He "loved us," must, according to their power, and as occasions offer, be ready to give the same evidence of their affection, which He was pleased to do of his. And what that was, the history of his life and death takes very particular care to acquaint us.

To enter into the detail of these proofs were endless; since every action, every word of his was a fresh one. Or rather, all He did, and taught, and suffered, in the whole course of his appearing in our nature, was but one continued act of love; diversified in its circumstances, as the wisdom of the agent, and the occasions of the persons, for whose immediate benefit it was intended, made such variety requisite. In this He was so constant, so perfect, so lively and heroick a pattern, that we need only contemplate his behaviour, and frame our own by that model, to practise this virtue in its utmost excellence. For, though such sinful sordid souls as ours can never aspire to all the perfections of this Son of God, who is love itself; though the effect of the kind inclinations we may have, can never be so great and so diffusive as his, by whose kindness unspeakable benefits devolve upon all mankind; yet we shall do well to copy after this great original so far as we can. And that we are more especially concerned to do in these three particulars:

1. By suiting our expressions of love to the circumstances of other people, in such a manner as may be most proper and profitable for them. And as our blessed Lord sometimes instructed and exhorted, sometimes cherished and fed his hearers by miracles, sometimes reproved and upbraided their faults with great severity; so we, in like manner, if we will follow his example, must dispense to each, as we ourselves are able, and as their condition requires. To the needy we must bring relief; to the oppressed and injured, protection and assistance; to the honest, well-meaning, and ignorant, instruction; to the weak, encouragement; to the sorrowful, comfort; to the wicked, reproof; and to the scandalous and incorrigible, shame and punishment; forgiveness to our enemies; prayers and good wishes to all the world. In a word, Christ's behaviour is a rule to us, for doing all the good we can; and for doing it to as many as we can; and for doing it in the best and most prudent manner that we can.

Saint John Baptist's Day[1].

The Collect.

Luke i. 11—20. 36. 57, &c.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may Matt. iii. 2—8.

2. We must make it our principal endeavour to express our love in acts of kindness to the souls of men. Our Saviour, it is true, was very merciful to the bodies of men. He sustained their hunger; He healed their diseases, He released them from the torment and bondage of evil spirits; and He died at last to purchase eternal redemption for this viler, in conjunction with the other more valuable part of us. But still in all these, and in all his other acts of mercy, He had regard chiefly to the souls of men. Those very miracles, which bestowed bodily health and soundness, had yet a farther end in view, and were designed for gaining them over to holiness and truth. And in this spiritual life and health it was, that their true, their great happiness consisted. Thus also we must shew all the kindness we can to men, in every kind and capacity: but chiefly should we labour for their spiritual advantages. For no charity is truly Christian, which does not always keep God and heaven in its eye, and direct the good works it does, to the salvation and amendment of the parties to whom they are done.

3. We must think no instance, no act, whereby we may testify this love, and profit others, too great; but must be ready and willing to promote the eternal good of our fellow-Christians, at the expense of any temporal inconvenience or hazard. St. John, you must needs allow, hath carried this point very high; when arguing expressly, that, "as Christ laid down his life for us, we ought to lay down our lives for the brethren," 1 John iii. 16. But Christ would not have thought the bodies of men, or any temporal happiness, a cause or consideration sufficient for his death and sufferings. The reason this great work cost so much was, because it was to redeem their souls: and each of these He who bought them hath taught us to prize above the whole world. Since therefore the body is not the man, but only the least and meanest part of him; when the parting with this may prove an instrument of great and manifest advantage to our own, or another's soul, the laying down of life, in such a case, is agreeable to that general rule in traffick and human prudence, of exchanging a less for a greater value. But we, who are commanded upon occasion to expose or sacrifice our lives, are no where commanded, or so much as permitted, to commit a wilful sin, for the sake of any man. And the reason is, because this brings the soul into a manifest hazard and ruin. God can make a man good amends for the loss of this life, but there can no amends be made for the loss of the next.

I conclude with desiring my reader to observe, how prudent a choice our Church makes in propounding to our consideration this lecture of charity, on a day, which give us the advantage of receiving, together with the precept, an example enforcing the practice of it. For such, in a most eminent manner, was the saint of this festival. He cheerfully devoted first his fortunes, then his labours, and last of all his life, to the service of God and his fellow-Christians, Acts iv. 36, 37. This was indeed to love his brethren, as Christ had loved him. This we have reason to esteem one of those "singular gifts of the Holy Ghost, with which" this holy apostle "was endued;" and which we beg not to be destitute of, nor yet of grace to use them always to God's honour and glory, through Jesus Christ our Lord. Amen. *Dean Stanhope.*

[1] *St. John Baptist's Day.*] We celebrate the birth of St. John Baptist, and of our Saviour, for these reasons: the births of both were full of joy and mystery. Our Saviour's we have already observed: now for St. John's, it is plain, there was more than ordinary joy at his birth, Luke i. 14; and full of mystery and wonder it was. As a virgin conceived our Lord, so a barren woman brought forth St. John, Luke i. 36. Again, his birth was prophetical of our Lord, whom he saluted out of his mother's womb. Lastly, his birth was made memorable by the prediction of the angel Gabriel, Luke i. 19.

There was formerly another holy-day for the beheading of St. John Baptist; but our Church keeps only this holy-day in memory of him; wherein, though she principally commemorates his mysterious nativity, as you may see in the Gospel; yet she does not omit his life and death: his life and office in the morning lessons are recorded; his death is related in the second evening lesson, and the Collect prays for grace to imitate his example, patiently suffering for the truth's sake. *Bp. Sparrow.*

It is well worth observing, that, whereas other festivals are celebrated on the supposed day of the saint's death then commemorated, this is calculated for the nativity of St. John: the only nativity, except that of our blessed Saviour, for which the Church assembles with thanksgiving. The rest did by their deaths bear testimony to Christ already come; he died a martyr too, though not properly a martyr for the faith of Jesus. But the circumstances and design of his birth were so full of significance and wonder, that this in a particular manner claims our praise to God. Because his nativity was a warning and pledge of our Saviour's; and rendered him, as St. Chrysostom expresses himself, a preacher, and worker of miracles, from the very womb. Hence, says St. Augustin, it is, that the Church this day goes out of her usual method, and pays a particular respect to the first setting out of this wonderful forerunner.

All, that concerns this part of St. John's story, is so fully related in St. Luke's first chapter, that no more need be said of it. The Evangelist acquaints us, that the fame and expectation of this child had spread itself through all the country. This, we are told, provoked the jealousy of Herod to endeavour his destruction also, at the time of slaying the children in and about Bethlehem. Zacharias is reported to have been killed in the temple, for refusing to deliver up his son: and Elisabeth, to have fled with him into the wilderness, and so early to have entered him upon that solitary life, which he persevered in, till the exercise of his ministry called him forth, and manifested this more than a prophet to Israel. St. Matthew describes to us his habit and diet; "a garment of camel's hair, a leathern girdle, locusts and wild honey," Matt. iii. 4; all resembling the rigour of that Elias, in whose spirit and power he came. And, that the correspondence might hold as well in the miraculous provision, as in the plainness of his food, there was a tradition that his mother Elisabeth died about forty days after their

truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

Matt. xxi. 31, 32.

Matt. xiv. 3—12. Tit. ii. 15. 2 Tim. i. 8.

For the Epistle. Isa. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, That her warfare is accomplished; that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young[k].

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arrival in the desert, and that God commanded an angel to feed this important infant, till he was able to look out for his own sustenance.

His ministry will be considered in its place. His imprisonment is by Josephus imputed to Herod's jealousy, lest a person of such influence upon the people should dispose them to any insurrection. Macherus was the place of his confinement: a town and castle of great strength, a little beyond Jordan, and near the Dead Sea. Here he was beheaded, and buried (say some) between Elisha and Obadiah the prophets. The Gospel tells us the provocation: that it was rebuking Herod for taking his brother's wife; and that Herod, who had a reverence for John, was trepanned into this execution by the subtlety and malice of Herodias, who took the advantage of a rash promise made to her daughter, and instructed her to ask the Baptist's head in a charger. Josephus relates at large the wickedness, both of that marriage, and of this murder: the severe revenge taken by Aretas, king of Arabia Petræa, brother to Herod's repudiated wife: the miseries which the restless ambition of Herodias brought afterwards upon both Herod and herself, no less than deprivation of his government and perpetual exile. And the daughter is also said, by a fall through ice which broke under her, to have had her head severed from her body: so resembling that death, which at her request the Baptist had suffered before. *Dean Stanhope.*

There is an inaccuracy in the wording of this Collect, opposite to that noticed in the Collect for Whitsunday. See the note there. "Sent to prepare the way of thy Son our Saviour, by preaching of repentance." Here the participle, or gerund, hath improperly the preposition "of" after it: and so is deprived of its verbal regimen, by which, as a transitive, it would govern the noun "repentance" in the objective case. Besides, the phrase is rendered obscure and ambiguous; for the obvious meaning of it in its present form is, "by preaching concerning repentance, or on that subject;" whereas the sense intended is, "by publishing the covenant of repentance, and declaring repentance to be a condition of acceptance with God." The phrase would have been perfectly right and determinate to the sense, either way: by the noun, "the preaching of repentance;" or by the participle, "by preaching repentance." *Bp. Lowth.*

[k] The portion of Scripture for the Epistle, and that of the Gospel now before us, will be most properly treated of together; because both agree in the same design, of explaining to us the office and business of that holy person, whose wonderful birth the Christian church this day commemorates. It was, say Isaiah and Zacharias unanimously, that he might "go before the face of the Lord, to prepare his way."

This he did, by his preaching; by his baptism; and by some significant circumstances relating to his person and manner of life.

1. One cannot reflect at all upon the particulars recorded of his preaching, and not see the fitness of that preparation made by them, for Him who came to reform the world, to establish righteousness, to complete and to reveal the whole mystery of our redemption. Had these principles been entertained with the same zeal they were taught, how smooth and easy had his way been made! but they, who lay grovelling in their mire of sin, affected still to retain the situation of valleys, and refused to be "exalted." The "mountains" and "hills" of pharisaical superstition and self-sufficiency would not endure to be "made low." The "crooked" dispositions of covetousness, ambition, sensual pleasures, and worldly lusts, were not "straightened;" nor the "roughness" of angry, revengeful, haughty, and uncharitable passions "made plain," by this doctrine of repentance. And, from that inefficacy of a preparation, so competent in itself, the history of our Saviour's and his apostles' ministry assures us, it was, that so great a part even of their labours was in vain. Meanwhile, what hath been said abundantly proves,

The Gospel. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced

how well this part of John's office was discharged, and how eminently he, above any other prophet whatsoever, deserved the title of our blessed Lord's forerunner, upon the account of his preaching.

2. John was most eminently our Lord's forerunner, not only as a preacher, but as a baptist too; in that his baptism was a solemn rite of renouncing sin; in that it was a profession of obedience for the future; in that it opened the way for a more perfect institution of the like nature; in that it exhibited Christ, as the object of faith, the master and guide whom men ought to follow: for being thus baptized, they were thereby led and consigned over to Him; and qualified for the Christian baptism, which exceeds that other in dignity and efficacy: for here the Spirit accompanieth the water. This confers by its own virtue, actually and immediately, the privileges imparted by that, accidentally and remotely. This confirms and completes that pardon of sins, and those assistances of grace, which belonged to no antecedent washings, farther than as they were figures of, and approaches toward, the Christian; which is therefore by way of distinction and eminence styled, "the washing of regeneration, and renewing of the Holy Ghost," Tit. iii. 5.

3. Let us now, in the last place, observe the Baptist preparing the way for Christ, in some remarkable circumstances relating to his person and behaviour.

The first of these is his being foretold by the ancient prophets; both as to the character he should sustain, and as to the successful discharge of it. This we find done particularly by Isaiah, in his fortieth, and by Malachi, in his third and fourth chapters: passages all applied to John, by the evangelists, and by our blessed Saviour Himself, Matt. iii. 3; Mark i. 2, 3; Luke iii. 4—6; Matt. xi. 10. 14; xvii. 11—13. An honour so uncommon, that some have understood him to be entitled "more than a prophet," not only upon the account of his immediately forerunning our Lord; but because his doing so, and the spirit and manner in which it was done, were thought a subject worthy of former and long distant prophecies. Add to this the prediction of his conception, birth, name, manner of living, and ministry, by an angel sent from heaven for that purpose: the same angel which so quickly after brought the like, but more joyful message, concerning our Lord Himself, Luke i. 13—17. 19. 26. The particulars of both indeed as nearly resemble each other, as it is possible for the accounts of persons so distant to do. So circumstantial in this respect was the preparation made for the Son of the great God's approach, by the predictions of him, than whom "there had not been a greater among them that are born of women."

A second particular in his birth. His stock was of that set of men, whom God had chosen of his own, and sanctified for the nearest approaches to Himself in the priestly office. Luke i. 5, 6. Both his parents were of an age that rendered issue unexpected; and his mother besides under a natural incapacity from her youth. So that this child was altogether miraculous; and, as such, a proper forerunner for Him, who was born of a pure Virgin, without the knowledge of man: because the sight and certain assurance of the former astonishing event would, when rightly considered, dispose to the belief of the latter. That this was one intent and use of it, we have the authority of an angel to instruct us; who, to establish the Virgin's faith, in a message unaccountable to reason, and impracticable to nature, urges this argument: "And behold thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible," Luke i. 36, 37.

Thirdly, St. John did also "prepare the way of Christ," by his manner of life. This was retired and abstemious, austere and mortified to the last degree; and such a life became a preacher of repentance, who thundered out terrors to the vicious and hypocritical. But, when reproofs and threatenings had awakened the fears and remorse of guilty sinners, and rendered comfort and encouragement seasonable to be administered, Jesus came to declare pardon and reconciliation: and it was no less agreeable to the character He sustained, to be gentle, and affable, and courteous. It was foretold of Him, that He should "not break the bruised reed, nor quench the smoking flax," Matt. xii. 20: and therefore, that He might bind up the wounds of penitents cut to the heart, and blow up the least sparks of virtuous inclination, he shewed Himself easy of access to the most profligate, and disdained not to eat and drink even with publicans and harlots for their reformation.

Thus there was a difference indeed in the conduct of that less, and this greater example; but it was a difference of decency and order and use and great propriety. It was not only profitable, but necessary, for bringing all to Christ, that they, who admired the austerity of John, might come to Jesus, for the sake of his testimony; and that they, who preferred the social virtues of Jesus, might come for the love of his own engaging easiness.

4. How "John prepared the Lord's way" in the whole course of his public ministry, hath been already shewed. I add, therefore, in the last place, that he did it also by his imprisonment and death. Although, in the series of our Saviour's actions, we are to place all that we find related by St. John, from the first to the fifth of his Gospel, between St. Matthew's account of his temptation, and that of his preaching in Galilee; John ii. and v.; though our Lord had begun to manifest his glory by some miracles, and received some disciples, and baptized in Judea, while John continued to baptize in Enon, near Salem, John iii. 22, 23; yet He did not so solemnly enter upon his preaching, till the confinement of John made it seasonable for Him to come into the same parts, and set out with the same subject. For the evangelists are express, that, "after John was cast into prison, Jesus came into Galilee, and from that time he began to preach, and to say, Repent ye, for the kingdom of heaven is at hand," Mark i. 14; Matt. iv. 13. 17.

Out of this confinement it was, that John, by sending two of his disciples, for the confirmation of their faith, made them at once witnesses of the divine power, and divulgers of the fame of Jesus and his miracles, Matt. xi; Luke vii. Thus he contributed greatly to fixing them in, and inviting others to, the discipleship of that heavenly Master after his death. Upon the news whereof we find those that adhered to him, and had done the last offices of respect to his body, immediately repairing to Jesus, Matt. xiv. 12. And it is probably

with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judæa. And all they that had heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day[1].

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excel- Matt. xvi. 18, 19.

believed not only that they were from thenceforth Christ's constant followers, but that the more considerable part, both of the twelve apostles, and the seventy disciples of our Lord, were first initiated under the preparatory discipline of John.

But his death was farther instrumental to this end, as it raised the esteem of John yet higher with the Jews, who held him "for a prophet before," Matt. xxi. 26. The scribes and Pharisees durst not return a direct answer to Christ's question, concerning the authority of John's baptism, for fear of either condemning themselves, by allowing it; or of "being stoned by the people," if they "should have denied it," Luke xx. 6. The opinion they had of his virtues was such, that some thought our Saviour to be John restored to life; and that God had endued him with a power of miracles to testify his innocence and the wrongfulness of his death. The perplexity which this surmise cast Herod into, proceeded from a guilty conscience, and a dread that the people should revenge upon him the cruelty committed on so deservedly celebrated a person, Matt. xiv. And the subsequent calamities on him and his family, were generally interpreted a particular vengeance, for the barbarity of that murder.

All these circumstances are meant to shew, that the death of John, as it added to his own honour, so must it in proportion add to our Saviour's; and dispose them, who held John in such veneration, to think so much more honourably of the person, to whom he bore such ample testimony; and to whom he was upon all occasions so solicitous to declare the preference, infinitely above himself, to be strictly due. Accordingly the Gospels seem to say, that the prodigious increase of our Lord's fame broke forth and diffused itself immediately after the death of John. A death, in this yet further respect, forerunning his; as it was provoked by the discharge of his duty, borne with exemplary courage and patience, and a martyrdom in the cause of truth and virtue.

Thus, after a long dark night of ignorance and vice, God was pleased gradually to restore light to a wretched world. The law and the prophets, like the glimmerings of the twilight, dawned first. The Baptist, like the morning star, gave notice of its approach: and, in proportion as this disappeared, clear day came on, and the Sun of righteousness arose. God give all them, who live under his shine, the grace to "walk as children of light," and in that "way of peace," for "guiding their feet, in which" He "visited us from on high," Eph. v. 8; Luke i. 78, 79. To whom, with the Father, and the Holy Spirit, three persons and one God, be all honour and glory for evermore. Amen. *Dean Stanhope.*

[1] *St. Peter's Day.*] This eminent apostle was born at Bethsaida, a town of Galilee, John i. 44, being by profession a fisherman, Matt. iv. 18. He was brother to St. Andrew, and his elder brother most probably; because, in the catalogue of the apostles, he is mentioned

Acts iv. 8; v. 15. John xxi. 15—17.

lent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word,

2 Tim. iv. 2. Heb. xiii. 17. 1 Pet. v. 4.

and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the

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before him, Matt. x. 2. The Papists indeed are very loth to allow this, because they would have him to be entitled to this precedence by his pretended supremacy; and therefore they rely most upon the authority of Epiphanius, who says he was younger than St. Andrew. But the Protestants bring the better authorities of St. Jerome and St. Chrysostom, and many others, who assert that he was the elder brother. He had, in his character, some eminent qualifications, which gave him a distinction above the generality of the apostles, though not what the Papists pretend, a supremacy over them. He was the first of the apostles who publickly professed his belief of the divinity of our blessed Lord, Matt. xvi. 16; which frank declaration of his made our Saviour promise him, that his preaching and confession should be a principal foundation of the church which he designed to build. He, together with James and John, had a particular intimacy with our blessed Lord, as appears by his being with them so frequently in private, Matt. xvii. 1; Mark ix. 2; Matt. xxvi. 37. He had a mighty zeal for his Master, which prompted him to draw his sword in his defence, and to cut off Malchus's ear, John xviii. 26; but withal it must be said, that these good qualities were eclipsed by the cowardice which he shewed in denying his Master, Matt. xxvi. 70, and by his dissimulation, which he used in complying with the Jews in the observation of their ceremonies, Gal ii. 11—14.

After our Saviour's ascension he did singular service in the propagation of the Gospel; he, by one sermon, converted three thousand souls, Acts ii. 41. He was sent by the apostolical college, together with John, to confirm the new converts that Philip had gained to the faith in Samaria, which office they discharged with great faithfulness, Acts viii. 17; though, by the way, this mission is not very consistent with the supremacy of this apostle, which, in latter ages, has been pretended; for such a papal authority as some persons would vest St. Peter with, could hardly have brooked to have been sent upon an errand, and that too with a colleague intrusted with equal powers with himself. He was imprisoned by Herod about the year of Christ 44, and was in a miraculous manner delivered from thence by the ministry of an angel, Acts xii. 7. After this, when the apostles divided themselves to preach the Gospel, (if we may credit the latter Greek writers,) he constituted a Christian church at Cæsarea Palestinæ, called otherwise Turris Stratonis; from thence he came to Sidon, and placed another bishop there: he next converted many of the inhabitants of Berytus, another town of Phœnicia, and settled a bishop likewise in that country: he then extended the Gospel to Biblos, another city of Phœnicia; after that to Tripolis; next to Antandros, a town of Phrygia: proceeding to the island of Aradus, to Balanæa and Planta, he carried on his preaching to Laodicæa, where converting many, and curing the sick, he settled a bishoprick. But besides St. Peter's preaching in these neighbouring towns of Judea, St. Jerom says, he converted many to the faith in Pontus, Galatia, Cappadocia, Bithynia, and at last settled a bishoprick, where he himself some time presided in Antioch. Some time after this he came to Rome, as Eusebius, Irenæus, St. Cyprian, Lactantius, and other authors relate: but that he came hither in the second year of Claudius, in the year of our Lord 45, as Eusebius, in his Chronicon, sets it, can hardly be evinced. When he and St. Paul had for a considerable time preached here, their ministry in the Gospel was much injured by the magical arts of Simon the magician. This was the cause, as some later writers affirm, of St. Peter's being thrown into prison at Rome, and likewise of his martyrdom, Nero taking to himself the affront which was done to the magicians, which sort of people he was particularly fond of. St. Peter being first scourged, was led out to be crucified upon the hill called Janiculus, desiring to be fastened to the cross with his head downwards, alleging, that he thought himself unworthy to die exactly after the same manner with his Lord.

That Peter was a married man, is mentioned in Scripture, his wife's mother being spoken of there, Matt. viii. 14; and that his wife suffered martyrdom, the ancient writers do affirm; for Clemens of Alexandria writes thus of her: "It is reported, that St. Peter, when he saw his wife drawn to execution, rejoiced at her being called to so great an honour, and that she was now going to her own home: that he exhorted her and comforted her, calling her by her proper name, and bidding her remember her Saviour; and telling her, that now she was going to be married in heaven." *Dr. Nicholls.*

The Epistle for this day gives us some account of the sufferings of St. Peter, and particularly of his imprisonment by Herod, together with his deliverance from it. The Gospel acquaints us with his doctrine; and parti-

angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews[m].

The Gospel. St. Matth. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven[n].

Saint James the Apostle[o].

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint

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cularly with the famous confession of his faith in Christ, together with the stability of the Christian church founded upon it. *Dr. Hole.*

[m] From the narrative in this portion of Scripture arise the following observations, upon which our thoughts may be usefully employed:

1. We have in this, as in a former Herod, a tragical instance of the abuse of power; and of the merciless cruelty into which rulers and great men are betrayed; when once they let go the reins of justice, and become unsteady in the measures of government, for the sake of envy, ambition, jealousy, partiality, or any other corrupt passion whatsoever.

2. Of all those passions, this Scripture points us out one of the most dangerous, affectation of popularity and applause. With this the deadly poison is generally gilded by those, who would insinuate mischief, and persuade to wicked, because acceptable, methods. It was because the death of James "pleased the people," that Herod "proceeded farther to take Peter also," ver. 3. Nor is this any great matter of wonder: for the humours of the people are so extravagant, and their expectations so unreasonable, that whosoever takes his directions from thence is the greatest of slaves. A prince may see this, and repent too late, and wish to retrieve his liberty; but, except resolution, assisted by the grace of God and trust in his protection and assistance, break this chain, he will certainly minister occasion for that, which is my

3. Third observation: the danger and misery of going past retreat, losing all remorse, and falling from one wickedness to another. Herod first vexed some private Christians, then murdered one apostle; and, after that, imprisoned another, with intent to give him no better quarter. But against these melancholy observations, the following verses help us to set another most comfortable one, ver. 5—11.

4. The wisdom, I mean, and goodness of that ever-watchful Providence, by which the evil designs of such wicked men are disappointed, and his faithful servants wonderfully preserved from them.

5. The fifth verse instructs us, how instrumental the intercessions of good people are towards procuring such deliverances. Mighty indeed is the efficacy of prayer, when unanimous and publick; especially if the subject-matter of it be somewhat eminently serviceable to the glory of God, and the benefit of religion.

6. But if those prayers be not presently successful, the case of St. Peter forbids us to despair. "Prayer was made without ceasing of the Church to God for him," ver. 5, 6; but the angel was not sent for his release, till the very night before his intended execution. Thus it is usual with God, for the clearer illustration of his mercy and power, for the exercise of his servants in faith and patience, and for other excellent ends, to forbear the interposition of extraordinary means till human helps and hopes are given over.

7. As the season proper for miraculous operations is, when ordinary methods prove vain; so, when such otherwise inextricable difficulty is over, that season is at an end; and we are left to the use of common means, and the protection of a common Providence again. Thus our Lord commands Jairus to preserve the life of his daughter, by the usual refreshments of nature, which nothing less than an almighty Power had, or could have, restored, Luke viii. 55. And thus the angel here, after knocking off St. Peter's chains, unlocking the prison-doors, and causing the city-gate to open of its own accord, leaves him, when thus set at large, to provide for himself, Acts xii. 7—10. A

James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so Matt. iv. 21, 22. Mark i. 20.

plain instance of our duty to be diligent in the use of means, when put into our hands; and not to expect those things should be done without us, which, by the due use of prudence and industry, we are sufficiently qualified to do for ourselves. *Dean Stanhope.*

[n] It will be useful to point out a few inferences which may be drawn from a proper explanation of our Saviour's promise that "the gates of hell shall not prevail against his church."

And, first, from hence we learn, what that church is, to which the promise in my text belongs. The term church is of an ambiguous signification. It must therefore be of great consequence to fix a right notion of it, that we may not suspect the truth of our blessed Master, nor bring the punctual performance of this engagement into question, by a wrong application of his words.

Sometimes the church signifies the elect, who are heirs of salvation, by virtue of an inward effectual calling of the Holy Spirit: and, because this inward operation of the Spirit is what we cannot discern, this is called the "invisible church." Against this church the gates of hell do not prevail indeed: but the promise does not seem to be peculiar to them only, becauses it supposes some marks, whereby we may discover who are, and who are not, the persons, to whom it is made good.

Sometimes again, the church signifies that company of men who live in the outward profession of the truth, and own the name of Christ any where in the world. Now their doctrine and worship being open and observable, such as they may be taken notice of and distinguished by; this is, in that regard, called the "visible," and, in regard of its not being confined to any limited place, it is also called the "universal church."

Sometimes also the particular branches of this great body are called "churches;" as St. Paul mentions "the care of all the churches," the church of Jerusalem, the church of Rome, of Corinth, of Ephesus, and the like. In this last sense, it is manifest, the promise is not meant. For those churches mentioned in Scripture, having some of them revolted from the doctrine and worship of Christ, and being over-run with errors and heresies, destructive of the first and fundamental articles of our faith, it is evident that the gates of hell have actually prevailed against them. So that the universal and visible church is plainly that society of persons concerned here. And so long as the Christian religion does not absolutely disappear; so long as there are, any where, men, who continue to hold all the necessary and essential points implied in that confession of St. Peter, that "Jesus is the Christ, the Son of the living God," so long the promise is made good still. The candle is not put out, though the candlestick may be removed from some "particular visible" churches, and so translated out of one country or province into another.

2. Secondly, this promise does not infer, that the church shall always continue in outward peace and splendour. We know, at the beginning after our Lord's resurrection, almost the whole of it, the church representative at least, was contained in that single upper-room, where the disciples assembled privately for fear of the Jews, Acts i. And, afterwards during the primitive persecutions, it was only to be found in deserts, and mountains, and caves of the earth; among such persons who, to avoid the rage of their enemies, served God, not in temples and synagogues, but in such manner and places as the wisdom of the serpent, joined with the harmlessness of the dove, put them upon taking shelter in. Therefore the character of the church is not its being countenanced by human laws, and protected by the secular arm; it lies not in the multitude of its professors, nor in the freedom of its worship; but in the truth of its doctrine, and the sincerity of its members.

3. Thirdly, it does not follow from hence, that the church of God cannot err. For as men may be saved, though they be not absolutely void of all sin; so the church may continue a true church, though it be not totally exempted from all error. All men, as such, are subject to mistakes; but all mistakes do not overthrow the being of a church. Though therefore it should be granted, that no society of men ever served God in perfect purity; yet so long as their corruptions did not overturn the main points of faith, so long as they held fast "the form of sound words," and kept to the foundation; such errors and corruptions, in matters of less moment, are by no means inconsistent with his promise. For the "gates of hell" have not "prevailed," till error rides triumphant, and draws them off from the belief and confession, that "Jesus is the Christ, the Son of the living God." From hence I argue,

4. Fourthly, that holding communion with this or that particular see or set of men, is no necessary qualification of the true church. For the truth of any church lies in making St. Peter's confession, and holding communion with pastors duly qualified, according to Christ's ordinance, to administer the word and sacraments to the people. And they, who continue to hold his doctrine, and this communion, though they may see good cause to separate from some practices, which they think by necessary consequence destructive of the faith, are yet truly members of Christ's church, let them hold outward communion with any particular Christian bishop or regularly constituted church whatever.

5. Fifthly, this promise may be of great comfort to us in these wicked and dangerous days, when heresy, and profaneness, and all manner of impiety and shameless wickedness, do so wretchedly abound: for, though the cause be bad, yet it is not desperate. God may try us, and suffer many to fall off, but He will vindicate Himself and his honour. Error may spread, but it shall not prevail: some trouble his church may have; great distress, but no interruption. And if our sins, which God forbid, should provoke Him to let out this "vineyard to other husbandmen, who will give him the fruits in due season," Matt. xxi. 41, yet religion shall never be totally destroyed, nor can He suffer his truth to fail. But,

6. Lastly, this should be a warning to us, to prepare for difficulties and trials, and to resolve against falling from our own stedfastness. The kingdom of Christ and that of the devil are described as two societies ever at war with one another. And therefore every one who hath listed himself under Christ's banner, should provide for engaging every hour, and fight manfully against sin, the world, and the devil. We should all pray most earnestly to God for the assistance of his grace; we should seek and love the truth; we should all pursue the things that make for peace, and

we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments: through Jesus Christ our Lord. *Amen.*

1 John ii. 15. Rom. viii. 7. Tit. iii. 1.

For the Epistle. Acts xi. 27.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hand to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also[q].

The Gospel. St. Matth. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto

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wherewith one may edify another; we should hold fast to the church, of which we are members, and not content ourselves with believing, but to be sure to live up to what we are taught: always remembering, that, so long as we continue honest inquirers, zealous professors, and holy livers, though God may suffer us in some points to be mistaken, yet his goodness will not suffer us to perish, nor to err fatally; and that the only means to triumph and obtain the crown of righteousness, is to "live soberly, justly, and godly in this present world, and to continue Christ's faithful soldiers and servants unto our lives' end." *Dean Stanhope.*

° *St. James the Apostle.*] St. James the Great, or the Elder, was one of the sons of Zebedee, and brother to St. John. His mother's name was Mary, otherwise called Salome, a kinswoman of the blessed Virgin. This was she that came to our Saviour with a petition in behalf of her two sons James and John, that one might sit on his right hand, and the other on his left, in the kingdom of heaven, Matt. xx. 21. That this importunity did not proceed so much from the fondness of the mother, as from the ambition of her two sons, whilst they kept their uncorrected nature, not yet sufficiently cultivated by the Gospel doctrine, is plain; because our Saviour directs Himself to them, as well knowing it was they that had put her upon this unreasonable petition: "Ye know not what ye ask; are ye able to drink of the cup that I drink of?" &c. Another instance of the ungoverned passions of these two disciples, and which the evangelical goodness and wisdom taught by our Lord had not sufficiently restrained, was their calling for fire from heaven to fall upon the Samaritans, because of their inhospitable treatment of our blessed Lord, as Elijah had done before on the like occasion. For which indiscreet and furious zeal our blessed Lord gently rebukes them, telling them, that they knew not what "manner of spirit" they were acted by: this cruel imprecation did most certainly shew, they were not led by that gentle spirit which He had taught them; for He came among them, not to teach them by a cruel and bigoted zeal to take away men's lives, but his chief message into the world was to save them, Luke ix. 55. The Spaniards have a notion, that, after our Saviour's ascension, he came to preach in their country, upon which account he is acknowledged the tutelar saint of Spain; but that is a story raised without any ground, no ancient author making mention thereof, and it does not appear that this apostle ever stirred out of Judea during his life, he undergoing martyrdom there very early: for he was killed by Herod in the second year of Claudius, about eight years after Christ's ascension. He was the first of the apostles that suffered martyrdom, being brought to that trial by the wicked vain-glory of Herod Agrippa, who, being newly advanced to his kingdom, was willing to do some popular act to please the generality of the Jewish people, who, being managed by the priests, had conceived a great hatred against the Christians; which he taking notice of, thought he could not do them a more obliging favour, than to slay before their faces one of the chief teachers of this new sect. This was the occasion of the martyrdom of this blessed saint. Eusebius relates this particular circumstance at his martyrdom, out of Clement of Alexandria; Clement in his aforesaid book, asserts a very memorable story of St. James, which he tells of as a tradition handed down from his ancestors; namely, "That the person who had given in information against St. James, and had been witness against him at his trial, when he saw him so readily laying down his life for Christ, he likewise confessed himself a Christian, and so they both together were led to execution. St. James, for some little time revolving in his mind the strangeness of this accident, accosts him with this evangelical salutation, 'Peace be to you;' and he kissed him, and so they both were beheaded together. *Dr. Nicholls.*

The Collect for the day reminds us of this holy apostle's leaving all that he had, that he might become a follower of Christ; and teaches us to pray in suitable terms. The Epistle gives us a farther proof of his sincerity in submitting to die for his Christian profession. The Gospel records a very inconsiderate request preferred to our blessed Saviour; and his answer to it. *Dr. Hole, Dean Stanhope.*

[q] Upon the subject of this Epistle see the comment on that for St. Peter's Day.

them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many ¶.

¶ We are here informed, that the mother of Zebedee's children, together with her two sons, James and John, entertaining a very mistaken notion of Christ's kingdom, besought our Lord that when He should enter upon it, (which they seem to think would immediately follow his resurrection, foretold at the nineteenth verse,) these two apostles might have the privilege of being next in honour to this King Himself. To this our blessed Lord replies, that "they knew not what they asked," ver. 22. Their apprehensions (that is) of the kingdom of the Messias, so often spoken of by the prophecies of old, were gross, and low, and earnal. For, as his kingdom was not of this world, so neither should the manners and advantages of it hold any such proportion or resemblance to those upon earth, as they fondly imagined. Himself was not to acquire and possess this crown, by wars and triumphs, and common conquests; but by sufferings, and shame, exceeding great hardships, and universal malice and contempt. And since his servants must follow his example, as well in the methods of obtaining honour, as in the nature of the honours appointed for their recompense; He inquires whether they were content, and qualified to accept the advantage they ignorantly desired, upon such hard conditions. They, with a hasty zeal, natural to men eager in their wishes, and liberal in promising what great things they would do, answer, that they were ready to do and suffer any thing, and had not the least distrust of their own performance. Whereupon our Lord tells these bold undertakers, they should be taken at their word; and, in proportion to their making it good, they should not fail to be considered for their pains and fidelity. "Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give: but" it shall be given to them, "for whom it is prepared of my Father," ver. 22, 23. Little doubt can be made, but the true importance of which words is neither more nor less than this, that the sincerity and ability of these two apostles should be brought to trial, by Providence ordering matters so, that they should be conformed to the example of their Master, and suffer bitter things for the honour and confirmation, and great advantage of the Christian religion, as Jesus had done before them.

This prediction, or promise, call it which you will, was literally and punctually fulfilled in St. James, to the honour of whose memory this festival is designed; the Epistle for the day informing us, that, when the malice of Herod had instigated him to vex certain of the church, the storm fell upon this eminent person particularly; and when that tyrant killed him with the sword, then did he, in the highest sense of the words, "drink of his Lord's cup," and was "baptized with the same baptism" that "he had been baptized with," Acts xii. 1, 2.

Respecting St. John, the other son of Zebedee concerned here, Scripture indeed is silent, as to the manner of his death. But, since the cup and baptism imply persecutions and afflictions, even short of death, the same honour cannot be denied to St. John, who, as St. Luke informs us, was both "scourged" and "imprisoned" by the council at Jerusalem, Acts v. 18. 40; and afterwards (as himself says) banished into "the isle of Patmos, for the word of God, and for the testimony of Jesus Christ," Rev. i. 9. Besides that, ecclesiastical history mentions his being put into a cauldron of hot oil, by the barbarity of the proconsul at Ephesus, under Domitian. And certainly that man may with great justice be esteemed a martyr, who had undergone such tortures, as nothing less than a miracle could have supported his life under, or delivered him from.

Thus much shall suffice for explaining the "cup" and the "baptism" meant here. But it is of no less importance, to be truly informed concerning another passage now before us, which is, how our Saviour meant, that "sitting on his right hand and left hand was not his to give, but it should be given to them for whom it is prepared of the Father."

The meaning whereof is by no means, what some adversaries to the divinity of our blessed Saviour would infer from it; that to distribute rewards in the kingdom of glory is a prerogative peculiar to the Father alone, and such as no way belongs to the Son. For this Son is that very Lord, whom St. Paul calls "the righteous Judge," that "shall give a crown of righteousness to all that love his appearing." He is that King, "who shall separate the sheep from the goats, and reward every man according to his works," 2 Tim. iv. 8; Matt. xxxv. 31, &c.; xvi. 27. But the design of this passage is to shew, that those rewards shall not be distributed, upon such considerations, and in such manner, as these petitioners vainly supposed. To which purpose we may take notice, that those words, "it shall be given to them," are in a different character in the Bible; which is a mark of their not being in the original, but only a supplement made by the translators. So that the "sitting on the right hand and on the left," the honours and degrees of happiness, are not the Son's to give, in the sense these apostles fancied; that is, He does not give them absolutely and arbitrarily; He is not led by partiality and fondness, or respect of persons; He is not carried by humour, or vanquished by the importunity of friends and suitors, as earthly princes are; but He is limited by the considerations of equity and strict justice, from which it can never be consistent with the perfections of his nature to depart. This then is the purport of the words, "To sit on my right hand and on my left is not mine to give, but," or except, to them alone, "for

Saint Bartholomew the Apostle[r].

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

Matt x. 3. 5. 7.

1 Thess. ii. 13.

For the Epistle. Acts v. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people: (and

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whom it is prepared of my Father." And, since we are so perfectly assured, both from the nature of God, and from express revelation, that "every man shall at the last day receive according to the things done in the body;" it follows, that these are "prepared" for those who did most to obtain them. That is, every Christian shall then be exalted to a higher degree of bliss and glory, in proportion as he hath drunk deeper of Christ's cup. As his humility, his obedience, his sufferings, his patience, and his meek disposition, have brought him to a nearer conformity with his Master: so shall he be considered, and be placed nearer Him in happiness.

And thus this answer explains and confirms the parable in the beginning of the chapter. There the labourers in the vineyard, whose work one hour had expressed an equal diligence to theirs who were hired sooner, were in their pay likewise made equal to them, who "had borne the burthen and heat of the day." The apostles, and primitive Christians, in like manner, they, who had the advantage of conversing personally with Christ, or who actually laid down their lives for Him, shall in no degree have the advantage of any other Christians, whose zeal and pious disposition, obedience, and sufferings, have set them upon the same foot of fidelity, and fervency, and undaunted love of Him and his truth. *Dean Stanhope.*

[r] *St. Bartholomew the Apostle.*] St. Bartholomew is reckoned in the catalogue of the apostles, which is given by St. Matthew x. 3; St. Mark iii. 14; and St. Luke vi. 14; Acts i. 13. But his name not being mentioned by St. John, but several things being recorded by him of another disciple who is called Nathanael, of whom there is a perfect silence in the other Evangelists, it has made some persons think, that Nathanael and Bartholomew is the same person. This opinion, as far as I can find, was unknown to the ancient writers of the church: the first author that is to be met with who espoused this notion, is Rupertus, who wrote about the year 1130, and is followed therein by Tostatus, and by many learned men after them. They give several reasons, not altogether improbable, why the same person is to be understood by these two names: because the evangelists, who writ the catalogues, join Philip and Bartholomew together, as John does Philip and Nathanael; because, the vocation of all the apostles being recorded, there is no calling of Bartholomew mentioned, unless that of Nathanael be it; because the other three Evangelists make mention of Bartholomew, and not of Nathanael, and St. John makes mention of Nathanael, and not of Bartholomew; which is hardly to be accounted for, unless they were the same person; because St. John makes mention of Nathanael as one of the apostles, John xxi. 2, and his character is not agreeable to any of the apostles, unless it be Bartholomew; because Bartholomew is not a proper name, but is as much as the son of Tolmai, in the same manner as Peter, whose name was Simon, is called Barjona. There is not much to be said against the cogency of these reasons, but that this opinion is but late in the church, the ancient fathers being of another opinion. Nay, if Bartholomew be but a patronymical name, then this saint appears to be the son of Tolmai, or of a family which bore that name among the Jews; for Josephus, in his Antiquities, mentions one Tholomæus.

He is recorded by the ancients to have preached the Gospel in the greater Armenia, and to have converted the Lycaonians to Christianity. Others say he preached to the Albanians, a people upon the Caspian sea. Origen and Socrates write, that he preached likewise in India. But, that he preached the Gospel in the Indies, is a truth which is most evidently confirmed by the testimony of Pantænus, the famous Christian philosopher, who was master of the Christian University at Alexandria about the year 180; but, resolving to take upon him the office of a missionary, went and preached the Gospel in India, and after some time, returning home safe to Alexandria, he made this report concerning his mission; that he found in the hands of some of the Indians, St. Matthew's Gospel in Hebrew, which was brought among them by St. Bartholomew, and that the original book was kept among them to that day.

Some more modern authors relate, that he was crucified, like St. Peter, with his head downwards; others, that he was flayed alive; which last account is most probable, crucifixion being a Roman punishment; and since it is not recorded, that he ever returned from among the barbarous Indians, excoriation was a death which was most likely to be inflicted by the rude cruelty of those savages. *Dr. Nicholls.*

The Collect for this day takes notice of God's "giving grace to this apostle truly to believe and to preach his word;" which he did, with great fidelity and success, in the countries of India and Ethiopia, together with the western and northern parts of Asia; where he was a great instrument of rooting out idolatry, and planting the Gospel among them. And from thence we are taught to pray, that God would grant to his church "grace, to love the word which he believed, and to receive the doctrine which he preached:" by his example firmly adhering to it, and persevering in it even unto the end. The Epistle for the day speaks of the many miracles and wonderful works done by the apostles, of whom St. Bartholomew was one, for the confirmation of the truths, which they delivered. *Dr. Hole.*

It may be observed upon the Gospel appointed for the festival of St. Bartholomew, that the parallel place to it in St. Matthew is appointed to be read on St. James's day: and then indeed more properly, it being occasioned by the request of Zebedee's children, of which James was one. With submission, therefore, I should think, that a more suitable Gospel for the festival of St. Bartholomew would be John i. 43, to the end, which is the history of Nathanael's coming to our Saviour, who is generally allowed to be the same with Bartholomew. The occasion why that passage in St. Luke was affixed to this day was a conceit that St. Bartholomew's noble descent was the occasion of the strife that is there recorded. But, if this relate to the

they were all with one accord in Solomon's porch; and of the rest durst no man join himself to them: but the people magnified them: and believers were the more added to the Lord, multitudes both of men and women;) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits; and they were healed every one[s].

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger;

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same dispute which is mentioned by two other of the evangelists, namely, St. Matthew and St. Mark, it is plain that it was owing to another cause. *Wheatly.*

[s] The Epistle for the day contains the divine testimony given to confirm the apostle's doctrine, by the many signs and wonders, which they did among the people; and which carried with them such conviction, as to convert the world to the belief of it.

This affords a seasonable occasion to remark, that, upon all extraordinary and new discoveries of God's will to mankind, recorded in Scripture, it appears to have been his constant usage to strengthen their authority by miracles. The power of working these was usually imparted to the persons whom He thought fit to employ as instruments, for publishing those discoveries to the world. In proof of this there is no need to labour; the whole historical part of the Old and New Testaments bears clear and ample testimony of it. For, from the very first call of Abraham, out of a country over-run with idolatry and blind superstition, down to the latest memorials of St. Paul and the other apostles, the narrative of two thousand years' transactions abounds with instances of this kind, so very numerous, that it were an undertaking almost as endless as it is superfluous but barely to repeat them. Let it suffice then to remark, upon this occasion, that the end, such wondrous operations were designed to serve, is not merely the manifestation of God's almighty power, but, generally speaking, the employing of that power so as thereby to give evidence to some important truth, to establish the authority of some eminent teacher, to convince them who did not yet believe, or to confirm such as were still weak and wavering. They who will be at the pains to consider, and compare the facts, and their several circumstances, will quickly satisfy themselves, that this was their general intent; and will easily discern one or more of these purposes, to have been the motives, even where they were not the effects, of them. They ought indeed to have been both: and we may justly think it matter of wonder, that they should at any time fail of their intended success: when that hath been considered, which I desire may be observed in the

2. Second place. That there are few things, wherein mankind seem to be more agreed, than in the acknowledgment and acceptance of miracles, as an authentic and indisputable testimony, that the persons intrusted with such power were employed by God. This sense of the thing appears from the confession and practice, not of such only, upon whom the acknowledgment of the true God, and the prejudices of education, might be pretended to have influence, but of heathens and idolaters too. Thus Pharaoh's magicians confess the miracles of Moses and Aaron to be "the finger of God," Exod. viii. 19. Thus, in the controversy between Elijah and the priests of Baal, it was without any difficulty accepted, as a fair proposal, that he, who answered by "fire from heaven," should be unanimously served and worshipped: and accordingly, upon the prophet's sacrifice being consumed, the cause was immediately yielded. For "all the people when they saw it, fell on their faces, and said, The Lord, he is the God; the Lord, he is the God," 1 Kings xviii. 24. 39. Thus Elisha desires Naaman the Syrian might be sent to him, that his miraculous recovery from leprosy might make him know there "was a God in Israel," 2 Kings v. 8. And this effect it had, as appears by his solemn declaration, "that he would thenceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord," ver. 17. Thus again Nebuchadnezzar, and after him Darius, was so affected with the wonderful deliverance of the three children, and Daniel, as presently to reverse their impious decrees, to put to death the advisers of their punishment, to advance these peculiar favourites of heaven to the highest trusts, and to enjoin the worship of the only true God, by a most solemn ordinance, to take place throughout their whole dominions, Dan. iii. vi. Can we, after all this, think it strange, that in a country so much better informed, so much more accustomed to events of this kind, a learned ruler of the Jews should in these terms accost our blessed Lord, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him?" John iii. 2; or, that a mean man, who had been born blind, should take the confidence to confront a whole assembly of Pharisees with this argument, "Since the world began it was not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing?" John ix. 32, 33; or, that a council of wicked rulers should assign this, as a politick reason for conspiring the death of Jesus: "This man doeth many miracles; if we let him thus alone, all men will believe on him?" John xi. 47, 48; or, lastly, that our blessed Saviour Himself should put the credit of his doctrine upon this short issue, "If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him?" John x. 37, 38.

I forbear sundry other passages to the same effect, presuming that these suffice to make it plain, how received a testimony this of miracles was, and what success it hath used to meet with, in all ages and parts of the world. The obstinacy of some, that have stood out against it, proves it indeed to have been not a compulsive or invincible argument, for nothing can be so to reasonable agents. But the sufficiency of it hath

and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel[t].

Saint Matthew the Apostle[u].

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an

been abundantly seen, as upon other occasions, so especially in the entertainment it prepared for the Gospel, with all whose minds were not before blocked up by those two ordinary impregnable barriers, wilful ignorance and worldly interest. *Dean Stanhope.*

[t] From the case of these contending apostles some reflexions may be drawn, such as suit the circumstances of men in general.

1. As, first, since the temptations mentioned in the Gospel were poverty, shame, danger, and other kinds of adversity; it may be of use to observe, how well the ends of religion are served by such providences. For they render the virtue of the persons more conspicuous; their patience, and constancy, and trust in God more approved; and especially they vindicate their sincerity from that insinuation of the devil against Job, and the too common jealousy of wicked men, that God is served only for the sake of temporal interest. When adversity falls upon pious people, it shews them to themselves, and to others. It gives them the satisfaction of knowing their own stedfastness; and convinces the unbelieving world, that there is really such a thing, as cleaving to God out of a principle of duty and conscience; that some can abstract from all those advantages and encouragements, for which Christians are often suspected to have a greater regard to the gain, than to the godliness, of their obedience.

2. But, secondly, we ought to observe likewise, what proof is given of our integrity in such cases, and upon what terms any benefit is to be expected from them. Which is, only upon condition of our continuing with Christ in these temptations. Perseverance and faithfulness unto the end, not fainting under tribulation, not growing weary of well-doing; these are the terms, these are the evidences of our virtues, to which a crown of life and righteousness is promised. The Galatians "ran well once," but "they suffered themselves to be hindered from the obeying of the truth," Gal. v. 7; but he, that wins the prize, must run on till he reaches the goal. Several others addressed to Christ, and kept Him company for a while, but they forsook Him again; and the commendation here distinguishes these apostles from such a levity, as those deserters were guilty of. We cannot indeed continue with Christ at this day, in the same manner they did then; because we do not converse with Him as they did, nor see the abuses He suffered in our flesh. But we do continue with Him in temptation, as oft as any difficulty besets us, but cannot draw us off from our duty; as oft as any misfortune assaults, but cannot vanquish our hope and patience; as oft as we see his holy doctrine traduced and vilified, his blessed name profaned, his precepts neglected, his promises and threatenings slighted and ridiculed, and yet slacken not our zeal one whit, nor are in any degree ashamed of being esteemed those simple honest men, which the Gospel calls Christians.

3. Thirdly, if we consider the persons to whom, and the time when, these words were spoken, there is yet this farther comfort to be gathered out of them, that God hath great compassion upon our weakness; and does not reckon a good man's perseverance lost and broken by any interruption, which human frailty and a surprising occasion may make in it. For did not our Lord deliver Himself in these words a little before his passion? Did not every one of these apostles forsake Him? Did not one of them deny Him in a few hours after? Did He not know, nay, had He not already foretold, this scattering and offence because of Him? Yet you see all this notwithstanding, He allows these very persons the character of friends, "that continued with him in his temptation;" and promises a reward for their courage and constancy in so doing. From whence now we have leave to argue, that God does not shew Himself "extreme to mark what is done amiss," but sets a just distinction between failings and faults. That some calamities, when sudden and violent, may put us beside our duty, and prevail too far upon our passions, without the utter ruin of our souls, or forfeiting the praise due to our former piety. And provided we be diligent in calling back reason and religion to our assistance; if we return, as soon as possible, to a right mind, and do well, and lament our offence, all may be very well. For to those, who do not transgress wilfully, nor indulge their passions till they grow into voluntary and presumptuous sins, the slips of mere infirmity shall never be imputed to their prejudice.

4. Lastly, the subject before us teaches us to despise the world, and to long for a better. This, you see, is not the place of rewards; it hath nothing in it capable of being a reward; nothing worth the sufferings and obedience of a good Christian; nothing that can satisfy the desires of a truly great soul. If therefore we would indulge a lawful and commendable ambition, let us seek that honour, which cometh from God only; and endeavour to be persons whom the King of heaven may delight to prefer. If we thirst after plenty and pleasure, none of the trifles here below can satiate our appetite. It must be sincere and lasting pleasure; it must be true and stable honour; and such is only to be had in that kingdom, which Christ appoints to all them who continue faithful in temptations. Which God grant us all grace to do here, that we may have glory for it hereafter. Amen. *Dean Stanhope.*

[u] *St. Matthew the Apostle.*] St. Matthew was the last called of the apostles. He had another name which he was likewise called by, and that was Levi; for St. Mark and St. Luke mention him under that name, when they relate his calling. He was a publican by profession, whereby he lived in very handsome circumstances, as appears by his making a considerable entertainment at his house for our Saviour, to which he invited a great many more of his own profession. Some have thought he was one of the Publicani, of which there was a sort of order or brotherhood in Rome, who were the farmers of the publick revenues, whom Cicero calls "the flower of the Roman knights, the ornament of the city, and the support of the commonwealth." These were places of vast profit which gentlemen of the fairest fortunes

Matt. ix. 9. Mark ii 14. Luke v. 27, 28.

Luke xviii. 22.

Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ [x].

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in the Roman state procured to themselves, many of them so great, that they would not have exchanged them for Herod's tetrarchate, much less would have gone to have picked up the tolls of a few fishermen in the sea of Tiberias. But the word publican is extended likewise to signify the deputies and servants of the master Publicanus, who was the provincial redemptor, and farmed the revenue of a whole province, or some considerable part of it, from the Roman state. It remains therefore, that Matthew was a custom-officer, placed by the Publicanus, or his deputy, to take up the duties laid upon the fishing trade in the lake of Tiberias; or however, to receive those which were due in the neighbourhood of Capernaum, which was the place of his settlement; for this town seems to be a very commodious place for this purpose, not only as situated upon the lake, but because all vessels, which came up and down the Jordan, must pass by it; and the Portorium, or duty for waftage of persons or goods over the lake, was probably paid here. The Telonium, or receipt of custom, was the custom-house of the place, probably a great table and bench under cover, but open to the sea-side, so that the clerk or customer, sitting thereat, might have a clear view of the ships and lading: and upon this reason it was, that our Saviour, passing by, could see St. Matthew sitting thereat. The wonderful efficacy of the Holy Spirit of God was visible in this man's conversion; for our Saviour said no more but "Follow me, and he arose and followed him," Matt. ix. 16. Indeed our Saviour doing so many miracles in the country about Capernaum might make some respectful impressions upon him, with regard to his character; but that he should become his disciple only by his beckoning to him shews an omnipotent power of a divine grace infused into the heart of this saint, to engage him to leave a wealthy employ, for the want, and penury, and dangers of the apostleship. The feast which he made to entertain our Saviour just after his call, at which several publicans or custom-gatherers were present, gave great disgust to the Pharisees, who thought, with the rest of the Jews, that all publicans were wicked men, and not fit for an ordinary Jew, much less for a holy prophet, to converse with. The usual name which they were wont to give to the publicans was Parisim, pitiful rogues, a name appropriated to rascally fellows, who used to pluck up hedges and pull down walls in the night-time. Our Saviour therefore thought fit to choose one of his followers out of an order of them whom they had the worst opinion of, to shew that the grace of the Gospel was not extended only to good men, but that all men, however flagitious, might be saved upon their repentance. Not that the employ of the publicans was unlawful, for the publicans did with more honesty gather the legal taxes, than the Jews deny them, or revile the collectors of them; but our Saviour chose to make one, whom they thought of a vile character, one of his disciples, to demonstrate to them the prevalency of his doctrine, though they by their perverseness made the worst use of it.

This apostle wrote the Gospel which bears his name about eight years after Christ's ascension, just before the apostles dispersed themselves, to go to preach the Gospel in foreign parts. He undertook this work at the entreaty of the converted Jews in Palestine, who being desirous to have some memoirs of our Saviour's life left with them, that they might have recourse to it in the apostles' absence, St. Matthew complying with this their desire, wrote this excellent Gospel which we have now in our hands. He wrote his Gospel in the vulgar Hebrew, or Syriack, as all antiquities do agree. And it should seem that all the apostles took a copy of it with them when they went to travel. And Athanasius says, that the Greek translation, we have thereof, was made by Jacobus Minor, Bishop of Jerusalem, and our Lord's brother. The province allotted for his preaching the Gospel, as ancient writers relate, was Ethiopia, from whence we do not read that he ever returned, but he probably suffered martyrdom there. *Dr. Nicholls.*

The Collect of the day makes mention of God's "calling him from the receipt of custom to the office of an apostle and evangelist;" and from thence teaches us to pray for "grace, to forsake all covetous desires, and inordinate love of riches, and to follow the same Lord Jesus Christ." In his call to the apostleship may be remarked, 1. his diligence and fidelity in the work of the ministry, to which he was called, which is the subject of the Epistle: and, 2. his readiness to obey our Saviour's call, which is the subject of the Gospel for the day. *Dr. Hole.*

[x] This Scripture is very properly taken into the offices of this festival: which commemorates that apostle and evangelist, to whose holy labours the Church is indebted for the earliest account she now enjoys of our blessed Saviour's actions and discourses: a Scripture equally applicable to him, and the succeeding writers and preachers of the Gospel in its primitive purity, as to St. Paul and his companions.

Their integrity in preaching the Gospel may be shewn from various considerations. Amongst others,

The Gospel. St. Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance[y].

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if we look to those rules of living, by which Christians were to walk, we shall find undeniable marks of it, particularly in the following instances:

1. They urged the absolute necessity of a virtuous life, as the natural product of a true faith; and that, without which Christ is called "Master and Lord" to no manner of purpose.

2. They ground the necessity upon the commands of our Saviour, the encouragements and assistances of his grace, the awe due to the all-seeing God and searcher of hearts, the present reproaches of conscience, the certainty of a future judgement, and the eternity of rewards and punishments; each in their kind unconceivably great, according to the good or bad things done in this body. Motives too forcible to be in reason withstood; such as leave no room for indulging one's self in hypocrisy or secret sins; but must prevail, if any can, for "cleansing ourselves from all filthiness both of flesh and spirit, and perfecting holiness in the fear of God." And this the apostle seems to have had in view, when professing himself here to have "renounced the hidden things of dishonesty."

3. They inculcated these rules "without respect of persons;" not accommodating their doctrines to the lusts or humours of men; not courting the favour of the great, nor soothing the vanity of the learned and witty, at the expense of truth and their own integrity. They gave all people plainly to understand, that God, in the day of trial, will make no such distinctions, as are but too much regarded in this world; and those, whom this plain-dealing would not go down with, they dared, in conscience of their duty, to disoblige: as knowing, that, whatever were the consequences, they "ought not to go beyond the word of the Lord, to say less or more." A noble pattern for their successors, the ministers of the Gospel in all ages: which they, who are not careful strictly to imitate, betray the cause of God, prostitute their character, and have lost all right to this most valuable comfort of St. Paul before us, of not "walking in craftiness, nor handling the word of God deceitfully."

4. They lived up to the principles taught by them, and confirmed their instructions by their examples. Of how great influence this is, common experience proves. Every one sees the justice of that indignation, with which our Lord rebukes the hypocrisy of those "Pharisees and scribes, who bound heavy burdens and grievous to be borne, and laid them on men's shoulders; but they themselves would not move them with one of their fingers," Matt. xxiii. 3, 4. These teachers, quite contrary, declined no hardship, omitted no duty to which they exhorted others; but, like true leaders in this spiritual warfare, distinguished themselves by the most eminent degrees of piety and virtue. They could appeal to every place they came to, "how holy, and just, and unblameable" their behaviour there had been, 1 Thess. ii. 10. Their bitterest enemies indeed, though they sought with all the nicety that envy and hatred could inspire, were not able to find any occasion of reproach in them. The only crime alleged against them was undaunted zeal in propagating Christianity, and inflexible constancy in the profession of it. Which was in truth not a crime, but one of their brightest virtues, and gave another undeniable evidence of their faithfulness and honesty. That,

5. Lastly, Of suffering and dying in testimony of the doctrines taught and written by them. This was the case of every evangelist, every apostle, (St. John only excepted,) so far as any notices of their lives and deaths have been delivered to posterity. And how justly he also may be reckoned among the martyrs, hath been formerly observed. Of what they endured, and how little threatenings and persecutions weighed with them, the book of Acts gives a large specimen. But, after enduring bodily torments, and all that makes this life uncomfortable, to lay down even life itself; to "refuse deliverance;" and neither be softened with allurement, nor broken with terrors; is not this a proof of believing themselves, and being in very good earnest? Can lies and forgeries, can humour and obstinacy, can artifice and popularity, can affectation of novelty living, or of a name when dead, produce one such martyr since the creation? But if some one were so infatuated, could twelve men be supposed to persist in such wickedness and folly? Could those twelve not only sacrifice themselves, but persuade others, that it is their duty to do the like, when called to it; and in this argument succeed so well, that hundreds and thousands should actually do the like; and, for three centuries together, continue to offer up themselves with joy and triumph: and in so great a number, and so long time, not one, when put to the question, discover the fraud, and at once save himself, and do his duty? These are extravagances never to be supposed; and those are effects, that never were or could be produced by any cause less powerful, than a full assurance of innocency and truth. Both which are so evident and illustrious in the first preachers and writers of the Christian religion, that a candid and considerate man may almost stand amazed, how there should remain such a thing as an infidel in the world. He must do so, had not St. Paul here told us, whence this comes to pass: when saying at the third and fourth verses, "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." *Dean Stanhope.*

[y] It is worth while to consider the readiness of the obedience, with which the apostles resigned themselves up at our Saviour's call: for of St. Matthew it is here said, that "he arose and followed him;" and of some of the rest St. Luke tells us, that, being called, they "left all and followed him." They delayed not the

Saint Michael and all Angels[z].

The Collect.

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant, that as thy holy Angels always do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

Ps. xxxiv. 7; xci. 11, 12. Matt. xviii. 10. Ps ciii. 20, 21. Luke i. 19. Heb. i. 14.

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time[a].

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time, nor disputed the equity or reasonableness of his command; but presently obeyed, and gave themselves up to Him. Of St. Matthew, the saint of this day, it may be more particularly observed, that he, without any hesitation, quitted his publican's stall, and rose from the receipt of custom, where he was sitting: and though he was then engaged in a very rich and profitable employment, the sea of Galilee pouring a copious supply of wealth into his lap; yet in the midst of his affluence and plenty he renounced all, and became a follower of the blessed Jesus: the reason was, that our Saviour being a teacher come from God, an extraordinary person, that brought salvation with Him, as by his doctrine and miracles plainly appeared: it had been folly to refuse obedience to his summons, as it was wisdom to make all haste to come to Him, prepared, as Matthew was, by the wonderful works of our blessed Lord, to receive a due impression from his call.

But, though St. Matthew exchanged a lucrative employment for poverty and hardship; and quitted his house, and all that was dear to him in the world, to attend upon one who "had not where to lay his head;" he was no loser, but a great gainer by the exchange. For he parted with the perishing things of this life, for a much more enduring substance in heaven; and in effect only exchanged a few precious trifles for a far more precious treasure. For this reason he cheerfully obeyed our Saviour's call; and diligently attended his person, to hear his sermons, and to see his works: nor was he discouraged by the mean circumstances of his appearance; for he discerned majesty under the garb of meanness, and discovered the divinity of his Lord and Saviour through the veil of his humility.

Therefore to his readiness in following Christ, he added constancy and perseverance in keeping with Him; he never left his Saviour, for whom he had left all things else, but continued with Him to the last: he followed Him in bonds and imprisonment, and a variety of sufferings, till he arrived at last to the crown of martyrdom. His example may teach us the great duty of self-denial and contempt of the world. This is the first lesson to be learned in Christ's school: "If any will be my disciple," saith our Saviour, "let him deny himself, and take up his cross and follow me." This is the first step in Christianity, and will lead us on to the rest: but if we do not take this, we desert our Saviour at the first setting out, and then, as He tells us, "we are not worthy of him:" and so we shall be accounted unworthy to receive any mercy or favour from Him, unless we wean our affection from this world, and fix it chiefly on the things of a better. *Dr. Hole.*

[z] *St. Michael and all Angels.*] This festival is celebrated by the Church, in thankfulness to God for the benefits we receive by the ministry of the holy angels: and because St. Michael is recorded in Scripture as an angel of great power and dignity, and as presiding and watching over the church of God, with a particular vigilance and application, Dan. x. 13; and triumphing over the devil, Rev. xii. 7; Jude 9; it therefore bears his name. *Dr. Nicholls.*

The Collect for the day reminds us of God Almighty's having "ordained and constituted the services of angels and men in a wonderful order;" and thence teaches us to pray, that "as the holy angels always do God service in heaven; so, by his appointment, they may succour and defend us on earth, through Jesus Christ our Lord:" where we not only contemplate the order and excellences of the holy angels; but likewise commemorate the service they do to God in heaven, and the succour they afford to men on earth.

The Epistle tells us of "a war in heaven," wherein "Michael and his angels fought against the dragon and his angels." The Gospel contains our Saviour's advice to his disciples, in favour of humility, and against the affectation of worldly greatness; and his caution to them, not to offend any of the little ones that believe in Him; together with the reason of this caution, from the care taken of such little ones by the holy angels. *Dr. Hole.*

[a] Amongst different interpretations given by learned men of this passage, there is one which applies it in the most literal sense to the expulsion of the devil and the angels from their seats of light and bliss, after their rebellion against God. For that some of the angels did "sin," and were "cast out of heaven," the Scripture is express, 2 Pet. ii. 4; Jude 6. The particulars of their rebellion and punishment, being a subject of no great use or concern to us, are not indeed described at large.

The Gospel. St. Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the Kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to

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The several allusions to, and applications of, this matter to other subjects, do however imply and presuppose a sense of literal and historical truth, as their basis and support. And the crime, whereof they were originally guilty, seems, if not a plain and necessary, yet at least a probable and fair deduction from the hints left us in holy writ, to have been pride; and over-value of, and too great self-complacency in, the excellences of their nature and condition; such as, instead of disposing them to grateful obedience, lifted up their minds to a vain affectation of equality with God, at least independence upon the giver and source of all good.

This literal sense of the Scripture, which, by referring it to the fall of the angels, seems best to answer the Church's design in the use of it on this festival, may be serviceable to us in several respects.

As first, (for that cannot be inculcated too often,) by making us duly sensible of the spiritual hazards, to which we stand exposed. If beings so far superior to us in wisdom and power; disengaged from such bodies and their affections, as we bear about with us; happy in the presence of God, and highly advanced in the court of heaven: if these glorious spirits, provoked by no ill persuasion or example from without, did yet sin; and so highly incense Almighty God, as by Him to be laid under an irrevocable decree to everlasting darkness and torments: how should we, poor worms, betray our deluded souls, by vain imaginations of safety, and the carelessness naturally consequent thereupon?

So reasonable and necessary it is, that the fate of evil angels should rouse us out of sleep, and quicken our care. But then, secondly, to render that care effectual, it is no less necessary to reflect upon their fault too, and what it was that caused them to fall. Now this we have seen was pride. The properties whereof are, an inordinate value of any real or supposed excellences, by attributing the merit, the praise of them to one's self; forgetfulness of, and unthankfulness to, the author and giver of them; discontent with the present state of things; aspiring and grasping after more and higher, as is supposed due; and envy at the advantages of all others. By which vile complication of qualities, it is manifest, that pride hath in its own nature the seeds and principles of rebellion, and is the source of malice, contention, and every evil work.

It should raise in us a yet greater detestation of this vice, that not angels only, but mankind also, fell by it. The aspiring to be like gods, and affecting to know what God thought fit to be concealed from them, was the prevailing temptation urged by him, who from his own experience had learnt on what side a rational soul is most successfully attacked. The same disdain of continuing ignorant in matters above our comprehension hath been the bitter root of all the heresies and schisms, that ever infested the church. Vanity, self-conceit, and not submitting to allow any other wiser and better than themselves, could debauch even heavenly beings. And earth was made a scene of misery, by an inordinate desire of that, which to desire regularly, and to possess humbly, is the greatest accomplishment of a wise and good man. So far are they from being truly wise or mortified who are yet untaught to be content with "thinking soberly," and have not ceased to be "wise in their own conceits."

But, thirdly, while we contemplate the wisdom and justice of God, in permitting and punishing the sins of evil angels, and all the dire effects of their malice to mankind; let us by no means forget the difference his mercy hath put between their case, and that of sinners tempted by them. It is true, they offended against a light infinitely clearer, without the impulse of any suggester; and consequently they sinned with more perverseness, as well as baser ingratitude. But, all these, and any other aggravations notwithstanding, it is to the free and unbounded mercy of God, that we owe the redemption of men: while spirits, once so much higher in dignity, and so much more nearly allied to the divine nature, are left under hopeless and irrecoverable condemnation. For who can sufficiently adore the kindness and compassion, which passed by this glorious order of beings, and did not disdain to assume the flesh and blood of poor feeble mortals into the Godhead, that, by becoming one of them, He might exalt them to that state, from which their betters by transgression fell.

Their hearts, which turned themselves away from God, are finally left in that alienation. Our alienation is chosen too, but yet we are not given over to sin. The Spirit of God strives with us, and, by his sweet attractives, regulates our affections when warped, helps us to be sensible of and sorry for our follies, and brings the prodigals back to their right mind. One fault drove them out of the beatifick presence of God; but that one (the grace of repentance not being granted) productive of infinite more, and so at once the increase both of their guilt and misery: we after many may obtain an entrance there: and though our "sins" be "red as crimson, and more than the hairs of our head;" yet may they be "white as snow," when washed in that "blood of the Lamb," by which the victory was gained over the devil and his accomplices, making "war in heaven," Isa. i. 18; Ps. xl. 12; Rev. xii. 11. 7; that blood which overcomes him, no less in the quality of our enemy, than God's. *Dean Stanhope.*

be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven[b].

Saint Luke the Evangelist[c].

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Col. iv. 14. 2 Cor. viii. 18.

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[b] The meaning of our blessed Saviour, and that which he designed to teach us in these concluding words, I conceive to be this. Not to inform us, that the holy angels in heaven enjoy the presence of God perpetually; nor to assure us that every good man and sincere believer is under the constant care and inspection of these spiritual guardians (for both these things the persons, to whom Christ spoke, most firmly believed and took for granted before). But He intended to shew, that the very meanest, meekest, and most despicable of those "little ones," who believe in Him, are thought not unworthy the very solicitous concern, and never-failing patronage, of the highest and greatest of the angels: such as, in their power and capacity above, answer to the nobility and prime-ministers of state, in the courts of earthly princes: and because the consequences of slighting and injuring those, who are secure of such zealous and such powerful friends, must in all reason be supposed very terrible, "Therefore take heed that ye despise not one of these little ones," says Christ; whom the great God, and his servants, the blessed spirits above, are so far from despising, that "I say unto you, In heaven their angels do always behold the face of my Father which is in heaven."

This appears to be the meaning of the passage. At the same time it may be observed, that from the information given us in Scripture concerning the holy angels several useful inferences may be drawn.

1. A reflection upon these ministering spirits being employed for the benefit of good men should powerfully excite us to thankfulness and praise. For what is man, that God shall give his angels charge over him? that these bright guards should pitch their tents about us? and that their joy should be increased by every conquest that we make over sin and Satan?

2. We should imitate this their loving-kindness and condescension, as we have power and opportunity. Beloved, if God and the holy angels are so solicitous for our souls, we ought also to be concerned very tenderly for one another's souls: and by no means to "despise" those, whom even these sons of God do not disdain to attend on, and to serve.

3. This may fortify us in our conflicts with temptations. Whatever be the power, the subtlety, and fatal diligence of that evil angel, the devil, we may comfort ourselves with the thought, that the armies of the most high God, the good angels, are encamped around us, valiant and wise, faithful to their charge, and zealous in our defence. So that we may encourage ourselves, in the language of Elisha, 2 Kings vi. 16, 17, "Fear not; for they that be with us, are more" and mightier, "than they that be against us."

4. The constant presence of these angels with us, and the knowledge they have of our actions and affairs, should make us very careful of our behaviour. They are spirits of holiness and purity; they have an irreconcileable aversion to filthiness and vice; and therefore we ought by no means to provoke or grieve them, by indulging such lusts and practices as they cannot but hate; especially we shall do well to conduct ourselves with all comeliness and gravity and reverence, in our publick and private devotions; that no lightness, or negligence, betray a disrespect of those who stand by us, and overlook us in these actions; and that they, who "always behold our Father's face in heaven," may have no cause to think themselves affronted, or to complain of our rudeness and ill usage to them, in that court above.

But, fifthly, this respect must be so tempered too, as not to run out into excess or superstition. Their knowledge of, and care for us, challenge our reverence; but neither this, nor any thing else, can demand our adoration, or render it allowable to worship and pray to them. They are of a nature more excellent than ours, but still they are brethren: and we must not pay that duty to any of the children, which belongs to their and our common Father only. They are our fellow-servants, though servants in a higher post; but let their station be ever so high, still we must preserve the distinctions, which are due and peculiar to the Master of the family. And therefore "see thou do it not; worship God." For God alone is, God alone can be, the lawful, the proper object of worship.

Lastly, From the several cases of the angels being said to assist and defend holy men in Scripture, we have reason to believe, that the benefit of their protection extends, not only to spiritual, but also to temporal, dangers and adversities: that they shield us from many misfortunes, prevent many sad casualties, and put by many a sore thrust, which our enemies endeavour to make us fall by. Let us then thank God for these bright guardians; let us imitate their diligence and condescension in doing good; let us hearten ourselves with their assistance against temptations; let us behave ourselves, as becomes men under their observation: and not only pray, but endeavour daily, that the "will of our Father may be done by us upon earth," with the same cheerfulness and vigilance, as it is by them in heaven. And let us beg of God, that "as they always do him service in heaven, so they may succour and defend us on earth;" and at last, when we shall leave this earth, that they may conduct us to the regions of immortal happiness, to "the innumerable company of angels," Heb. xi. 22, where we shall be ever with them, and like them. All which we may hope to obtain, through the sole merits and mediation of their and our Lord and King, even Jesus Christ the righteous; who submitted for our sakes, to be "made lower than the angels," Heb. ii. 7. 9; but is now set down at the right hand of God, "angels, and authorities, and powers, being made subject unto him," 1 Pet. iii. 22. To Him, therefore, with the Father and the Holy Ghost, three persons and one God, be ascribed, as is most due, all honour and glory, thanksgiving and praise, might, majesty, and dominion, henceforth and for evermore. Amen. *Dean Stanhope.*

[c] *St. Luke the Evangelist.*] That famous Evangelist

Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

John xii. 40.

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee; and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words[d].

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whose memory we celebrate this day, was born at Antioch, where there flourished schools of the liberal sciences. In these St. Luke had his education; and, having passed through his preliminary studies, he applied himself to the study and practice of physick. It is thought that for some years he practised physick at Rome, being a servant in the household of one of the family of the Lucilii, and, upon his liberty obtained, he took the name of Lucas, a diminutive of Lucilius. That this was the "beloved physician" mentioned by St. Paul, Col. iv. 14, and "the brother whose praise is in the Gospel," 2 Cor. viii. 18, the most ancient writers of Christianity do allow; for this is acknowledged by Ignatius, in his Epistle to the Ephesians, who lived in or next to the apostolical times. Some have thought him to be one of the seventy disciples, but this is asserted without ground; for all antiquity make St. Luke the disciple of the apostles, and not of Christ. The time when St. Luke joined himself to St. Paul, was soon after the contention happened between him and Barnabas at Antioch, in the year of Christ 51. For taking only Silas with him, in his journey to Troas, Acts xvi. 8, it is very probable that Luke was taken into company when he came to that place: for in the whole relation before this time of St. Paul's acts, the author of the Acts of the Apostles (which was undoubtedly St. Luke) says Paul "spoke," Paul "departed," Paul "went," &c. but almost ever after his being at Troas, to the end of the book, he speaks of St. Paul's actions, as if he himself had mingled with them. "We loosing from Troas; we were abiding certain days; we went out; we sat down." He wrote his Gospel about seven years after his conjunction with St. Paul, whom he never left until his death. He is recorded to have written this excellent work in Achaia and Bœotia, whilst St. Paul stayed there, which was in the year of Christ 58. He is said to have written his Gospel to hinder the faithful from being poisoned by the heretical relations of the Cerinthians, a very early race of heretics sprung up in the church. He wrote his book of "the Acts of the Apostles" about three years after, in the fifth year of Nero, and of Christ 61. There has been a general tradition concerning this saint, that he was not only a physician, but an eminent painter in his time, that he painted the Virgin Mary, St. Peter and Paul, and (if we may credit Metaphrastes) our Saviour Himself. How St. Luke disposed of himself after St. Paul's martyrdom at Rome, is not so very certain; Epiphanius says he preached in Dalmatia, in Gaul, Italy, and Macedonia. Others affirm, that when he left Rome, he returned into the east, and from thence he went to preach in Africa, and that he converted the Thebans to the faith. That he at last suffered martyrdom, the best authors of antiquity allow. The later Greek writers relate his death with more particularities, saying, that he was crucified or nailed to the branches of an olive tree, there not being upon the place dry wood sufficient to make a cross for him to suffer on. *Dr. Nicholls.*

In the Collect for the day he is styled "Luke the Physician, whose praise is in the Gospel:" from which profession he was "called to be an Evangelist," which at first signified in general a preacher of the Gospel, but was afterwards restrained to those four, who wrote the history of the life and doctrines of our Saviour. He was likewise called from a physician of the body to be a "physician of the soul." And thence our Church teaches to pray, "that by the wholesome medicine of the doctrines delivered by him all the diseases of our souls may be healed."

The Epistle contains St. Paul's directions to Timothy for the faithful discharge of the office, to which he was called.

The Gospel gives us a short account of Christ's sending forth his disciples into the world, together with the commission given to them. *Dr. Hole.*

[d] From what is here said by St. Paul we may observe the constancy of St. Luke's faith. For, when Demas forsook Christ and St. Paul from an inordinate love of this present world, St. Luke kept firm and stedfast to both; "only Luke is with me." Our Saviour had some mercenary disciples who followed Him only for the loaves; they kept with Him whilst any thing could be gotten by Him; but, when that failed, they "drew back and walked no more with him," John vi. 66. We read of others, who for a while received his word with joy; but when any tribulation or persecution arose because of the word, "by and by they were offended," Matt. xiii. 21. The apostle also speaks of some among the Galatians, that they began well, and set out right at their entrance on the Christian course, with some fair and promising hopes of their continuance: "Ye

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire[e].

did run well," saith He; "who did hinder you, that ye should not obey the truth?" Gal. v. 7.

But we are taught other and better things of St. Luke, the saint of this day: who not only began well, but held out to the last; being neither diverted by the love, nor discouraged by the hatred or terror, of the world. He never left St. Paul because he saw him resolved not to leave our Saviour; and so was a constant follower of him, as he was of Christ. He was not, with Demas, bewitched by the sorceries of the world, nor enchanted by the charms of earthly profits or pleasure: but he kept on his Christian course, as well when beset with thorns, as when strewed with palms and roses. In a word, he never shrunk or started aside from the truth: but continued with St. Paul in defence of Christianity, when others left it: and, to crown all, he cheerfully laid down his life, for the testimony of the Gospel which he had written.

2. We may observe here, not only the constancy of his faith, but the sincerity of his friendship: for, when others forsook St. Paul in his troubles and calamities, the saint of this day faithfully adhered to him. "Only Luke is with me." The chief mark and property of a true friend is not to leave another in the time of adversity: and affliction is the best touchstone, whereby to try the truth and reality of friendship. "A true friend," saith Solomon, "will love at all times: and a brother is born for adversity," Prov. xvii. 17. Thus St. Luke continued with the apostle in his troubles and afflictions, in his trials at Rome, and arraignments at Jerusalem: and never deserted him in all his perils and persecutions, but constantly attended him, till he had finished his course, and received the crown of martyrdom.

3. Here is observable, not only the constancy of his faith and friendship, but his diligence in the work of the ministry. He continued a fellow-labourer, as well as a companion with St. Paul, and spared no pains in publishing and propagating the Gospel: in which respect likewise he used the words, "Only Luke is with me." When others grew cold and remiss in this world, as Demas did, who left it to follow the world; St. Luke adhered to his calling, and abated nothing of his zeal and diligence, notwithstanding all the dangers and discouragements he met with in it. Having "put his hand to the plough," he would not "look back," but "continued faithful unto death," and hath, we trust, "received the crown of life."

Thus we see in St. Luke a pattern of constancy and perseverance in the faith; of true and sincere friendship; of unwearied diligence and fidelity in his calling. It is a lesson worthy of imitation, and may teach us to go and do likewise. *Dr. Hole.*

[e] The following observations and inferences will contribute to our improvement by this passage of Scripture:

1. And first, this spiritual "harvest," and the greatness of it, gives us a fair occasion to contemplate and admire the power, and wisdom, and goodness of Almighty God, in the astonishing success of his Gospel. This is undoubtedly the Lord's "doing," and such as can never be sufficiently "marvellous in our eyes." And therefore we who are, as the Apostle calls his Corinthians, "God's husbandry," 1 Cor. iii. 9, ought to reflect upon the mighty operations of his grace in ourselves and others, with holy wonder and humble thankfulness. We should constantly stir up our zeal and diligence, to answer the good intents of so amazing a Providence, and take all possible care to bring forth fruits worthy of such mercy. For dreadful will be our case at last, beyond what we are able to fear or to conceive, if we shall fall under that aggravation of our other sins, to have received this "grace of God in vain," 2 Cor. vi. 1.

2. Secondly, when the ministers of the Gospel are here called "labourers," this shews us the nature of our calling. That it is by no means a profession of ease and idleness, but of constant and painful care. When these again are said to be "labourers in harvest," this is still a greater reproach to them that are slothful; since, at such times, and upon that emergency, even the laziest are content to work, or are thought inexcusable if they do not. It likewise intimates to us, with what vigour and alacrity we should perform the several offices required of us; since the labour of harvest is not only hard, but, notwithstanding all the hardship of it, usually attended with a sensible cheerfulness and willing heart, above all others. And again, when we are told, that this is the Lord's harvest, this shews us, what end we ought chiefly to propose to ourselves; that neither honour nor reputation, interest nor popularity, must be the things we seek; for this were to forget our Master's, and to do our own business. And, however any, or all those advantages may be the consequence of our fidelity and pains, and such as we may very lawfully desire in their proper place and degree, yet the glory of God, the good of souls, the promotion of virtue and truth, are, and ought to be, the principal, the constant ends we should aim at. Nor is it any reasonable mortification to our diligence, thus not to seek ourselves in what we do: since He who appoints us our task, hath engaged to pay us noble wages; and we have ground sufficient always "to abound in the work of the Lord, forasmuch as we know, that our labour is not in vain in the Lord. Who then is that faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing," 1 Cor. xv. 58; Matt. xxiv. 45, 46.

3. A third thing to be inferred from the text is, the great care men ought to take, in distinguishing between the regular and true, and those other busy and pragma-

Saint Simon and Saint Jude, Apostles[f].

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by thy doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

Eph. ii. 19—21. 1 Cor. i. 10 Eph. iv. 3. 2 Cor. vi. 16. Rom. xii. 1.

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God

tical labourers, who, without any warrant or command from their Lord, will needs be "thrusting themselves" into "his harvest." It was God's complaint by the prophet Jeremy of old, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied," Jer. xxiii. 21. The abounding of such teachers, who of their own heads intrude into so weighty a concern, is ever represented in Scripture, as a very grievous curse and judgment. And, how God comes to suffer this, St. Paul hath given us some account when he says, "The time will come, when men will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth," 2 Tim. iv. 3, 4. It seems, the curiosity of the people, and their not enduring to be told necessary and plain truths, is the beginning of this mischief: a mischief, which soon grows to dangerous errors, and fatal deceit, and a settled dislike of sound doctrine. For it is scarce to be expected, that they, who set up themselves, should bear the same conscientious regard to what they deliver, as others will, who are sensible they come by the direction, and upon the errand, of their Master; and who know, they must be answerable for the discharge of their duty, to that regular and fixed authority by which they were sent. But still, allowing they contain themselves within the bounds of truth; admitting it were true, which for the most part it is not, that their gifts excelled those of our lawful pastors; yet is there still one prejudice against them, which singly ought to weigh down all their boasted, and even supposable advantages in other respects; I mean, that these are not the labourers sent by the Lord; that is, they have not the same commission derived from Him, nor are entrusted with the charge of souls, as lawful pastors are. This is a warning, which I could not omit, where there is given so fair an occasion for it. And I do, in the spirit of meekness, and in the name of our Lord Jesus Christ, beseech all those very seriously to consider it, who have suffered themselves to conceive any prejudice to their own duly established ministers; and who, upon any specious pretence whatsoever, are prevailed upon to make a breach in the order and unity of the Church. And for the rest, I leave this particular upon them, with that exhortation of St. Paul, (Heb. xiii. 17,) "Obey them that have the rule over you;" that is, your spiritual guides, "and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

After what hath been already spoken, there will certainly need but little to enforce that, which I design for my last inference, contained in this command of our Saviour. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." The success of each man's undertakings in his respective profession depends upon the blessing of God for making the means effectual: but the success of ministers is more entirely his. In other cases he needs only not forbid, or at most command, natural effects: but in this, when our persuasion bends corrupt minds to truth and goodness, He produces an effect by instruments, in no degree sufficient for it. And therefore, in our daily prayer for "the clergy and the people," we do most pertinently apply to God, as a "God who alone worketh great marvels." For such indeed it is, to turn men's hearts by the ministry of their weak and sinful brethren; who without the continual dew of his grace, must needs plant and water in vain. *Dean Stanhope.*

[f] *St. Simon and St. Jude.*] There are two saints commemorated by the Church this day. The first is Simon, surnamed the Canaanite, Matt. x. 4; and Zelotes, Luke vi. 15; Acts i. 13: which two names are the same: for the Hebrew word Canaan signifies a Zealot. There were a sect of men called Zealots, about the time of Christ, in Judea, who, out of a pretended zeal for God's honour, would commit the most grievous outrages; they would choose and ordain high priests out of the basest of the people, and murder men of the principal dignity. It is probable, that Simon, before his conversion and call, might be out of this sect: or, however, some fire and fierceness in his temper gave occasion for his being called the Zealot. He was one of the twelve apostles, and kin to our blessed Lord; either his half brother, being one of Joseph's sons by another wife, as all the Greek fathers contend, or cousin by his mother's side. Most certain this is that Simon which is meant, Matt. xiii. 55, "Are not his brethren, James, and Joses, and Simon, and Judas?" There is a tradition, that it was at his marriage in Cana of Galilee that our Saviour was present. After our Saviour's ascension, he is recorded to have preached the Gospel in Mesopotamia; that he preached likewise in Egypt and Africa, is related by others. And (if we may credit Nicephorus, a later writer) that he extended his mission as far as Britain. He suffered martyrdom in Persia.

Jude, the other apostle whose memory is this day observed, was one of the twelve apostles, brother to James, Jude 1, and therefore bore the same relation with him to our Saviour. He was that same Judas mentioned in the verse before cited: "Are not his brethren, James, and Joses, and Simon, and Judas?" He had two surnames, one was Thaddæus, which does not seem to be more than a diminutive, or small alteration of Judas, and is derived from the same root in Hebrew as Judas is. Lebbæus is derived from a word in Hebrew which signifies heart, and is as much as Corculum, or Little Heart. He preached the Gospel with his brother in Mesopotamia, Arabia, and Idumæa, &c., and suffered martyrdom at Berytus. *Dr. Nicholls.*

The Collect for this day prays God, who hath "built his church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone," to grant us, "so to be joined together in unity of spirit, that we may be made an holy temple acceptable unto him." To this end the Epistle directs us to adhere stedfastly to the Christian faith.

And in the Gospel we are exhorted to brotherly love, as the best cement of that union, and the firmest bond to hold us together. *Dr. Hole.*

the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities[g].

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my Name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated, both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth

[g] The apostle here exhorts us to contend earnestly for the faith; by which we understand,

1. That we are to contend earnestly or sincerely for the faith, in opposition to all false or feigned pretences to it.

2. We are to contend earnestly, that is, zealously and warmly, for the faith, in opposition to all indifference and coldness about it. "It is good," saith the apostle, "to be zealously affected always in a good thing."

3. We are to contend earnestly, that is, constantly and perseveringly, for the faith, unto the end, in opposition to all weariness and apostasy: "We shall reap," saith the apostle, "if we faint not."

This however is not to be done by arms; by any external acts of violence. But we must contend for it, 1. By arguments, being "ready always," as St. Peter saith, "to give a reason of the hope" and faith "that is in us," 1 Pet. iii. 15: and we should be always ready, by Scripture and reason, to convince and convert gainsayers.

2. We are to contend for the faith by earnest and fervent prayer; since we cannot propagate or defend it by our own strength. Peter's faith had failed, if Christ had not prayed for him: and ours will fail much more without the like assistance. But though we can do nothing without Him, yet "we can do all things through Christ which strengtheneth us: his grace will be sufficient for us;" and if He be for us, it matters not who is against us.

Lastly, we are to contend for the faith by magnanimity and patience in sufferings. So did the apostles and primitive Christians, who overcame all their enemies, not by fighting, but by suffering. They planted the faith by their doctrine, and watered it with their blood; till, by the blessing of God, it grew and overspread the earth.

In short, "the weapons of our warfare are not carnal, but spiritual; and are mighty through God to the pulling down of the strongholds of Satan, and the building of us up in our most holy faith." Christ, the Captain of our salvation, was made perfect by sufferings; and his followers, the apostles, attained to perfection the same way: and, if we suffer with, or for Him, we shall also be glorified together.

Let us then contend earnestly for the unity, the purity, and the continuance of the faith: for the unity of the faith, against those who would divide it; for the purity of the faith, against those who would deprave and corrupt it; for the continuance and propagation of the faith, against those who would subvert and undermine it. Till, by fighting the good fight of faith, and living answerably to it, we attain at length a crown of glory, through the merits of Jesus Christ. *Dr. Hole.*

from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning[h].

All Saints' Day[i].

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body[k] of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

Col. i. 18. Rom. xii. 5. 1 John i. 7. Eph. iii. 15; iv. 15, 16. Heb. xii. 1; vi. 12.

1 Cor. ii. 9. Eph. vi. 24.

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthali were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a

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[h] From this day's Gospel we may learn, 1. The great lesson of brotherly love and kindness, which our Saviour here commands, and charges upon all his followers, and elsewhere makes the distinguishing mark of his disciples: willing them to love their neighbour as themselves; and to do unto all men as they would that men should do unto them.

2. We learn hence that the hatred of the world is no discharge from this duty of loving them, nor should it be any discouragement from it: for our Saviour teaches us, to "love them that hate us:" and here tells us, that "if the world hate us," we need not "wonder, for it hated him before it hated us," and the disciple cannot expect to be better than his Master. It is honour enough for us to be made conformable to his sufferings that we may be partakers of his glory; and we may well be content to bear the cross, which will surely bring us to a never-fading crown.

3. We learn hence the heinousness of the sin of unbelief, which the clear discoveries and revelations of the Gospel have rendered altogether inexcusable. For after all that Christ hath said and done for man's salvation, it must be mere obstinacy and perverseness of will, to refuse or neglect it.

Whence, lastly, we learn, the great danger of infidelity, or sinning against light and knowledge; which our Saviour makes the reason and aggravation of their condemnation; that "light is come into the world, but men love darkness rather than light, because their deeds are evil."

Upon the whole then, let us take heed, that there be not found in any of us "an evil heart of unbelief in departing from the living God." *Dr. Hole.*

[i] *All Saints' Day.*] The feast of All Saints is not of very great antiquity in the Church. About the year of our Lord 610, the heathen pantheon, or temple, dedicated to all the gods, at the desire of Boniface IV. bishop of Rome, was taken from the heathen by Phocas the emperor, and dedicated to the honour of All Martyrs; hence came the original of All Saints, which was then celebrated upon the first of May. Afterwards, by an order of Gregory IV. it was removed to the first of November, in the year of our Lord 834, as it has stood ever since. Our reformers having laid aside the celebration of a great many martyrs' days, which had grown too numerous and cumbersome to the church, thought fit to retain this day, wherein, by a general commemoration, our Church gives God thanks for them all. *Dr. Nicholls.*

In the Collect for this day we are reminded of that one fellowship and communion of saints, into which God hath knit together his chosen people in the mystical body of Christ: to the intent that we may continue stedfast in the communion of the Church militant here upon earth, and so be fitted to join for ever with the Church triumphant hereafter in heaven. To this end we pray for grace to imitate their holy lives in this world, that we may be qualified to partake with them in the happiness of the next.

In the Epistle, a seal is ordered by Almighty God to be set on his true and faithful servants: and in the Gospel, our Saviour marks out the persons that are intitled to this distinction. *Dr. Hole.*

[k] — *the mysticol body*] A mystical body is a body in a figurative sense; in which sense the Church is called our Saviour's body. *Dr. Bennet.*

great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen[1].

The Gospel. St. Matth. v. 1.

JESUS, seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall

[1] The following remarks may be suggested from the love of God to his saints: a due improvement whereof would be the best and most Christian method of rendering to Him, and them, the honours intended to both, by the observation of this festival.

1. First, then, the integrity of these sealed, and that purity of faith and worship so carefully maintained by them, may be of signal use to us, when attacked with violent temptations to sin. It will represent to us, by their example, the possibility of resisting and overcoming all attempts made upon our virtue, by sincere resolutions and endeavours, backed with that grace which alone can render them effectual. It will fill us with assured expectation of, and dependence upon, all such necessary strength and assistances from God, provided we hold fast by Him, and do not tamely desert his cause; which always is the cause of goodness and strength. It would guard us against the dangerous seducements of numbers, and authority, and examples; and not suffer us to love piety and virtue one whit the less, because not valued by the many, or not countenanced by the great. Quite contrary, it would possess us with a terrible apprehension of vices, that have credit and vogue, and are grown fashionable in the world; when we reflect, that these great champions of faith and holiness attained the honour and privilege of God's seal, by an inflexible, even when a persecuted, singularity in the true religion. And this leads us naturally to a

2. Second remark resulting from the eminent deliverances they were "sealed" to. These should convince us, however improbable discouraging circumstances may sometimes happen to render it, that abiding stedfastly by our duty is the best security, with regard to our present interests; it often proves so in fact. Nay, it always proves so, when God, for wise and better purposes, does not see fit to suffer the contrary. For in such cases the justice, the goodness, and the honour of God are concerned, not to forsake those good men in their distress, who made that very distress their choice, and refused to accept any other deliverance in pure love and obedience to Him. Such an assurance that Providence is engaged on our behalf, should, even to private persons, be found a firmer support, than any human appearances of safety or success. But there is another case, not subject to the same reserves: and that is the protection of the Church in general, notwithstanding all the malice and subtlety of its manifold adversaries and insulters: a very comfortable reflection, to all that love the Lord Jesus and his Gospel. Such a one, in truth, as it were heartily to be wished, the dissoluteness of some, the profaneness of others, the industrious propagation of infidelity by a third sort, and, which gives success and encouragement to all these, the general lukewarmness and indifference of those, who ought to oppose and suppress them, had not rendered almost the only anchor of our hope. For never sure could one have expected less, and never yet did religion suffer more from an uncontrolled licentiousness of striking at the very fundamentals of Christianity, than in our age and country. God in his mercy touch the consciences of those, who take, or who encourage, or who connive at, such liberties. God dispose us all, with a becoming indignation to exercise the powers we have: or, if these be too feeble, to contrive new and more effectual methods, for suppressing and reforming them; lest these crying abominations be visited upon our nation, in judgements suitable to the horror of their guilt. But I return, and observe,

3. Thirdly, that the sufferings and rewards of those saints, who died in the cause of religion, ought to be a most powerful incitement to our zeal and perseverance. They were men of like passions and infirmities with us, which takes off all pretence of their virtues being impracticable. The promises of divine assistance are the same still, and therefore the like difficulties cannot be invincible. Their examples indeed are left us, and our memories are refreshed with them for this very purpose, that we also should "run with patience the race that is set before us." Their courage and constancy, their resignation and charity, should be copied by us, as occasion requires. Their sincerity and devotion, the purity of their faith, the innocency of their conversation, their fruitfulness in good works, their contempt of the world, and heavenly-mindedness, should be patterns always before our eyes: because these are virtues that may and should be always in our practice. In a word, let us express our thanks to Almighty God for the advantage of such shining examples, and pay all due

say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you[m].

reverence to their memory, by endeavouring to be like them. For, when all is done, the best and most acceptable honour we can possibly do those renowned Christian heroes, is the forming of our conduct upon the model of their graces, and aspiring after the weight and the brightness of their crowns. *Dean Stanhope.*

[m] The Scripture, read for the Epistle, sets before us the peculiar favour of God towards those faithful servants of his, of whom this festival is designed to transmit an honourable remembrance to all posterity. The Gospel, in order to our more ready attainment of the like advantages, sets before us those good dispositions, which recommend the saints to the care and protection, and exalt them to the dwelling and fruition, of God. For the privileges of good men we have the beloved disciple's authority: for their happiness, and the way to it, both, we have the word of the Master Himself; who at once pronounces such persons "blessed," and instructs us how they come to be so.

The virtues here mentioned, and the particular blessedness appointed to each, are a subject too copious to be enlarged upon. A few general remarks shall be offered on those virtuous actions, and good dispositions, which are prescribed as means proper for attaining the blessings here promised.

Concerning the dispositions prescribed here for the attainment of true blessedness, I observe,

First, That most of them are what we call moral, and many of them social, virtues. The former will be a warning to my reader what men of skill those are, and how far endued with the spirit of Christ, who upon all occasions disparage moral virtues as mean and legal, and beneath the dignity of spiritualized Christians; who blame us for not preaching Jesus Christ, and his Gospel, when we preach what Jesus Christ Himself preached and practised; who slanderously misrepresent this established Church as derogating from faith and grace, because her ministers urge upon their people those good works which our Saviour says, in this very chapter, ought so to shine as to be "seen of men," Matt. v. 16; which St. James demands as the necessary evidence of a true and living "faith," James ii. 14, &c.; which St. Paul declares to be the "fruits of the Spirit," Gal. v. 22; Ephes. v. 9; and which, if a man "do not," St. John pronounces him to be, "not of God, but of the devil," 1 John iii. 10. How dangerous is the delusion of those poor souls who give themselves up to the guidance of such teachers! How safe and comfortable that communion, whose guides, in this regard, bear no reproach but what falls upon the apostles and their blessed Master Himself! For so long as their Epistles are allowed, we shall never be convicted for thus detracting from grace and faith; and so long as his sermon on the mount stands upon record, this will vindicate our endeavours to bring our flocks to heaven, by taking the way that Christ first led them in.

But I likewise observed that many of them are social virtues; such as mankind are benefited and endeared to each other by. Of this kind are humility, and meekness, and mercy, and peaceableness (and if, as some have done, we shall interpret the sixth verse of justice in our dealings, we may add righteousness also). Now it is plain God could not have expressed a greater friendliness for the common good of the world, and the comforts of society, than by first enjoining the virtues that promote these excellent ends; and then providing such ample compensation in another world for habits and practices, which self will be always opposing in this world. So plainly is he the best Christian who is the greatest benefactor to order, and peace, and love; and so much more precious is an active charity than an idle and unprofitable, though never so rapturous contemplation, in his eyes who prefers "mercy before sacrifice," and who is ever doing good to all his creatures.

2. I observe of these virtues, secondly, That they are plain and easy marks to judge of our blessedness by. Many of them are such as will render themselves conspicuous to other people; but it is impossible for any of them not to be discernible to a careful examiner of his own breast; and this is an inquiry which deserves all our care; for since all of us cannot but desire to be happy, and since we must be so or otherwise, according as we excel or are defective in these good qualities; who that is so, would want the satisfaction of knowing it? Who that is not, would not gladly be awakened by such a sense of his misery as might effectually engage his utmost endeavours to become so? The spirit and temper of a Christian, as here described, does indeed differ greatly from that of the world; and this difference is another argument for our circumspection, without which men are too apt to flatter their own consciences, because like unto, or not worse than, the generality of them they live among. But, alas! this fallacy, if indulged, will ruin all; for it is not custom, or common opinion, but the rules and measures of the Gospel by which this most concerning point must be determined. And let all the world say, or act, as they please, it is not more certain that the persons thus qualified shall, than it is that none but they (ordinarily speaking) shall ever partake of the blessedness here promised.

3. Lastly, When this inquiry is made, we must not content ourselves with a partial return to it, or imagine that one or a few of these qualities will entitle us to happiness, if they be manifestly not accompanied by the rest; for without entering into any niceties about the number, the order, or the necessary connexion of the virtues here enjoined, it is evident from the whole tenor of Scripture, that God requires, in every one of us, all the dispositions of mind here mentioned, and looks that each should exert its proper acts as fit occasions offer. The merciful shall obtain no mercy from God, if he be impure; nor shall the pure see God, if he be not peaceable. In short, they are all bound upon us by the same authority, and all must go to the composition of a perfect Christian. Even the preparation to undergo persecution for righteousness' and Christ's sake is necessary, though God may never bring us into circumstances of reducing that readiness into act. But persecution alone had never exalted the martyrs and confessors of this day, had not their other virtues, like so many jewels, adorned and added lustre to that crown they now wear in heaven: the brightness whereof we justly praise God for; and do best express our thanks, by aspiring after it in the way they have gone before us. Which may He give us grace to do, for his blessed Son's sake, the Captain of their and our salvation, Christ Jesus. *Dean Stanhope.*

THE ORDER OF THE

ADMINISTRATION[n] OF THE LORD'S SUPPER,

OR

HOLY COMMUNION[o].

¶ *So many as intend to be partakers of the holy Communion shall signify their names*[p] *to the Curate, at least some time the day before.*

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[n] *The Order of the Administration* &c.] Since the death of Christ hath reconciled God to mankind, and his intercession alone obtains all good things for us, we are enjoined to make all our prayers in his name; and, as a more powerful way of interceding, to commemorate his passion by celebrating the holy Eucharist, which in the purest ages was always joined to their publick and common prayers, Acts ii. 42. And to evidence our Church wishes it were so still, she appoints a great part of this office to be used on all Sundays and holy-days, and orders the priest to say it at the altar, the place where all the prayers of the church of old were wont to be made, because there was the proper place to commemorate Jesus our only Mediator, by whom all our prayers become accepted. And hence the ancients call this office "the Service of the Altar," which in the time of celebration was then also, as our rubriek now enjoins, covered with a fair linen cloth. As for the primitive and original form of administration, since Christ did not institute any one method, it was various in divers churches, only all agreed in using the Lord's Prayer, and reciting the words of institution, which therefore some think was all the apostles used: but their successors in several churches added several devout forms thereunto, which being joined to the original order used by the founder of each church, was for greater honour called by the name of that first author: and hence we have now the Liturgy used at Jerusalem, called "The Liturgy of St. James;" that of Alexandria, called "The Liturgy of St. Mark;" that of Rome, called "The Liturgy of St. Clement;" with others of lesser value: which by the fancy of adding to them in every age, have contracted many superstitions of later times, and yet do still contain many genuine and substantial pieces of true primitive devotion, easily distinguished from the modern and corrupt additions. But since none of these apostolical Liturgies were believed of divine institution, St. Basil and St. Chrysostom made new forms for their own churches, now generally used in the East: and St. Ambrose and St. Gregory the Great composed Sacramentaries for their several churches; and the Christians in Spain had a peculiar order for this office, called "The Mozarabic form;" the Gallican church had another distinct from all these; and St. Gregory was so far from imposing the Roman Missal on this Church of England, that he advises Augustine the monk to review all Liturgies, and take out of them what was best, and so to compose a form for this nation. And when the Roman Missal (afterward imposed here) was shamefully corrupted, our judicious Reformers made use of this ancient and just liberty; and, comparing all Liturgies, they have out of them all extracted what is most pure and primitive, and so composed this admirable office, which, as Bishop Jewel affirms, "comes as nigh as can be to the apostolick and ancient Catholick Church," and indeed is the most exact now extant in the Christian world, the explaining whereof will effectually serve to assist the communicant in order to a worthy preparation before the receiving, devout affections in receiving, and the confirming of his holy purposes afterwards: for it doth instruct us in all that is necessary to be known, and to be done in this sacred and sublime duty, and is contrived in this curious method.

2. The whole communion office consists of four parts. First, a more general preparation to the Communion, and as either common to the whole congregation in the exercise of, 1. Repentance, by "the Lord's Prayer, the Collect for Purity," and "the Ten Commandments." 2. Holy desires, by "the Collects for the King," and "the Day." 3. Of obedience, by the hearing of the "Epistle and Gospel." 4. Of faith, by repeating "the Creed." 5. Of charity, by "the Offertory" and "the prayer for the holy Catholick church." Or else this general preparation is proper to those who ought to communicate, namely, "the warning before the communion," and "the exhortation to it." Secondly, here is the more immediate preparation, contained in, 1. The proper instructions, in "the Exhortation at the Communion," and "the immediate invitation." 2. The form of acknowledging our offences, in "the Confession." 3. The means of ensuring our pardon, by "the Absolution," and "the Sentences." 4. The exciting our love and gratitude "in the Preface" and "the Hymn" called "Trisagium." Thirdly, here is the celebration of the mystery consisting of, 1. The communicant's humble approach, in "the Address." 2. The minister's blessing the elements, in "the Prayer of Consecration." 3. His distributing them according to "the form of Administration." Lastly, here is the post-communion, containing, 1. Prayers and vows, in "the Lord's Prayer, the first and second Prayers after the Communion." 2. Praises and thanksgiving, in "the Gloria in Excelsis." 2. The dismission by "the final Blessing." *Dean Comber.*

¶ *And if any of those be an open and notorious evil liver*[q], *or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby*

[o] *Or holy Communion.*] This service is so called in the Liturgy: and well it were that the piety of the people were such, as to make it always a communion. The Church, as appears by her pathetical exhortation before the Communion, and the rubrick after it, labours to bring men oftener to communicate than she usually obtains. Private and solitary communions, of the priest alone, she allows not; and therefore, when others cannot be had, she appoints only so much of the service, as relates not of necessity to a present communion, and that to be said at the holy table: and upon good reason; the church thereby keeping, as it were, her ground, visibly minding us of what she desires and labours towards, our more frequent access to that holy table: and in the mean while, that part of the service which she uses, may perhaps more fitly be called "the second service" than "the Communion." And so it is often called, though not in the rubrick of the Liturgy, yet in diverse fast-books, and the like, set out by authority. If any should think, that it cannot properly be called the second service, because the morning service and Litany go before it, which indeed are two distinct services; whereby this should seem to be the third, rather than the second service; it is answered, that sometimes the "Communion Service" is used upon such days as the Litany is not; and then it may, without question, be called the second service. Nay, even then, when the Litany and all is used, the Communion service may be very fitly called the second service: for though, in strictness of speech, the Litany is a service distinct, yet in our usual acceptation of the word service, namely, for a complete service with all the several parts of it, psalms, readings, creeds, thanksgivings, and prayers; so the Litany is not a service, nor so esteemed, but called "the Litany," or supplications; and looked upon sometimes, when other offices follow, as a kind of preparative, though a distinct form, to them, as to "the Communion, Commination, &c." And therefore it was a custom in some churches, that a bell was tolled, while the Litany was saying, to give notice to the people, that the Communion service was now coming on. *Bp. Sparrow.*

Of the many compellations given to this sacrament in former ages, our Church has very wisely thought fit to retain these two in her publick service, as those which are most ancient and scriptural. As for the name of "the Lord's supper," which name the papists cannot endure to have this sacrament called by, because it destroys their notion of a sacrifice, and their use of private mass, we find this given to it, as its proper name in the apostles' time by St. Paul himself, "when ye come together into one place, this is not to eat the Lord's supper," 1 Cor. xi. 20. And this name is frequently given to it by ancient writers. So for "the Communion;" this is plainly another scriptural name of the same holy sacrament. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. x. 16. Which name is given to it, partly, because by this we testify our communion with Christ our head; partly, because it unites us together with all our fellow-Christians; partly, because all good Christians have a right to partake of it: hence with St. Chrysostom and St. Basil "to communicate" is the common word to express the participation of this sacrament. *Dr. Nicholls.*

[p] *So many as intend to be partakers—shall signify their names* &c.] The reason of this injunction is, that the minister of the parish may have time to inform himself of the parties who design to receive: so that if there be any among them who are not duly qualified, he may persuade them to abstain for some time; or, in case of their refusal, repel them. Now in several cases persons may be unqualified to partake of this sacrament, either by the prescript of God's word, or by the canons of the Church.

1. A want or a contempt of the rite of Confirmation unqualifies persons to receive: for the rubrick of the Common Prayer, which is confirmed by the Act of Uniformity, says, "No one shall be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." This is agreeable to the provisions of the ancient church. And the only reasonable impediment to Confirmation is the want of a bishop near the place.

2. Persons excommunicate, or who are doing penance by church censure for any notorious fault, are unqualified to receive; for such persons are shut out from the Communion, and therefore called excommunicate.

3. Persons under frenzy are unqualified to partake of the holy Communion. And all persons, under the foregoing want of qualification, may lawfully be refused admission to the Communion by the minister: for the ecclesiastical law imposes great penalties upon the minister, who shall give them the Communion in such cases.

4. A person may be unqualified by notorious wickedness, or flagitiousness of life. But of this more in the next note. *Dr. Nicholls.*

[q] *And if any of those be an open and notorious evil liver*, &c.] In the primitive times, when discipline was strictly maintained, all such persons, as soon as known, were put under censure: but if, before censure, they offered themselves at the Communion, they were repelled. And indeed such severe discipline might not be amiss, whilst it was grounded only upon piety and zeal for God's honour, as it was in those devout times. But afterwards, some persons being debarred from the Communion out of private pique and resentment, an imperial injunction prohibited "all, both bishops and presbyters, from shutting out any one from the Communion, before just cause be shewn, that the holy canons do give them power so to do." And the canon law did not allow a discretionary power to the priest to thrust away every ill person from the sacrament: "a vicious person, offering himself to receive the Communion, is not to be expelled, but is to be carried privately aside, and to be exhorted not to receive the Communion." Indeed the later canonists did interpret this only of occult crimes, and such as were not generally known; allowing only persons "notoriously guilty" to be expelled: and of this opinion were the compilers of our rubricks in Edward the Sixth's time, as appears from their wording this rubrick, "If any be an open and notorious evil liver, &c." But, however, they limited this discretionary power of the minister, obliging him, even in "notorious" crimes, to "admonish" such persons first to abstain, and only upon obstinacy to repel. But, nevertheless, this formerly gave occasion to several exceptions and disputes; and therefore, in the last revision of the Common Prayer, repulsion was not left to the absolute power of the minister, but he was obliged to give notice thereof to the diocesan, and to take his advice therein. And still it remains so uncertain, what is "notoriety," both in presumption, law, and fact, that a minister is not out of danger of transgressing his rule, if, before judicial conviction of a crime,

offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Curate use*[r] *with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table*[s], *at the Communion time, having a fair white linen cloth upon it*[t],

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he goes farther than admonishing any person to abstain. *Dr. Nicholls.* Our law in England will not suffer the minister to judge any man as a notorious offender, but him who is convicted by some legal sentence. *Bp. Andrewes.*

Notoriety in fact is one thing; and notoriety in presumption is another. And in either case it should be a notoriety in law too, to indemnify the minister for proceeding upon the rubrick, or to render him safe, in point of law, for repelling any person from the Communion.

Upon the whole of the matter, however, though this rubrick may "require some explanation," as Bishop Cosin remarks, "for the avoiding of disputes and doubts between the communicants and curates; yet, if it be taken in all its parts, namely, that no person, however "notoriously wicked," shall be withheld from the Communion, till he be admonished to withdraw himself; and that, when he is repelled upon his obstinacy, it is only till such time as the advice of the ordinary can be had therein, to whom the curate is obliged to give early notice of such his act; it seems in this view the best, and I think the only ecclesiastical, rule, we have to go by in such case: nor doth it appear liable to exceptions, unless it be in that particular, of how far we are safe in acting according to it.

But, as this is properly a point of law, it is not so fit for me to undertake any determination of it, it must be left to the gentlemen of that profession. Only thus much I would put in; that, if a clergyman's conduct in this matter shall appear to be upright, dispassionate, and disinterested, and I wish it may never appear otherwise, so as to gain the approbation of reasonable and indifferent persons, which I think it would gain in all notorious and flagrant cases, which are those mentioned in the Rubrick, it is to be hoped and presumed, that the interpreters of the law would, in their turn too, shew him all the favour and regard they could. *Archdeacon Sharp.*

[r] *The same order shall the Curate use* &c.] The minister here seems to have power given him, to deny the sacrament upon his own personal knowledge of the party's unfitness to receive it. There is only one instance indeed of this unfitness mentioned; namely, in cases where he "perceiveth malice and hatred to reign," in which cases "he is to use the same order as before," of admonishing, and, upon obstinacy, of excluding from the Communion. And this too without regard to the notoriety of the malice or the offence given thereby to the congregation. And by parity of reason, what he is allowed to do upon his own knowledge in one case, he may be presumed to have the liberty of doing in any other that is parallel; that is, where he himself is equally convinced that he has a just and sufficient cause, according to the canons, to refuse the Sacrament, though at the same time he cannot produce any legal testimony of the crime for which he debars the party from communicating.

Hence there arises another question, different from the former; namely, whether a minister ought at any time, by denying the Sacrament, to pass a publick and open censure upon secret crimes, to which none are privy but the parties and himself, and that perhaps by accident, as may be, and sometimes hath been declared to be, the case.

Upon the whole, the conclusion here is the same as in the former point; namely, that every minister must be his own judge and guide in extraordinary occurrences, which come not within the letter or supposed meaning of the rulers that are set him by authority for his direction. Only it will greatly concern him to act with the utmost care, fidelity, and circumspection, that he do not either deprive any persons of the privilege of Christian communion, or set upon them such a publick mark of infamy and disgrace as a repulse from the Sacrament is commonly held to be, without a real necessity to justify his conduct herein. *Archdeacon Sharp.*

[s] *The Table,*] Altar was the name by which the holy board was constantly distinguished for the first three hundred years after Christ; during all which time it does not appear that it was above once called "table," and that was in a letter of Dionysius of Alexandria to Xystus of Rome. And, when in the fourth century Athanasius called it a "table," he thought himself obliged to explain the word, and to let the reader know that by "table" he meant "altar," that being then the constant and familiar name. Afterwards indeed both names came to be promiscuously used; the one having respect to the "oblation" of the eucharist, the other to the "participation:" but it was always placed altar-wise in the most sacred part of the church, and fenced

shall stand in the Body of the Church, or in the Chancel[u], *where Morning and Evening Prayer are appointed to be said. And the Priest standing*[x] *at the North side of the Table*[y] *shall say the Lord's Prayer*[z], *with the Collect following, the people kneeling.*

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in with rails to secure it from irreverence and disrespect. *Wheatly.*

In King Edward's first service book the word "altar" was permitted to stand, as being the name that Christians for many hundred years had been acquainted withal. Therefore when there was such pulling down of altars, and setting up of tables, in Queen Elizabeth's reign, she was fain to make an injunction to restrain such ungodly fury; and appointed decent and comely tables covered to be set up again in the same place, where the altars stood: thereby giving an interpretation to this clause in our Communion-book. For the word "table" here stands not exclusively, as if it might not be called an "altar," but to shew the indifferency and liberty of the name; as of old it was called "mensa Domini," the table of the Lord: the one having reference to the participation, the other to the oblation of the eucharist. *Bp. Overall.*

It is called an "altar," 1. Because the holy eucharist being considered as a sacrifice, we offer up the commemoration of that sacrifice which was offered upon the cross. 2. We offer with the action prayers to God for all good things, and we need not fear to call the whole action by the name of a sacrifice, seeing part of it is an oblation to God of hearty prayers, and it is not unusual for that to be said of the whole, which is exactly true but of one part: and as the word "sacrifice" may be used without danger, so also the ancient church did understand it.

And it is called a "table," the eucharist being considered as a sacrament; which is nothing else, but a distribution and application of the sacrifice to the receivers, and the proper use of a table is to set food upon, and to entertain guests, both which are applicable to this. *Clutterbuck.*

[t] *—having a fair white linen cloth upon it,*] It was the practice of the primitive church to have the altar covered with a clean linen cloth. In the Sacramentary of St. Gregory it is called "Palla altaris," to distinguish it from the "Corporis palla," or the cloth thrown over the consecrated bread. The Scotch Liturgy orders, that "the holy table at the Communion time should have a carpet, and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated." And by our own canons, at all other times, when divine service is performed, it is to be "covered with a carpet of silk, or rather decent stuff, thought meet by the ordinary of the place, if any question be made of it; which was originally designed for the clean keeping of the said" [white linen] "cloth;" though the chief use of it now is for ornament and decency. *Dr. Nicholls, Wheatly.*

[u] *—shall stand in the Body of the Church, or in the Chancel,*] Custom has generally prevailed that it should stand in the chancel; and our governours manifestly approve it. And, if in the chancel, it should stand close to the east wall; the shorter sides or ends of it pointing northward and southward. *Dr. Bennet.*

The words "where morning and evening prayer are appointed to be said," ought to have been expunged, after the place was transferred from the table to the reading-desk. *Shepherd.*

[x] *And the Priest standing*] "We pray standing," saith St. Augustin, "which is a sign of the resurrection," at the time of Easter: whence also on all Lord's days that practice is observed at the altar. *Bp. Cosin.* See page 35, note *a*.

[y] *And the Priest standing at the North side of the Table*] Wherever the table be placed, the priest is obliged to "stand at the north side," (or end thereof, as the Scotch Liturgy expresses it; which also orders, that it "shall stand in the uppermost part of the chancel or church,") the design of which is, that the priest may be the better seen and heard; which, as our altars are now placed, he cannot be but at the north or south side. And therefore the north side, being the right hand or upper side of the altar, is certainly the most proper for the officiating priest, that so the assisting minister (if there be one) may not be obliged to stand above him. And Bp. Beveridge has shewn that whenever, in the ancient liturgies, the minister is directed to stand "before" the altar, the north side of it is always meant. *Wheatly.*

This seems to have been ordered, for the purpose of avoiding the fashion of the priest's standing with his face towards the east, as is the Popish practice. *L'Estrange.*

This rubrick is to be understood even of that part of the office, by which another rubrick, namely, the first at the end of the office, is appointed "to be said when there is no Communion." This case will admit of exceptions from unforeseen circumstances. For, since the customary placing of altars in chancels, it becomes almost impossible in large churches, and where the chancels are almost equal in length to the churches themselves, to perform that part of the Communion service, which is to be read always on Sundays and holy-days, at the Lord's table, without quite defeating the intention of its being read at all; namely, "that it should be heard of the people." But then, pray let us observe further, that where this necessity for breaking through the rubrick cannot be pleaded by us; that is, where this service "may be conveniently enough performed at the table itself," situated in the chancel; there will be no excuse for us for reading it in the desk; as it is but too commonly done in our churches, contrary to the letter and plain meaning of the rubrick. *Archdeacon Sharp.*

It was the custom of the ancients, that all things, which pertained to the celebration of the Lord's supper, should be said at the altar. In this celebration there is hardly any difference between us and the Protestants in Germany, but that among us the prayers are said by the bishop or minister at the altar, but among them in the desk: in which matter they do not agree with the ancients. *Bp. Cosin.*

As the Church gives it the name of the "Communion Service," so she orders it to be read at the communion table: and thus by retaining the ancient place and name, as memorials of her primitive zeal, she testifies to all her children, that there ought to be now in these days, as in the days of old, an holy Communion, whenever this service is appointed; that is, on every Lord's day and on every holy-day, whether festival or fast. *Dr. Bisse.*

It was an ancient custom of the Church, to be traced up as high as the third century, to sing an anthem in this place, called the "Introit;" because, while this was singing, the priest made his introit, that is, entrance, within the "septum" or rail of the altar; which

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect[a].

ALMIGHTY God, unto whom all hearts be open[b], all desires known, and from whom no secrets Acts i. 24. Heb. iv. 13. Ps cxxxix. 1—3; xxxviii. 9.

introit was usually a psalm suited to the day or solemnity. And this custom was ordered in the first book of Edward the Sixth; and, though omitted in the rubrick of the second book, yet it has been, and is still, continued down in our cathedral churches, and in quires and places where they sing.

Now in many parish churches, instead of this anthem, is commonly sung a psalm: which is very proper, though the minister should not go up to the communion table; and rather the more so when he does: because this interposal of a psalm makes a separation and distinction between the two services, which ought to be thus made by distance of time, when it cannot be done by difference of place. Not but in all parish churches, as well as in quires, where it can be done with convenience to the congregation, this service ought regularly to be said at the Lord's table: a thing, which Bishop Beveridge, that great saint and ornament of our Church, and great admirer and promoter of our Liturgy, much desires and insists upon, as useful to remind people, that there ought at least to be a sacrament, though there be not, on every Sunday and holy-day. *Dr. Bisse.*

[z] — *shall say the Lord's Prayer.*] This holy sacrament, and this divine prayer, had one and the same author; and therefore the Lord's Prayer must be the most proper preface to the Lord's supper, in the celebration of which the primitive church always used this prayer, as the Fathers testify; and St. Jerom affirms that Christ Himself taught it his apostles to be said at the holy Communion. It seems indeed that our Saviour intended it should be joined to all our offices of devotion, because He ushers it in with this injunction, "When ye pray, say Our Father, &c." Luke xi. 2. In compliance therewith, as the Church hath again placed it at the entrance into this service, so let us repeat it with a fresh devotion: considering that these, being the words of the Son of God, will, if duly repeated, make way for the acceptance of all the rest of our petitions and services. *Dean Comber.*

When this divine form of prayer is said, the people, being humbly on their knees, are to accompany the minister, not only in their hearts, but with their lips. For, though it be not particularly ordered in this place, yet it is in the rubrick after the Confession in the "Order for Morning Prayer:" where the minister is to use the Lord's Prayer, "the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in divine service." *Archdeacon Yordley.*

The reason of the Church's appointment, that the Lord's Prayer should be said by the whole congregation, is to shew a peculiar regard to this divine form of our Lord's inditing above all human compositions, for "full of grace were his lips" above the sons of men: but chiefly in obedience to his injunction, who commanded it to be said by his disciples whenever they prayed: which, lest any one should omit through ignorance or neglect, our Church hath injoined it to be rehearsed by the people, "whenever it is used in the divine service." But in all the other prayers the people are directed to accompany the minister only with a pure heart, and at the close to "answer, Amen," with an humble voice.

The distinction between the use of the "Amen" at the end of the Lord's Prayer, as also of the general Confession, and at the end of the other Prayers, or Collects, is this. In the former they repeat the Amen as a part: in the Collects they add it as an answer. In these the Amen is said by the minister himself, as one joining with the congregation (and that it ought to be so said, must be evident to any one, who will inspect the "general Confession," and consider by what authority the minister is to stop before he has completed the whole form, prescribed for the joint use of himself and the congregation; and by what authority, if he stops, the congregation, who are to say the Confession "after him," are to proceed. *Edit.*). In the Collects the Amen is said only by the congregation, as separate from, and replying to, the minister. In the former it is said by way of repetition; in the latter, of response. Wherefore in the Collects the minister would err, if he subjoined "Amen;" as much as the people, if they repeated the form: both mistaking and mutually invading each other's part, appointed severally in the rubrick.

To prevent this irregularity, the Church hath observed even a literal distinction in the print. In the Confession and Lord's Prayer, as also in the Creeds and Doxology, whereof the Amen is a part, to be said therefore both by priest and people, it is printed in the same letter with the form. But in the Collects, whereto it is subjoined only as an answer, to be made only by the people, it is printed in a different character. But why do not men even of themselves in these obvious cases judge what is right? Why not with their own eyes discern, what the church hath so visibly distinguished?

As to the Confession, necessary it was that every worshipper should repeat the whole form, confessing his own sins with his own mouth: otherwise were this performed by the lips of the minister alone, it would not be in a proper sense confession, but consent. The same may be said of the confessions of faith in the Creeds.

As to the Lord's Prayer, why it is appointed to be said by the whole congregation, is stated at the beginning of this note. *Dr. Bisse.*

[a] *The Collect.*] This short and devout Collect is both a very fit introduction to the Communion Service, and a proper preface to the repeating of the Ten Commandments. The Western church of old used this very form in this office, and the Eastern prayed before the Sacrament, "O Lord, purify our souls and bodies from all pollutions of flesh and spirit;" for the pure body of Christ must be received into a pure heart. And as the people were to be purified before the first publication of the law, Exod. xix. 14; so must we have clean hearts before we are fit to hear it; lest, if our minds be impure, sin take occasion by the Commandment to stir up concupiscence in us, Rom. vii. 8. *Dean Comber.*

In this very old and excellent Collect, we proceed to beg of Him, "unto whom all hearts be open," "so to cleanse the thoughts of our hearts, by the inspiration of

Job xlii. 2. Jer. xvii. 10. Ps. li. 10. 2 Cor. x. 4, 5; iii 3. Matt. xxii. 37.

are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee[c], and worthily magnify thy holy Name; through Christ our Lord. *Amen.* Ps. xxxiv. 3; cxix. 7; ciii. 1. Prov. xv. 8. Acts x. 46.

¶ *Then shall the Priest, turning to the people*[d], *rehearse distinctly all the* [e]*TEN*

his holy Spirit," by breathing into us with lasting efficacy good inclinations and purposes, "that we may," as "perfectly" as our present state admits, "love" Him in our souls and "magnify" Him in our words and lives. Purity of intention is both in general requisite for approaching God's altar, and more especially for going through the next part of the office aright; in which, after hearing the Ten Commandments rehearsed to us, we pray God to "have mercy upon us," and pardon us, so far as we have transgressed either the letter or the spirit of them, as explained by our blessed Redeemer, "and incline our hearts to keep" each of them better for the future. It doth not appear that this form of devotion was ever used in any Liturgy before our own. But surely, taking the Commandments with the Gospel interpretation of them, it is a very instructive and edifying one. And they, who think the Confession in the morning prayer not particular enough, have sufficient room here to supply that imagined defect. *Abp. Secker.*

[b] *Almighty God, unto whom all hearts be open*, &c.] Of all the divine attributes there are none so likely to make us afraid, in this our nearest approach to God, of coming with an unclean heart, as his omnipotence and omniscience. These two therefore are in Scripture phrase here set before us, to remind us that we come before an almighty and all-seeing Majesty: so that if any wickedness be but imagined in the heart, desired by the will, or acted by the hand, in the darkest night, or most secret corner, it is apparent to Him; and He will condemn us for it, unless we first condemn ourselves. *Dean Comber.*

[c] — *that we may perfectly love thee*, &c.] We cannot love God so much as He deserves; but, if we love Him sincerely, that is accounted "perfectly." And although we cannot sufficiently set forth all the praise, of which He is worthy, yet when we value Him in our hearts above all things, we are accounted to "magnify him worthily," that is, suitably in some measure to his goodness. *Dean Comber.*

[d] *Then shall the priest, turning to the people*,] The priest, in rehearsing the Commandments, speaks as from God; and therefore is ordered to "turn himself to the people:" whilst they receive them "kneeling;" the posture of reverence and submission to what God commands, and of humiliation for the breach thereof. *Dr. Bisse.*

[e] — *rehearse distinctly all the Ten Commandments*,] "Distinctly;" that is, slowly and deliberately: in a manner suitable to the importance of the subject, and the dignity of Him whose commands they are. *Waldo.* With pauses between them. I do not find in any Liturgy, old or new, before this of the fifth of Edward VI. here continued, that the Jews' decalogue was used in the service of the Christian church. But it seems, that the rehearsal of it in the beginning of the Communion was appointed with the people's answers and craving pardon and grace to observe them, instead of confession of sins, always set in this place. It serves to actuate our repentance by calling to mind our offences by retail. *Bp. Cosin.*

These divine precepts of the moral law were not appropriated to the Jewish synagogue, but do as much concern and oblige us, as they did them: we vowed to keep them in our baptism, and we renew that vow at every Communion, and therefore it is very fit we should hear them often, and have them repeated now, when we are going to make a fresh engagement to observe them. God hath told us, that "his prayer shall be abomination who turns away his ear from hearing the law," Prov. xxviii. 9. And our diligent attention to his will, will incline Him to hear our desires; so that our obedient and humble hearing of the Commandments makes way for the success of our prayers. And where could the Law be placed in our service more conveniently, than immediately before the Gospel, to make that more welcome to us, when the Law hath humbled us by its terrors? And since we are to confess all our sins before we come to this blessed sacrament of pardon, the Church holds out this glass unto us by which we may discover all our offences. *Dean Comber.*

These Ten Commandments contain all the things requisite in reference to all moral actions, as being the summary and general heads, under which are comprehended all the duties we are to do in particular, and all the sins we are to avoid. But there are other positive precepts, to which our obedience is required. God Himself first divided this law into two tables: the first four containing our duty to God, and the last six our duty to our neighbour. *Clutterbuck.*

The benefit of the priest's here reading the Commandments may be considered with a double respect: 1. with a particular regard to the holy Communion; or, 2. with a general regard to their standing and intrinsick use.

First, with regard to the Communion, this rehearsal of the Commandments, with the supplications of the people subjoined to each, is an excellent preparative for receiving those holy mysteries: for it contains those penitential acts, which the Church requires. For in its exhortation for the worthy participation of the Lord's supper it thus directs: "The way and means thereto is; first, to examine your lives and conversations by the rule of God's commandments: and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life." Now, whilst each Commandment is reading, every communicant ought by a secret recollection, at least of his grosser sins, to examine his own conscience; and being conscious wherein he hath offended, for, alas! who is there that liveth and sinneth not? he then may "bewail his own sinfulness" with the rest, crying out, "Lord, have mercy upon us;" and also strengthen his purpose of amendment, adding, "and incline our hearts to keep this law." The keeping of the Commandments is one of the three things, which we did "promise and vow in our baptism:" and the hearing of them distinctly rehearsed to us must be of peculiar use, when we are going to renew that vow in the Lord's supper.

Not but without this relative use of the Commandments, secondly, the rehearsal of them, in the manner prescribed, is of general and standing advantage to Christians. For I would ask, what can be of greater advantage to them, than the familiar knowledge of those things, the performance whereof is the condition of salvation? Now our Saviour hath said, "If thou wouldest enter into life, keep the commandments."

[f] *COMMANDMENTS, and the people still kneeling shall*[f], *after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words[g], and said; I am the Lord thy God:

Moses, to enforce the keeping of them, saith, "They shall be in thine heart: and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." Doubtless this recital of them in the hearing of the people has all these effects; for it regularly reprints them upon their memories, which otherwise would regularly be worn out and effaced by the impressions of their weekly affairs. And the people themselves, being obliged after every Commandment to "ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come," what do they at each rehearsal, but, as by a new tie, "bind them for a sign upon their hands and as frontlets between their eyes?" *Dr. Bisse.*

These laws never any man did or can observe, without God's preventing and assisting grace: and therefore we are directed by the Church to invoke God's grace for the performance of his will: to every precept we are taught to apply St. Augustine's petition, "Grant me to do what thou commandest." The sum of this petitionary response is derived from Deut. v. 29: "O that there were such an heart in them, that they would keep all my commandments!" And, as we crave such an heart from God, so we implore his mercy for our violation of them. *L'Estrange.*

[f] *— and the people still kneeling shall* &c.] When we hear these holy Commandments read in the church, we must receive them with equal reverence and humility as if God Himself spake them from mount Sinai: and, because we have offended against them all, we must kneel down as criminals ought to do, and diligently consider, as the priest reads them, what sins we have done against each Commandment; and when we have found out the particular transgressions, we must at the close of every command, most earnestly beg pardon for them, saying, "Lord, have mercy upon us," and forgive us for these great offences; and, that we may never commit the like again, O do thou "incline our hearts to keep these laws." And thus the law of God may be a daily means of our repentance and reformation. *Dean Comber.*

Though I cannot say, this prayer for mercy after every one of the Commandments was very ancient, yet surely it cannot be denied to be very useful and pious. And if there be any, that think this might be spared, as fitter for poor publicans than saints, let them turn to the parable of the publican and Pharisee going up to the temple to pray, Luke xviii, and there they shall receive an answer. *Bp. Sparrow.*

It were well that the people should consider attentively the seriousness of this part of the office. The words of God Himself are read unto them by God's ambassador; and they are to be received with the utmost reverence, and a mind sincerely resolved to obey them. Now the congregation must not even mentally repeat them together with the minister: much less must they mutter them over aloud, and thereby disturb those who are placed near them: but attend to them as spoken by the minister, with an awful silence; and at the end of each Commandment fervently say, "Lord, have mercy upon us," &c.

It is much to be desired also that the clergy should, 1. not hurry the Commandments, but utter them with due deliberation, and give the people sufficient time to repeat, "Lord, have mercy upon us," &c.; that, in the use of that excellent petition, their minds may leisurely go along with the words, and accompany them with intense devotion. 2. That they should pronounce the Commandments, not in the same tone of voice with the other parts of the service, much less after the same manner with the prayers. But let such a difference be made, that the people may perceive and be sensible, that the minister is speaking to them in the name of God, and delivering to them a summary of that duty, upon the performance of which their eternal salvation does depend. *Dr. Bennet.*

The Ten Commandments were not appointed to be read in the first English Liturgy of 1549. They made no part of any ancient Liturgy: nor, if my information be correct, are they read in the Communion office of any of the reformed churches, except our own: and in ours they were first inserted at the review of Edward's Liturgy in 1552. The order for the rehearsal of them however requires neither vindication nor apology. At the same time the place, which they occupy, is more proper than any other that could easily be found. They stand in that part of the office, which is more generally preparatory to the holy Communion, immediately after the Collect for purity, and before the Epistle and Gospel. And when there is a Communion, they are consequently heard by all, by the younger as well as the older part of the congregation; by those, who do not communicate, as well as those who do. *Shepherd.*

[g] *God spoke these words,* &c.] Paraphrase on the Ten Commandments.

1. These are the precepts which God Almighty has commanded us, saying, first, Thou shalt have me for thy God, paying me all the duties which are owing to me as an eternal Creator, and an almighty Governour. "Believing" in me, Heb. xi. 6. "Trusting" in me, Prov. iii. 5. "Hoping" in me, 1 Tim. i. 1. "Loving" me, 1 John iv. 19. "Obeying" me, 1 John v. 3. "Fearing" me, Ps. cxi. 10. Secondly, Thou shalt worship no God together with me, or exclusively of me, by avoiding "polytheism," Deut. vi. 14; "idolatry," Jer. v. 19; "sorcery," Deut. xviii. 10, 11; and the "idolizing of riches," Job xxxi. 24; Col. iii. 5.

2. Thou shalt not worship me after the pagan way of images, Deut. iv. 12. 15; either of celestial bodies, as sun, moon, or stars, Job xxxi. 26; or of the inhabitants of the earth, as of men and beasts, &c., Dan. iii. 5; or of the fishes in the water. No manner of religious worship shalt thou pay to them, either by bowing to them, or kneeling, or by shewing any other token of religious regard; for I am very jealous of my honour in this respect, assuring you, that any that shall be guilty of this fault, I shall not only punish him in his own person, but in his family likewise for several generations. But, secondly, Thou shalt pay me my worship in the way which I shall direct, Deut. xii. 31, by "praying" to me, Luke xxi. 36; by "praising" me, Deut. x. 21; Acts xvi. 25; by "hearing" my holy word, Deut. iv. 10; Matt. iv. 4; by "frequenting the publick" congregations assembled for my worship, Ps. xxii. 22; Heb. x. 25.

3. First, Thou shalt not make use of my name in an oath to attest a false matter, Lev. xix. 12; Numb. xxx. 2; nor upon any trivial occasion, Matt. v. 34; James v. 12; nor speak of my attributes, Ps. lxxviii.

Thou shalt have none other gods but me.

Ps. xli. 4. 1 Kings viii. 57, 58.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain:

19; Exod. v. 2; or my holy word, irreverently, 1 Tim. i. 13; nor shalt thou yet make a vow, which is an inferior kind of oath, rashly, Eccl. v. 2; insincerely, Ps. lxxviii. 36; nor without sufficient authority, Numb. xxx. 5; nor upon any but a very weighty occasion, Gen. xxviii. 20; Numb. xxx. 14; and when made, thou shalt carefully and readily perform it, Numb. xxx. 3; Acts v. 4. But, contrariwise, thou shalt honour me, by swearing truly and reverently by my name, Deut. vi. 13; x. 20; especially if it be for a charitable design, in deciding differences, Gen. xxvi. 28; Heb. vi. 16; if thou shalt at any time speak of me, it shall be with reverence, and an awful admiration of my being, Rom. ix. 5; 2 Cor. xi. 13; and if thou reason out of my revealed words, it must be not out of wantonness, but for edification, Acts xvii. 11; Ps. cxix. 172; if thou shalt make a vow upon any good and laudable account, Gen. xxviii. 20, thou shalt perform it conscientiously, Ps. cxxxii. 2. Now for a man to be faulty in any of these particulars, is to commit a great sin against God, for which He will most severely punish him.

4. Take great care to observe religiously the Sabbath-day, one day in the week, which I have especially set aside for my worship in remembrance of my creation of the universe: that day thou shalt keep holy, by thy own abstaining, and of all that belongs to thee, from work and ordinary calling: not to buy or sell, Neh. xiii. 15, or carry burdens, Jer. xvii. 22, or make journeys, Exod. xvi. 29, excepting works of necessity, as provision of food, and looking after cattle, Matt. xii. 11; fighting for defence of our country, 1 Mac. ii. 41; and works of charity, as healing the sick, and assisting women in their travail, Matt. xii. 7. 12; Hos. vi. 6; labour of ministers in the exercise of their calling, Matt. xii 5; and the travelling of people to the places of public worship, 2 Kings iv. 23. But the better part of the sanctification of this day does consist in performing the spiritual exercises, which all devout persons ought to spend their time in upon that day; joining in the publick devotion, and hearing the word preached, Lev. xxiii. 2; 1 Cor. xvi. 2, and meditating upon it afterwards at home: in private devotions with their families, and in a more retired one by themselves in their own closets; by reading the holy Scriptures, and other good books; by visiting the poor, and relieving the needy; and by making up unhappy differences among neighbours.

5. Take care to perform thy duties as well to thy political parent the prince, who governs thee; to thy domestick parent thy master, who feeds and clothes thee; to thy ecclesiastical parent, who instructs thee; as to thy natural father and mother, who begat thee. 1. If thou art a subject, thou must honour the prince whom God has set over thee, 1 Pet. ii. 17; stand in awe of him, and obey him in all things not forbid by God, and contrary to national constitutions, and the liberties of a free people. Rom. xiii. 1; 1 Pet. ii. 13. Submit to his correction and punishment, 1 Pet. ii. 19, 20, and assist him with thy person, or thy money, in his just wars, or maintenance of the royal dignity, Matt. xxii. 17; Rom. xiii. 6, 7. And, on the other side, I will require of him to govern thee according to the rules of justice and piety, 1 Tim. ii. 2; that he shall seek thine and all his people's good, Rom. xiii 4. 2. If thou beest a servant, "reverence" and honour thy master, 1 Tim. vi. 1; "fear" to displease him, Mal. i. 6; "obey" his commands, Eph. vi. 5; be "patient" under his corrections, 1 Pet. ii. 18; and be "diligent" in thy business, Col. iii. 22, 23; studying in all things to "please" him, Tit. ii. 9. As, on the other side, I will for thy sake require of thy master, that he should not behave himself peevishly and perversely towards thee, 1 Pet. ii. 18; Deut. xxiv. 14, 15; but that he be "gentle and kind," as he shall expect to find favour from me, Col. iv. 1, and provide for thee in thy old age, if thou spendest thy whole time in his service, Prov. xvii. 2. 3. If thou art a lay person, thou must love thy pastor who has the care over thee, 1 Thess. v. 13; thou must pay him just reverence and respect, Phil. ii. 29; 1 Tim. v. 17; thou must submit thyself to his direction in spiritual matters, Heb. xiii. 17; thou must contribute to make him up a handsome and liberal maintenance, 1 Tim. v. 17, 18; Gal. vi. 6, 7; 1 Cor. ix. 7, &c. And, on the other side, I will require of him, that he shall look upon thee, and the rest of his flock, as his children, Gal. iv. 19; Phil. ii. 20; that by his holy life and conversation he shall set an example for thee to copy by, Tit. ii. 7; 1 Tim. iv. 12; that he shall be diligent in preaching the word in season, and out of season, 2 Tim. iv. 2; and, lastly, that he shall be meek, peaceable, and courteous, 2 Tim. ii. 22. 24. 4. As thou art a son or daughter, reverence and respect thy parents, though they happen to be in a mean condition, Mal. i 6; Matt. xxi. 31; obey them in all lawful things which they command thee, Eph. vi. 1; Col. iii. 20; relieve them when in want, Matt. xv. 4, 5; 1 Tim. v. 4; submit thyself to their instruction. Prov. i. 8, and, when thou art young, to their correction, Heb. xii. 7; and when thou art grown up thou shalt take their advice in any important affair of life, Gen. xxiv. 1, 2; xxvii. 46. Now, to answer this, I expect on thy parents' side, that they should nourish and bring thee up in thy childhood, 1 Tim. v. 10, provide necessaries for thee in that state, raiment, &c., Prov. xxxi. 15; 1 Tim. v. 8; instruct thee in religion, Deut. vi. 6, 7; 2 Tim. iii. 15; shew thee a good example, Job i. 5; Josh. xxiv. 15; keep thee in obedience by a just awe, avoiding fondness and rigour, 1 Tim. iii. 4, and laying up for thee, to put thee out into the world, according to thy birth and quality, 2 Cor. xii. 14. Now if thou dost discharge these duties, I will reward thee not only with temporal but with spiritual blessings.

6. Thou shalt not only avoid the barbarous crime of murder upon the body of thy neighbour, Gen. ix. 5, 6;

for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon

Numb. xxxv. 16; but the laying of violent hands upon thyself, as some discontented wicked men have done, 1 Sam. xxxi. 4; Acts i. 18; as also the careless meddling with such instruments of death, as may destroy those that are near us, especially the striking with them in rage, Numb. xxxv. 16, 17, &c. Thou shalt avoid likewise the occasions of murder, immoderate "anger," Matt. v. 21, 22; "hatred," 1 John iii. 15; "malice," and bitterness of speech, Eph. iv. 31. But on the contrary, thou shalt practise the virtues of peaceableness, Rom. xii. 18; meekness, Rom. xii. 17; and charity, Rom. xii. 20.

7. Thou shalt not defile thyself with the foul sin of "adultery," by unlawful familiarity with the husband or wife of another, Lev. xx. 10; Heb. xiii. 4; Ezek. xxii. 11; or, which is worse, to cover it under pretence of marriage, which is called "polygamy," Lev. xviii. 18; Mal. ii. 14, 15; 1 Cor. vii. 2; and, which is still more criminal, have unlawful commixtures with those of the "same blood," Lev. xviii. 6; 1 Cor. v. 1; or with those of the "same sex," Rom. i. 26, 27; Lev. xviii. 22; or with those of a "different kind," Lev. xviii. 23; xx. 15. Thou shalt likewise avoid "fornication," or uncleanness committed between single persons, 1 Cor. vi. 9; and the incitements thereunto, "drunkenness," 1 Pet. iv. 3; Prov. xxiii. 31. 33; "wanton behaviour," 2 Pet. ii. 7; 2 Cor. xii. 21; "attire," Prov. vii. 10; Zeph. i. 8; "idleness," Ezek. xvi. 49. But contrary to all these foul vices, thou must be chaste in thy "thoughts," Matt. xv. 19; "words," 1 Cor. v. 6; Col. iii. 8; and "behaviour," Tit. ii. 3.

8. Thou shalt not commit the outrageous act of robbery, or forcibly taking away from thy neighbour, Lev. xix. 11. 13; nor be guilty of private "stealing," Eph. iv. 28; nor of extortion or unjust gain, Prov. xxviii. 8; Hab. ii. 9; 1 Cor. v. 11: nor of fraud in dealing, Prov. xx. 10; xxix. 5; nor of gripingness and hardship towards the poor, Prov. xxii. 16; Isa. iii. 15. But on the other side thou shouldest be honest in all thy dealings, Prov. xvi. 11; if thou hast done any wrong, thou shalt make restitution for it, Ezek. xxxiii. 15; Exod. xxii. 1; thou shalt be merciful and charitable to the poor, Lev. xix. 9; Prov. xix. 17; and thou shalt be diligent in thy calling, 2 Thess. iii. 11, 12; Matt. xxv. 30; Prov. xviii. 9.

9. Thou must take care not to commit that horrid villany, of giving a false testimony in a judicial matter, to the prejudice of thy neighbour, 1 Kings xxi. 13; or by glossing, with artificial words or circumstances, a true one, Matt. xxvi. 60, 61; or suborn wicked men to give a false testimony, 1 Kings xxi. 10. Thou shalt not slander thy neighbour by uttering a malicious lie, in prejudice of his reputation or interest, James i. 26; iv. 11; Eph. iv. 25; nor report abroad his secret faults, unless irreclaimable, Prov. x. 18; nor willingly hear or repeat ill stories of thy neighbour, Prov. xvii. 4; Exod. xxiii. 1; Gen. xxxix. 19; 2 Sam. xvi. 3, 4; nor rashly censure his actions, 1 Sam. i. 13; Acts ii. 13; Luke vii. 39. But, on the contrary, thou oughtest to vindicate him when he is wronged, John vii. 50, 51; and in every thing which will bear it, judge charitably of him, 1 Cor. xiii. 5.

10. Thou shalt not allow thyself in any unlawful hankering after thy neighbour's estate, Deut. v. 21; 1 Kings xxi; or wife, 2 Sam. xi; or any other of his goods and possessions, 1 Sam. xii. 3; or in any evil fancies or thoughts, which may incline thee to evil, Prov. xxiv. 9; Zech. viii. 17; Deut. xv. 9; Isa. lv. 7; Acts viii. 22; but shall be content with thy present state, Heb. xiii. 5; and be diligent in thy own calling, 2 Thess. iii. 10. 12; 1 Cor. vii. 20; and shalt mortify the lusts of the flesh, Gal. v. 24. *Dr. Nicholls.*

us, and write all these thy laws in
Heb. viii. 10. our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen*[h], *the Priest standing as before*[i], *and saying,*

Let us pray.

Ps. xlv. 6. Dan. iv. 34. Matt. xix. 26. Ps. cxlv. 13; cxlvii. 5. ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon
Eph. v. 25. the whole Church; and so rule the
Prov. xxi. 1. heart[k] of thy chosen servant *VICTORIA*, our Queen and Governour,
Dan. iv. 25. Rom. xiii. 4. Dan. v. 22, 23. that she (knowing whose minister
1 Cor. x. 31 she is) may above all things seek thy honour and glory; and that we, and all her subjects[l] (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee[m], according to thy blessed Word and Rom. xiii. 1—3. ordinance; through Jesus Christ our 1 Pet. ii. 13. Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or[n].

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are Prov. xxi. 1.

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[h] *Then shall follow one of these two Collects for the Queen,*] St. Paul commands us to pray first of all for kings, 1 Tim. ii. 1, 2; and therefore in the beginning of this office we place these prayers; and though we had prayed for them before, yet the king's prosperity is so great and universal a blessing, we cannot ask it too often. This of old was a distinct office used some hours after Morning Prayer, and in the primitive church they did especially pray for the king in the Communion office, where, by virtue of the sacrifice of Christ's death commemorated, these great requests might be most likely to prevail. And in our Liturgy these prayers do not (as in the Roman missal) disturb the prayer of consecration, but are more conveniently placed; for we pray for the king immediately after the Commandments, because he is the defender of both tables; and just before the daily Collect, that when we have prayed for outward prosperity to the church, the consequent of the king's welfare, we may in the Collect pray for inward grace, to make it completely happy. *Dean Comber.*

The primitive Christians, in every publick office, presented a supplication for their sovereign. Now, in this office, unless it were put in the beginning, few in proportion would join in it when the sacrament is administered, considering how many return home without receiving: and therefore it was placed here, just after the Ten Commandments, of which the authority of the magistrate is one main support, as they are of that in return: and we pray the Almighty, that, in "mercy to his Church, he will so rule the king's heart," whom in the course of his providence He hath "chosen" to reign over us, and to be his "servant" and "minister" to us for good, Rom. xiii. 4, "that he may above all things seek his honour and glory," by maintaining his laws above mentioned; and will so rule our "hearts" likewise, and those of "all his subjects, that we may faithfully and humbly obey him: in God," that is, in the strength of his grace, and in subordination, not contradiction to his supreme will; and "for God," not only "for" fear of "man's wrath," "but for conscience sake also," Rom. xiii. 5. *Abp. Secker.*

[i] *The Priest standing as before,*] Not standing, as he rehearsed the Commandments: for, if that were designed, nothing would have been said here. But "standing as before," namely, as he stood at the north side of the table, "before" he was ordered to "turn to the people." When the Commandments are read by him, he directs himself to the people: when he comes to the Collect, he directs himself to the Almighty by prayer. *Collis.*

[k] *Have mercy upon the whole Church; and so rule the heart* &c.] The blessings which are bestowed upon the single members of a church, are the comfort and advantage only of a few: but if it may please God to direct the king always to seek his glory, herein he shews mercy to the whole church, and blesseth all the nation at once. For the prince's piety doth put such discouragement upon vice, and cast so great reputation and lustre upon religion, that good men out of love will follow, and evil men for fear will pretend to comply with, so excellent an example. And thus virtue becomes publick, is encouraged, and prevails; but wickedness become infamous and obscure, and loseth many of its followers. *Dean Comber.*

[l] *And that we, and all her subjects* &c.] We must not only look at the king's duty, but also be mindful of our own; for the happiness of a nation consisteth, not only in a religious prince, but also in obedient people. And therefore we are here taught to pray, that not only we, but all that are under his majesty's dominion, may be loyal and faithful, humble and obedient, revering his authority, observing his laws, and opposing all his and our enemies: that we may serve him with our estates and persons, if need be; and never desert his interest, either for cost or peril. Which prayer we must not only make with respect to our temporal felicity: but as "duly considering," that the Almighty and invisible Governour of the world doth not rule us immediately by Himself; but by kings, to whom He hath delegated his authority; so that they bear his name, and act by his power, Exod. xxii. 28; Ps. lxxxii. 1. 6. And such as rebel do fight against God, Acts v. 39, oppose his word, and resist his ordinance, Rom. xiii. 2. Wherefore we desire grace to obey, not only for fear of wrath, but "for the Lord's sake," 1 Pet. ii. 13; that is, "for conscience sake," Rom. xiii. 5. And this will produce the firmest and readiest obedience to all the commands of our governours; when we observe them as subordinate to the laws of God; "in the Lord," Eph. vi. 1; as far as they do not contradict the plain will of the Almighty; and "for the Lord," Rom. xiii. 1, that is, because of his authority vested in them. And thus the best Christian will be the best subject. *Dean Comber.*

[m] *—in thee, and for thee,*] St. Paul says, "Children, obey your parents in the Lord," Eph. vi. 1, that is, in all such particulars, as are agreeable to, and consistent with, the laws of the Lord. In this sense we pray, that we may obey the king "in the Lord," namely, as far as we can with a safe conscience: and we also pray that we may obey him "for the Lord," that is, for his sake, out of a principle of duty, as he has God's authority, and is his vicegerent. *Dr. Bennet.*

[n] *Or,* &c.] This prayer is only added to help our

in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Ezra i. 1; vii. 28; ix. 9. Neh. i. 11. Dan. iii. 28. Rev. xvii. 17.

Dan. v. 22, 23.

1 Cor. x. 31. Ps. lxxviii. 70—72. 1 Tim. ii. 2.

¶ *Then shall be said the Collect of the Day*[o]. *And immediately after the Collect*[p] *the Priest shall read the Epistle, saying*[q], The

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devotion with a greater variety: but being as to the main so little different from the former, it shall suffice to remark, that the petitions are here grounded on a never-failing foundation, the word of God, Prov. xx. 1. Although "the king's heart be unsearchable" to men, Prov. xxv. 3, and his purposes seldom to be altered by his inferiors; yet Almighty God hath shewn many instances that He can change the decrees of the greatest monarchs; and direct their counsels to his own glory, and the prosperity of his Church. See Ezra i. 1; vii. 28; ix. 9; Neh. i. 11; Dan. iii. 28. *Dean Comber.*

Both of these prayers are very excellent: but the former certainly the more complete; as it includes a petition for the Church, and for the discharge of the duty of subjects towards their sovereign, of which the other prayer takes no notice. It may perhaps be objected, on the other hand, that the former is silent about the duty of kings in promoting "the wealth, peace, and godliness" of their subjects. But this, though not mentioned so explicitly as in the other, is evidently implied in that clause, where we pray that the king, "knowing whose minister he is, may above all things seek the honour and glory of God;" which he cannot do, without seeking the welfare and happiness of his people; imitating Him in his goodness, whom he represents in his office. The remaining part of the prayer, which concerns our duty, is most happily expressed: "that we, and all his subjects, duly considering whose authority he hath," a consideration we should ever seriously attend to, "may faithfully serve, honour, and humbly obey him, in thee and for thee," from a principal of conscience, and a thorough conviction of our duty, "according to thy blessed word and ordinance;" which prescribes nothing more fully and clearly than our indispensable obligation to "honour and obey the king." *Waldo.*

The petitions in the latter Collect particularly are grounded upon the assurance of the word of God, that "the heart of the king is in the hand of the Lord, and that as the rivers of water he turneth it whithersoever he will." To preserve internal tranquillity, to protect us from foreign enemies, and to defend us in the exercise of true religion, is the object of the royal prerogative, for the stability and due regulation of which, it is the duty and interest of every good subject devoutly to pray. *Shepherd.*

[o] *Then shall be said the Collect of the Day*, &c.] After these prayers for the outward prosperity of the Church, follows "the Collect of the Day," for inward grace, (of which we have spoken before,) and to this is immediately subjoined "the Epistle and Gospel;" the Jews read the history of their deliverance from Egypt before the passover, and all the ancient fathers and liturgies declare that the Christians did read select portions of the New Testament, before they received the Eucharist; they did not eat their common meals without reading some part of Scripture, because St. Paul had said, the creatures "were sanctified by the word of God and prayer," 1 Tim. iv. 5; much less would they eat this spiritual food, without reading first some of God's word. As for the particular places, they are the most choice and practical parts of all the New Testament; and have been fixed to those very Sundays, on which we now use them, above 1200 (1300) years, as could be proved by divers passages in the homilies of the ancient fathers. And there is an old tractate, called "The Lectionary of St. Hierome," which being compared with our Epistles and Gospels, they are generally the same now as they were then. The council of Valentia, in the year 524, ordered them to be read before the Creed, that the Catechumens might hear them. The Epistle is read first, as being the word of the servants: the Gospel follows, as being the word of our great Master: and of old, when the minister was about to read this, "all the people stood up, and said, Glory be to thee, O Lord," as St. Crysostom relates; and, after it was finished, they sang Hallelujah, or said, "Thanks be to God for his holy Gospel." *Dean Comber.*

[p] *And immediately after the Collect*] Hitherto the minister, who officiates, is injoined to "stand," and the people to "kneel:" because the posture of standing is in him very becoming in eucharistical or thanksgiving offices; and it is especially proper, when he delivers the Commandments from God, as Moses from Mount Sinai, that he should do it in a gesture intimating his authority, and that he is the messenger of the Lord of hosts. And kneeling is as proper for the congregation, whilst they humbly implore grace and pardon of God, and beg a blessing for those, whom He hath set over them. And this is the rather taken notice of, because several, for want of observing the directions of the rubrick, though they kneel during the other parts of the service, are, whilst the Communion office is reading, wanting in the decent and humble posture here required of them. Whereas the very nature of this solemn office demands of us as much penitential humility and lowly reverence in our gestures, as any other part of the Liturgy. *Archdeacon Yardley.*

[q] — *the Priest shall read the Epistle, saying*, &c.] We call it "the Epistle," because it is usually taken out of one of the Epistles. But, if at any time a portion of other Scripture is read instead of one taken out of some of the Epistles, then we say, "The portion of Scripture appointed for the Epistle:" so that our Church, when she makes so manifest a difference at the time of reading, ought not to be blamed, though the word Epistle be sometimes given to such portions of Scripture as are taken elsewhere. The Gospel is always taken out of one of the Gospels, and has its name accordingly. *Dr. Bennet.*

The words between brackets [or, The portion of Scripture appointed for the Epistle] were added at the last review, to satisfy the dissenters, who charged the minister with telling a lie, when the portion of Scripture was taken not out of an Epistle. *Dr. Bisse, Dr. Nicholls.* They are to be said, when either a portion of the Old Testament, Acts of the Apostles, or Revelation is appointed in the place of a passage from an apostolick Epistle. Otherwise the words "The Epistle is written"

Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the —— Chapter of —— beginning at the —— Verse. *And the Epistle ended, he shall say*, Here endeth the Epistle. *Then shall he read the Gospel* (*the people all standing up*[r]) *saying*, The holy Gospel is written in the —— Chapter of —— beginning at the —— Verse. *And the Gospel ended*[s], *shall be sung or said the Creed*[t] *following*[u], *the people still standing as before*[x].

&c. are to be used. *Shepherd, Collis.* See page 22, note *r*.

That a portion out of one of the Epistles, written by the holy apostles, was read constantly, when the Communion was celebrated in the primitive church, may be proved from many passages out of ancient writers. These readings indeed out of the Epistles were larger portions than the Epistles now read. But however these are of so long standing, that a writer who flourished near a thousand years ago, could not assign the time of their original. The reading of the Gospel, as well as of the Epistle, in the Communion service, was a practice in the church, at the latest in the sixth century; for in the council of Valentia, which was a provincial council, held in Spain, about 520, the following order was made: "We think it fit to be observed, that in that part of the Communion service, which the Catechumens are to be present at, before the offertory, the Gospels be read according to the order prescribed, after the Epistle." But, that the custom prevailed long before this council, is plain, because the council, in its preface, says, "they did only gather together ancient canons."

It may be here noted, that the former part of the service was called "Missa Catechumenorum;" because the Catechumens were obliged to go out before the consecration, when the deacon made proclamation, "Let none of the Catechumens stay: Ite, missa est: Go, Catechumens, your part of the service is over." Hence St. Augustin says, "Ecce, post sermonem fit missa Catechumenis: After sermon the Catechumens are dismissed." Hence, towards the latter end of the third century, the Communion service came to be called "missa" or "mass." *Dr. Nicholls.*

[r] — (*the people all standing up*)] At the reading of the Gospels two peculiar marks of honour were shewn in the ancient church, which continue in our Church at this day.

The first is, that all the congregation stand up at the reading of them, as being the word of the Master; whereas at the reading of the Epistles they are indulged the posture of sitting, as being the words of the servants. This reverence the catholic church, throughout the East and West, hath always paid to the Son of God, above all other messengers. And our Church hath continued the practice of the same, as directed in her rubrick; so that this is not only recommended by antiquity, but also injoined by authority: a reverential custom, surely very meet to be kept up every where in honour to the Son of God, but especially in this Church and nation; since no less is paid to our king himself, at the reading of whose commissions the highest court among us, even of our nobles, stand up and uncover the head.

Secondly, the other honour, paid to the Gospel, was, that after the naming of it all the people standing up said, "Glory be to thee, O Lord." This usage, borrowed from ancient liturgies, our reformers continued in ours; and, though afterwards discontinued in the rubrick, yet custom still continues the use of it in most cathedral and in many parochial churches: and the voice of custom is in many cases the voice of law. *Dr. Bisse.*

The antiquity and piety of these rites, used both by us and the ancient church about the reading of the Gospel, deserve notice. As first, when the Gospel is named, the clergy and the people present say or sing, "Glory be to thee, O Lord:" so it is in St. Chrysostom's Liturgy, "glorifying God that hath sent to them also the word of salvation:" as it is in the Acts of the Apostles, chap. xi. 18, "When they heard these things they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." 2. While the Gospel is reading, all that are present "stand." So Gratian says. And Sozomen in his history tells us, it was a new fashion in Alexandria, that the Bishop did not rise up when the Gospel was read: which, says he, "I never observed nor heard amongst any others whatsoever." The reason was this: anciently, whensoever the holy lessons were read, the people stood to express their reverence to the holy word; Neh. viii. 5. But because this was counted too great a burthen, it was thought fit to shew our reverence especially at the reading of the Gospel, which historically declares somewhat which our Saviour spake, did, or suffered, in his own person; by this gesture shewing a reverend regard to the Son of God above other messengers, although speaking as from God. And against Arians, Jews, Infidels, who derogate from the honour of our Lord, such ceremonies are most profitable; as judicious Mr. Hooker notes. 3. After the Gospel is ended, the use was to praise God, saying, "Thanks be to God for this Gospel." So was it of old ordained, by the Council of Toledo, that the lauds or praises should be said, not after the Epistle, but immediately after the Gospel, for the glory of Christ, which is preached in the Gospel. *Bp. Sparrow.*

The custom of saying "Glory be to thee, O Lord," when the minister is about to read the holy Gospel, has no authority for it in our present Liturgy. It was injoined indeed by King Edward the Sixth's first Common Prayer Book; and so the custom has continued ever since. And I do not know how it came to be left out of the rubrick afterwards. It certainly could have nothing objected to it: and therefore it is restored in the Scotch Liturgy. *Wheatly.* It seems to have been left out by the printer's negligence. *Bp. Overall.*

[s] *And the Gospel ended,*] At the end of the Epistle the minister is directed to say "Here endeth the Epistle." But at the ending of the Gospel he is left without direction, and so must proceed on in course to the Nicene Creed. They, who undertake to account for every thing, tell us, that the reason of this is, that the Gospel is supposed to be continued in the Creed, and endeth not properly till we conclude with "life of the world to come. Amen." But, whether this be thought a satisfactory reason or not, yet the silence of the rubrick is a sufficient argument, that we ought not to put in any words of our own at the end of the Gospel; the want of an order in this case amounting to a prohibition. *Archdeacon Sharp.* See p. 22, note *r*.

[t] — *shall be sung or said the Creed*] The Church for three hundred years had been content to profess in her Creed that Christ was the Lord; comprehending under this title the highest appellations given to Him in Scripture, without stating minutely, or scrutinizing too narrowly, a doctrine proposed rather to us as an object of faith, than of understanding. Happy had it been for

See the other Creeds, Te Deum, &c.

I Believe[y] in one God[z] the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

the Christian world, if this moderation of the church had been suffered to continue; but Arius, a discontented priest of Alexandria in Egypt, either having conceived a different opinion, or wishing to bring himself into notice by the assertion of a novelty, took upon him to maintain, that Christ was not a divine person, in the highest sense, but a creature superior indeed to human nature, but not partaker of the supreme Godhead.

The publishing of this opinion raised a violent ferment and schism in the church. Constantine the Roman emperor summoned a Council at Nice in Bithynia, to settle this dispute; and there, in the year 325, Arius's doctrine was condemned in an assembly of 300 bishops, and that Creed framed, which from the name of the city was called the Nicene Creed. And here it is necessary to observe, that the meaning of the three Creeds of our Church, and all Creeds that can be composed on Gospel principles, is nothing more than a declaration of the sense, in which we accept the profession made in our baptism. By baptism we are admitted into the church of Christ; by the command of Christ we are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." This is the condition, by which alone we can partake of the Christian covenant; this is the mark, by which alone we are distinguished from the professors of every other religion upon earth.

When we repeat a Creed, therefore, we do no more than declare our repeated assent to the conditions of the baptismal covenant; and it would be sufficient to do this in the very words that Christ enjoins, "I believe in the Father, the Son, and the Holy Ghost," if explanations had not been demanded, to shew what we mean by this declaration. Creeds then do not, properly speaking, contain articles of faith, but an explanation of the sense in which we understand the primary position of our religion. And this view of the matter will shew us the reason, why no creed is prescribed in Scripture; why all creeds ever have been, and ever must be, the composition of men. *Dean Vincent.*

The three Creeds, which are the three barriers of the faith of our Church, extracted from the holy Scripture in the purer ages of Christianity, though variously expressed, are yet the same in substance; agreeable to each other; and all agreeable to the word of God, and approved all along by the Catholick church. In these forms she calls upon her members to declare their belief to be consonant to that of the church universal. The Apostles' Creed, as the plainest and shortest form, is appointed for common and daily use. The Athanasian for festivals, which relate more immediately to our Saviour; or which are placed at such convenient distances from each other, as that none may be wholly ignorant of the mysteries therein contained. And the Nicene Creed is to be repeated on every festival; and, as a creed was used in the Communion office of the primitive church, whenever the Eucharist is administered according to the institution of our Lord: whose eternal generation, Godhead, incarnation, sufferings, and exaltation, are therein summarily contained and acknowledged. *Archdeacon Yardley.*

[y] —*the Creed following.*] Called "the Nicene Creed," because it was for the most part framed at the great Council of Nice. But because the great Council of Constantinople added the latter part, and brought it to the frame which we now use, therefore it is called also "the Constantinopolitan Creed." This creed began to be used in churches at the Communion service immediately after the Gospel, in the year of our Lord 339. Afterwards it was established in the churches of Spain and France, after the custom of the Eastern church, by the Council of Toledo, and continued down to our times. The reason why this Creed follows immediately after the Epistle and Gospel, is the same that was given for the Apostles' Creed following next after the Lessons at Morning and Evening Prayer. See page 27, note *g*. To which the Canon of Toledo hath added another reason for saying it here, before the people draw near to the holy communion: namely, that the breasts of those, who approach to those dreadful mysteries, may be purified by a true and right faith. *Bp. Sparrow.*

The Creed is a summary of the doctrine of the Gospel, and here is placed next to it, because it is grounded upon it. In the Gospel we "believe with our heart unto righteousness:" in the Creed we "confess with our mouth unto salvation," Rom. x. 10; for all the people ought to repeat the Creed after the minister. It doth more largely condemn all heresies than the Apostles' Creed: wherefore it is fitly enjoined to be recited by all before the Sacrament, to shew that all the communicants are free from heresy, and in the strictest league of union with the catholick church; as also to prepare themselves for worthy receiving, by exercising that faith, of which they have so much use at the Lord's table, as the Council of Toledo ordained in the year 600. So that every one must openly profess and firmly embrace all these articles, before he can be fit to receive; yea, and while he repeats them with his lips, he must resolve to shew forth in his life, that he doth sincerely believe them, by strictly living according to them. *Dean Comber.*

As in the Morning Prayer, so in the Communion service, for the same reason, after reading the Scripture, we recite the Creed: only then we have that of the ancient Latin church; here that of the ancient Greek: made in the first General Council, held at Nice, above 1400 years ago, and thence called Nicene: excepting that some small additions were inserted since; all of them, but one, consisting of the words "and the Son," about 50 years after. *Abp. Secker.*

Besides the general reasons for repeating the Creed, the rehearsal of our faith before the receiving of the holy communion is founded on these two special grounds. 1. It is meet that all should first profess the same faith, who partake of the same mysteries; for surely, if "no stranger nor uncircumcised person" could eat of the passover, that typical sacrament, Exod. xii. 43. 48; much more no stranger to the Christian faith, nor unbeliever, should partake of the real sacrament of the Lord's supper. 2. As the acknowledgment of the articles of our Christian faith is part of the vow made at our baptism, so ought the same acknowledgment to be repeated at the Lord's supper, wherein we renew that vow. *Dr. Bisse.*

Add to this, that every solemn confession of our faith must be looked upon as giving glory and honour to God, in recognising his essence and attributes, and the blessings which flow from those sources on mankind: and hence it, in a peculiar manner, befits this holy service of thanks and praise. In this we imitate the most ancient Liturgies of the Church; which, when this holy sacrament was celebrated, had an eucharistical form, wherein God's power and goodness were acknowledged in the creation, preservation, and redemption of

And in one Lord Jesus Christ[a], the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, James i. 17. John viii. 12.

the world. Thus we, though in a shorter form of undoubted authority, confess to the holy and undivided Trinity, and distinctly own the divinity of each person. We commemorate the creation of the world by "God the Father Almighty." We acknowledge Jesus Christ to be our "Lord;" to have been "begotten" from all eternity, to be "of one substance with the Father," and with Him Creator of all things: that "for our salvation he came down from heaven, was made man, suffered, and died" for us. We commemorate his resurrection, ascension, and sitting at God's right hand: express our expectation of his second coming; and declare that "his kingdom shall have no end." We confess to God, that He hath inspired the prophets; that He hath built a church on the foundation of the apostles; that He hath appointed baptism for the remission of sins; and given us leave to "look for the resurrection of the dead," and an happy eternity.

What more glorious hymn, than this, can we sing to the honour of God? Is it possible to mention any thing else that can so much redound to his glory? May not this our service be well styled the Eucharist, when we thus give praise and glory to Almighty God for the wonderful manifestation of his attributes, and the inestimable blessings He hath bestowed upon us? Let not any one therefore think, that repeating the Creed is barely a declaration of his faith to the rest of the congregation: for, besides that, it is a most solemn act of worship, in which we honour and magnify God, both for what He is in Himself, and for what He hath done for us. And let us all, sensible of this, repeat it with reverential voice and gesture; and lift up our hearts with faith, thankfulness, and humble devotion, whenever we say, "I believe, &c." *Archdeacon Yardley.*

[x] — *the people still standing as before.*] For reasons assigned in the note before the Apostles' Creed. See page 29. note *i*.

To what is there said about the custom of turning to the east, and bowing at the name of Jesus, when we make confession of our faith, the following remarks, explaining and recommending those customs, may be here added.

As to the first, it was the custom of the ancient church to turn to the altar or east, not only at the confessions of faith, but in all the publick prayers. And therefore Epiphanius, speaking of the madness of the impostor Elzæus, counts this as one instance of it among other things, that he forbade praying towards the east. Now this is the most honourable place in the house of God, and is therefore separated from the lower and inferior parts of the church, answering to the holy of holies in the Jewish tabernacle, which was severed by a veil from the sanctuary: and the holy table or altar in the one answers to the mercy-seat in the other. As then the Jews worshipped, "lifting up their hands towards the mercy-seat," Ps. xxviii. 2, and even the Cherubim were formed with their faces looking towards it, Exod. xxv. 19; so the primitive Christians did in their worship look towards the altar, of which the mercy-seat was a type. And therefore the altar was usually called "the tabernacle of God's glory," his "chair of state," "the throne of God," "the type of heaven," "heaven itself:" for these reasons did they always in praying look towards it. But in rehearsing our Creeds this custom is still more proper and significant: for we are appointed to perform it "standing," by this posture declaring our resolution to stand by, or defend, that faith, which we have professed: so that at these times we resemble not so much an assembly, as an army: as then, in every well-marshalled army all look and move one way, so should we always do in a regular assembly; but especially at the confessions of faith all "Christ's faithful soldiers" should shew by this uniformity of gesture, that they hold the unity of faith.

The other usage, of bowing at the name of Jesus, seems founded on that Scripture, where it is declared, that "God hath given him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Isa. xlv. 23; Phil. ii. 9, &c. Now though the rubrick be silent herein, yet the Canon of our Church thus enjoins: "that when in time of divine service, &c." see p. 30, note *m*. Now if such reverence be due to that great and ever-blessed name, when it is mentioned in the lesson or sermon, how much more in the Creeds, when we mention it with our own lips, making confession of our faith in it, adding the very reason given in the Canon, that we believe in Him, as "the only Son," or "only-begotten Son of God," the Saviour of the world; and when too we do this "standing," which is the proper posture for doing reverence? *Dr. Bisse.*

Because the Gospels, which are weekly read, do all historically declare something, which our Lord Jesus Christ Himself either spake, did, or suffered in his own person, it hath been the custom of Christian men then especially in token of the greater reverence to stand, to utter certain words of acclamation, and at the name of Jesus to bow. Which harmless ceremonies, as there is no man constrained to use; so we know no reason wherefore any man should yet imagine it an unsufferable evil. It sheweth a reverend regard to the Son of God above other messengers, although speaking as from God also. And against Infidels, Jews, Arians, who derogate from the honour of Jesus Christ, such ceremonies are thus profitable. As for any erroneous estimation, advancing the Son above the Father and the Holy Ghost, seeing that the truth of his equality with them is a mystery so hard for the wits of mortal men to rise unto, of all heresies that which may give Him superiority above them is least to be feared. *Hooker.*

[y] *I believe* &c.] Paraphrase on the Creed. "I" confess with my mouth, and "believe" with my heart "in one God," a pure and infinite Spirit, distinguished into three Persons, the first of which is God "the Father Almighty," who is the Creator and "Maker of heaven and earth, and of all things" contained in either of them, both "visible" and bodily substances on earth, "and invisible" or spiritual substances which are in heaven.

"And" I also believe "in one Lord Jesus Christ," the second Person of the glorious Trinity, not the adopted, but "the only-begotten Son of God," not created in time, but "begotten of his Father" from eternity "before all worlds;" of the same nature with the Father, "God" begotten "of God," after a wonderful manner, as "light" is kindled "of light," not diminishing his Father's substance, yet being "very God of very God:" He was "begotten" by eternal generation, "not made" as the creatures were, "being of one" nature and "substance with the Father," and equal to Him in dignity and power; for He is that eternal Word "by whom all things were made" out of nothing; yea, I believe it is He "who for us men, and for our salvation," when we

Very God of very God[b], Begotten, not made, Being of one substance with the Father, By whom all things were made[c]: Who for us men, and

were fallen into a deplorable estate of sin and misery, "came down from heaven" to this earth; left his glory "and was incarnate," assuming a body of flesh like ours, only it had no sin, because it was conceived "by the" power of the "Holy Ghost" in the womb "of the Virgin Mary:" so that though he remained very God still, yet He took on Him our nature, "and was made man," being both God and man in one person: He taught us by his precepts, and led us by his example while He lived, and at last He suffered "and was crucified also," enduring that painful and shameful death, to satisfy God's justice "for us," who were liable to suffer eternal death: and though as to Himself He was innocent, yet he was condemned unjustly to this "under Pontius Pilate," the Roman president of Judea, and "he suffered" it with admirable patience, till he died in those torments, "and was buried;" yet when He had paid the full price for our sins, upon "the third day" after his crucifixion "he rose again" to life, "according to" what was prophesied in "the Scriptures" of the Old Testament, and declared to be fulfilled in the New: after this He conversed forty days with his disciples, "and" then "ascended" in their sight "into heaven," where He is restored to all his glory, "and sitteth at the right hand of the Father" interceding for us: "and he shall come again" from thence at the end of the world "with glory" and great majesty, "to judge" all mankind "both the quick and the dead" according to their works, condemning the wicked to endless torments, and advancing the righteous to reign in glory with this their Saviour, "whose kingdom shall have no end."

"And I believe" also "in the Holy Ghost," the third Person of the glorious Trinity, who is very God, "the Lord and Giver of" spiritual "life" and sanctifying grace, "who" is not begotten as the Son, but "proceedeth from the Father and the Son," yet is not less in dignity; for it is He "who with the Father and the Son together" in all offices of the Church "is worshipped and glorified," and "who spake by the prophets" in the Old Testament, and by the apostles in the New. "And" finally "I believe" the whole body of Christians, holding the right faith, do make "one Catholick," universal, true, "and Apostolick Church." In which blessed society "I acknowledge" there are many privileges, namely, "one baptism" instituted by Christ "for the remission of" all the "sins" we are guilty of when we enter into this covenant. "And I," as a member of this society, "look for" and expect my body, though corrupted in the grave, shall be restored to life in "the resurrection of the dead," and I hope then for a portion in the glory "and the life" everlasting which Christ hath promised to all his servants, in his kingdom "of the world to come." And oh that it may be unto me according to my faith! "Amen." *Dean Comber.*

[z] *I believe in one God,*] The word "one" is not in the Apostles' Creed, but it is properly inserted here, not only in opposition to the error of the Gentiles, who held that there were more than one God; but also to meet the calumny of hereticks, who called the Catholicks worshippers not of one God, but of three Gods. The consubstantiality of the three Persons constitutes the unity of the Godhead. *Bp. Cosin.*

[a] *And in one Lord Jesus Christ,* &c.] We make this profession of our belief, because some had spoken of the human and divine nature of our Saviour, which they called Jesus and Christ, as two Persons not united. The words "light of light," intimating that his divine nature is from the Father, as light is from the sun, or as one light without diminution of itself kindles another, were intended for some imperfect illustration, and doubtless a very imperfect one it is, and any other must be, of his mysterious generation. *Abp. Secker.*

This Creed is somewhat more full and explicit than that of the Apostles. That grand article of our faith, the divinity of our blessed Saviour, is here strongly asserted: that He is "God of God, Light of Light, very God of very God," really, truly, and properly God; "begotten, not made," or created: "being of the same substance," that is, of the same nature, or essence, "with the Father;" and that "by Him," namely, by the Son, (see below, note c,) "all things were made." After speaking of his incarnation, birth, suffering, resurrection, and coming to judgment "with glory," which are noticed in the other Creeds, these words follow, "of whose kingdom there shall be no end;" which are part of the angel's address to the Virgin Mary, Luke i. 33. For though his mediatorial kingdom shall cease, and be delivered up to the Father, yet, as God, He shall reign with Him and the Holy Spirit, for ever and ever. *Waldo.* See below, note *d.*

The articles, in which this Creed particularly differs from the Apostles', were introduced into it, not because the Church believed more in the year 300 than in the year 50, but because the Arians believed less. Particular attention is due to this point, because the enlargement of the Creed seems to present an appearance, as if the Church had enlarged her faith: and great stress has been laid upon this, without the least shadow of truth, in modern publications. The reverse was the fact. The Arians explained away what before was not doubted, and the Church only asserted her former belief in plainer terms. *Dean Vincent.*

[b] — *God of God, Light of Light, very God of very God,*] That is, true God of true God. All these expressions were introduced into the Creed, to express, if possible, what is meant by styling Christ, God. That is, we declare that He is God the Son from God the Father, truly and verily God as we conceive the Father to be: and the addition of light derived from light was intended to exemplify a communication of the divine attributes, without detracting any thing from the prerogative of the Father. These, as before observed, are not articles of faith, but an endeavour to express our meaning. We are accused of turning a similitude or comparison into an article of faith. God forbid! But it was the language of Scripture and of the fathers, to express the communication of the Godhead to the Son, by the comparison of light from light; because light communicated detracts nothing from the original light; fire communicated diminishes not the fire from which it is derived. This is the explanation meant to be delivered. It marks the sameness of substance in the two Persons. In a word, we profess nothing more in this part of the Nicene Creed, than we professed in the Apostles', that we "believe in Jesus Christ, his only Son, our Lord."

As all the explanations of this Creed arise from the circumstance of Christ being called God in Scripture, and described with the attributes of God, let us first establish the proof of this, and then leave the consequence to the authority of Scripture.

He is styled God by St. John, who says in direct terms, "The Word was with God, and the Word was God," John i. 1. It is in consequence of this passage, that the Catholick church maintained the distinction of

for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end[d].

Luke xxiv. 25—27.

And I believe in the Holy Ghost[e], The Lord and Giver of life, Who proceedeth from the Father and the

Rom. viii. 2.

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persons and the unity of substance; if the Word was with God, the Word and God were two: if the Word was God, they were as manifestly one.

St. Matthew says, "They shall call his name, Emmanuel; which, being interpreted, is God with us," Matt. i. 23. St. Luke declares, that John the Baptist should "turn many to the Lord their God, and he shall go before him," Luke i. 16, 17. St. Paul asserts, that "Christ came, who is over all, God blessed for ever," Rom. ix. 5. And, lastly, the Epistle to the Hebrews applies the words of David to Christ, "unto the Son he saith, Thy throne, O God, is for ever and ever," Heb. i. 8.

Now if all these Scriptures declare Christ to be God, what accusation can lie against the Church, for professing to believe that He is God? The Jew, the heathen, or the deist, may use these passages as a reason, why he rejects the Gospel: but the Arian, who allows the Gospel, can have no ground to stand on, but by explaining away the meaning of the word "God;" by pretending that it has two meanings; and in short by calling the Father and the Son two Gods, whom the Gospel and the Church never call two Gods, but two Persons.

We say also, that, as Scripture gives Christ the title of God, so likewise does it give Him the divine attributes of eternity, omniscience, and omnipresence. The language of Scripture is, "In the beginning was the Word. He is before all things. Thy throne, O God, is for ever. Thou, Lord, in the beginning hast laid the foundation of the earth. Thou, Lord, knowest the hearts of men." And, finally, our Saviour himself says, "Where two or three are gathered together in my name, there am I in the midst of them."

Again, the work of creation is attributed to both the Father and the Son. For, as the Old Testament declares, "In the beginning God created the heaven and the earth," so the Gospel asserts, "all things were made by the Word (the Son), and without him was not any thing made that was made," John i. 3. And St. Paul adds, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, all things were created by him and for him, and by him all things consist," Col. i. 16, 17.

Other prerogatives ascribed to the Son are, that "he is the image of the invisible God, Col. i. 15; the brightness of the glory of the Father, the express image of his Person, Heb. i. 3; that in him dwelleth all the fulness of the Godhead bodily," Col. ii. 9.

And, finally, the Scripture declares, that He is equal with the Father, and that worship is due to Him as God. St. Paul, in the Epistle to the Philippians, says, "being in the form of God he thought it not robbery to be equal with God," Phil. ii. 6. And Christ Himself declares, that "all men should honour the Son, even as they honour the Father: he, that honoureth not the Son, honoureth not the Father that sent him," John v. 23. Lastly, the Epistle to the Hebrews proclaims, "Let all the angels of God worship him," Heb. i. 6. This worship his disciples actually did pay to Him after his resurrection: and from the Revelation we learn, that the "saints in heaven shall worship him for ever and ever."

Having all these texts before us, what must we think of the Arian teachers, who are forced to explain away the clear and obvious sense of every passage, and apply a meaning of their own, which they can only deduce by figurative, metaphorical, or metaphysical interpretation? The Church abides by the written word: and, without seeking to be wise above that which is written, adores in pious reverence a mystery, which she pretends not to comprehend, but which she receives from the word of God, and acknowledges as an article of faith. *Dean Vincent.*

[c] *—by whom all things were made:*] These words, from their position in the Creed, may seem to refer to the Father; and the improper manner of reading them sometimes may countenance this mistake. But it is very plain, that they are here applied to the Son: the Father being spoken of in the first part, as "the Maker of heaven and earth, &c." *Waldo.*

[d] *—whose kingdom shall have no end.*] Lest we should imagine, that Christ should ever cease to be King, the ancient fathers at Constantinople, in the year 381, added these words to the Nicene Creed, against the heresy which then newly arose, denying the eternity of the kingdom of Christ. *Bp. Pearson.*

[e] *And I believe in the Holy Ghost,* &c.] This next article of the Creed, relating to the Holy Ghost, describes Him, in the language of Scripture, as "the Lord and Giver of life." He is expressly called "the Lord," 2 Cor. iii. 17, 18. "The Lord is that Spirit:" and, at the end of the last verse, "even as by the Spirit of the Lord," which should be rather translated, as it is in the margin, "by the Lord, the Spirit." In the same chapter, ver. 6, it is said, "The Spirit giveth life." And still more strongly, Rom. viii. 2, He is called "the Spirit of life:" the Fountain, the Author, the Giver, of spiritual life: without whose divine influence and assistance we are "dead in trespasses and sins." He is farther spoken of, as "proceeding from the Father and the Son," with respect to his mode of existence, which the compilers of the Creed most probably had in view in this article; or in the sense of being sent by them, with respect to the economy of grace, and the office He sustains in the work of man's redemption; which, his official procession, is more frequently taken notice of in Scripture, and therefore more material for us to be instructed in. *Waldo.*

The words, "Lord and Giver of life," ascribed to the Spirit, are not to be joined, as one single attribute; but are taken from two different texts of Scripture: in the one of which He is called, according to the marginal reading, "the Lord, the Spirit," 2 Cor. iii. 18; and said in the other "to give life," ver. 6; that is, the spiritual life of grace. The phrase, "who proceedeth from the Father and the Son," may signify either his deriving from the latter, as well as the former, his eternal substance; or since that hath been disputed between the Latin and Greek church, his being sent

Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church[f]. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

2 Pet. i. 21.

Eph. ii. 19—21.

Eph. iv. 4, 5. Acts ii. 38.

¶ *Then the Curate shall declare unto the people what Holy-days*[g]*, or Fasting-days, are in the Week following to be observed. And then also (if occasion be*[h]*) shall notice be given of the Communion; and*[i] *Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon*[k]*, or one of*

by both into the hearts of men, as the Scripture plainly affirms He is, John xiv. 26; xv. 26; xvi. 7. *Abp. Secker.*

This one expression was added to the Creed after the alterations made in it at the Council of Constantinople in 381: the Constantinopolitan Creed having only "who proceedeth from the Father." Different accounts are given of the insertion of the clause "and the Son." It probably came in at first by a private hand in the middle of the 5th century, after the procession from the Son was denied by some of the Greek writers. However this was the occasion of a schism between the Greek and Latin churches. *Dr. Nichalls.*

[f] — *one Catholick and Apostolick Church*, &c.] The Church is called Apostolick, because it was planted by the Apostles, in subordination to our blessed Saviour. *Dr. Bennet.* This article implies, that there is an unity in the Church, or perhaps only that there is but one true profession of the faith; and, "one baptism" implies that this Sacrament is not to be repeated. *Dean Vincent.* This article, concerning baptism, is very properly inserted to remind us of the efficacy and necessity of that divine ordinance: whereby we are admitted into the new covenant, and are entitled to all the benefits of it, which are here comprised under that most important one, "the remission of sins," provided we do not forfeit our title to them by our infidelity or disobedience. *Waldo.*

[g] *Then the Curate shall declare unto the people what holy-days*, &c.] The first reason of this direction was, lest the people should observe any such days as had been formerly kept, but were laid aside at the Reformation: and therefore the Bishops inquired in their visitations, "whether any of their Curates bid any other days than were appointed by the new calendar." This danger is now pretty well over; there being no great fear of the people's observing superstitious holy-days. But there is still as much reason for keeping up the rubrick, since now they are run into a contrary extreme, and, instead of observing too many holy-days, regard none; which makes it fit that the Curate should discharge his duty, by telling them beforehand what holy-days will happen, and then leaving it upon his people to answer for the neglect, if they are passed over without due regard. *Wheatly.*

[h] — *and then also (if occasion be) shall notice be given of the Communion;*] But by another rubrick, just before the exhortation, this is supposed to be done after the sermon. For there it is ordered, that "when the minister giveth warning for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some holy-day immediately preceding,) after the Sermon or Homily ended, he shall read the exhortation following." The occasion of this difference was the placing of "this rubrick of directions," at the last review, before the rubrick concerning the Sermon or Homily. For by all the old Common Prayer Books, immediately after the Nicene Creed, the Sermon was ordered; and then after that "the Curate was to declare unto the people whether there were any holy-days or fasting-days in the week following, and earnestly to exhort them to remember the poor, by reading one or more of the sentences, as he thought most convenient by his discretion." This was the whole of that rubrick then. All the remaining part was added at the Restoration, as was also the rubrick above cited just before the exhortation. *Wheatly.*

The primary object of the rubrick before the exhortation was to order, that, in compliance with the request of the Presbyterians, notice should be given before the day of its celebration. It accordingly directs the exhortation to be read "on the Sunday, or some holy-day immediately preceding." The words, "after the Sermon ended," might be inadvertently added, it having been hitherto the practice to read the exhortations after the Sermon. *Shepherd.*

[i] — *and* &c.] The rubrick formerly prescribed this time for publishing the banns of marriage. But the clause is now omitted, since by the 26th of Geo. II. chapter 33, commonly called the marriage act, it is provided that banns of marriage be published upon three Sundays preceding the solemnization of marriage, during the time of morning service, or of the evening service if there be no morning service, in the proper church or chapel on any of those Sundays, immediately after the second lesson.

[k] *Then shall follow the Sermon*,] For more effectually explaining the mysteries of the Creed, and for more vigorously pressing the duties of the Gospel, the ancient church appointed a Sermon or Homily in this place, which is useful every Sunday, and more especially when there is a Communion; because by a pious and practical discourse, suited to the Holy Communion, the minds of the receivers are put into a devout frame, and made fitter for the succeeding mysteries. *Dean Comber.*

It was the custom of the primitive church, that at the close of the common service the Bishop or Priest should make an exhortatory discourse to the people. This plainly appears to be at least as early as the time of writing the Apostolic Constitutions. St. Ambrose and St. Austin speak of this being the constant practice every Sunday in their time. And indeed innumerable are the Sermons or Homilies, which were spoken in the ancient churches, and are preserved to our times in the works of St. Chrysostom, Basil, Nazianzen, Austin, and others: which are generally practical discourses, full of excellent piety and warmth; and in which they very rarely intermix any thing of controversial divinity, but explain a portion of Scripture in a familiar though withal a very affecting way, and well adapted for the instruction of the common people. Indeed this province generally was undertaken by the Bishops, who at first voluntarily, and afterwards by injunction, preached every Sunday, unless hindered by

the Homilies[1] *already set forth, or hereafter to be set forth*[m]*, by authority.*

sickness. But however, in the absence of the bishop, this duty was performed by presbyters, and, by their permission, in their presence. *Dr. Nicholls.*

The Sermon was usually an exposition of some part of the Epistle or Gospel, or proper Lesson for the day; as we may see in St. Augustine, in his Sermons "de Tempore,"[2] according to the pattern in Nehem. viii. 8; "They read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading." And the preacher was in his exposition appointed to observe the catholick interpretation of the old doctors of the church; as we may see in the nineteenth canon of the sixth council of Constantinople, held in Trullo. The canon is this. "Let the governours of churches, every Sunday at the least, teach their clergy and people the oracles of piety and true religion; collecting out of divine Scripture the sentences and doctrines of truth, not transgressing the ancient bounds and traditions of the holy fathers. And, if any doubt or controversy arise about Scripture, let them follow that interpretation, which the lights of the church and the doctors have left in their writings. By which they shall more deserve commendation, than by making private interpretations, which if they adhere to, they are in danger to fall from the truth." To this agrees the canon made in Queen Elizabeth's time, in the year 1571. "The preachers chiefly shall take heed, that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old Testament and the New, and that which the catholick fathers, and ancient bishops, have gathered out of that doctrine." These golden canons, had they been duly observed, would have been a great preservative of truth, and the church's peace. The Sermon was not above an hour long, as St. Cyril informs us. *Bp. Sparrow.*

It immediately followed the Gospel, and was an usual explication upon it; whence I conceive the name Postil is derived, quasi post illa Evangelia, Postil being nothing but a discourse upon, and subsequent to, the Gospel. *L'Estrange.*

The ancient practice of explaining considerable portions of Scripture to the people was revived by our reformers. Before them Colet had employed many years in publickly expounding all the Epistles written by St. Paul. Archbishop Cranmer expounded Hebrews, as Bishops Hooker, Latimer, and Jewel, did Jonah, the Lord's Prayer, many of the Epistles, and all the Epistles and Gospels used in the Communion service on Sundays and holy-days. From the practice of Ambrose, Origen, Chrysostom, and Austin, among the ancients, and of our reformers and other more modern divines, we may with safety affirm, that explaining and applying portions of Scripture read in the Lessons, (and other parts of the publick service,) is a very beneficial mode of preaching to ordinary congregations. *Shepherd.*

As to the preaching used in the Church of England, if we consider either the excellency or frequency of it, we may justly affirm, that, if any church under heaven "hath wherewithal to glory on this behalf," our Church "hath much more."

As to the excellency of it, this praise has been long yielded to our clergy both at home and from abroad, by the universal voice both of Protestants and of Papists. And the reason of it is apparent: for no nation under heaven hath such seminaries of learning in all kinds, as this nation hath, or any thing like them: I mean, our renowned Universities. And if ever the enemy would come up against our Church, the city of our Sion, to take and to destroy her, that policy of Holofernes against Bethulia will be most effectual, to seize upon "those fountains of our waters."

And as to the frequency or plenty of the word preached which continually flows from these fountains, this provision of our Church, which appoints a Sermon once on the Lord's day, must appear sufficient, yea, abundant; if we look back to the scarcity of it in the days of the Reformation, when the provision of a Sermon was but quarterly, as made in Edward the Sixth's time, 1547; and for many years after but monthly, according to an injunction of Queen Elizabeth, 1559. Wherefore this present provision of our Church, in appointing one Sermon on the Sundays, ought to be received with all thankfulness. And in truth a greater plenty than this may turn perhaps not to our nourishment, but only create in us a waste and wantonness. That appetite in many after a multitude of Sermons is no other than that of the Israelites, when, not content with the regular provision of their daily manna, "they required meat for their lusts." Far be it from me that I should discourage or straiten the ordinance of preaching: but God forbid, that the enlarging of that should ever straiten the ordinances of divine worship, or be esteemed before them! God forbid that ever in the Church of England the Sermon, how excellent soever, should be valued before the Service, which is incomparable! For to what end do we come to the house of prayer? It is to adore God, or to admire men? Is it to praise Him for the excellency of his greatness, or them for the excellency of their talents? Should this plenteous provision of preaching be ever again exalted and abused to the neglecting, despising, and disparaging of our publick worship, as it was before the Great Rebellion, it will well provoke God to take it again from us: and instead thereof to feed our lusts with preaching, as He did the Israelites with quails, till it "came out of their nostrils, and became loathsome unto them," Numb. xi. 20. It was a remarkable saying, so founded on the judgments of God, that a preaching church cannot stand: and it is also founded on the judgments of God, that a church which plans its religion in preaching shall never stand. *Dr. Bisse.*

[1] — *or one of the Homilies*] These Homilies are two books of plain Sermons, (for so the word signifies,) set out by publick authority, one whereof is to be read upon any Sunday or holy-day, when there is no Sermon. The first volume of them was set out in the beginning of King Edward the Sixth's reign, having been composed (as it is thought) by Archbishop Cranmer, Bishops Ridley and Latimer, at the beginning of the Reformation, when a competent number of ministers, of sufficient abilities to preach in a publick congregation, was not to be found. The second volume was set out in Queen Elizabeth's time, by order of Convocation, in the year 1563. And that this is not at all contrary to the practice of the ancient church, is evident from the testimony of Sixtus Sinensis, who, in the fourth book of his library, saith, "That our countryman Alcuinus collected and reduced into order, by the command of Charles the Great, the Homilies of the most famous doctors of the church upon the Gospels which were read in churches all the year round." *Dr. Nicholls, Wheatly.*

At the time of the Reformation in England, many of the clergy were exceedingly illiterate, and it was also

¶ *Then shall the Priest return to the Lord's Table*[n]*, and begin the Offertory*[o]*, saying*

one or more of these Sentences following[p], *as he thinketh most convenient in his discretion*[q].

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. *Matt.* v.

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where

suspected that some of them still favoured the tenets of the church of Rome. Therefore to supply the defects of some, and to oblige the rest to teach according to the form of sound doctrine, there were two books of Homilies prepared: the first was published in King Edward the Sixth's time, 1547, supposed to be written chiefly by Abp. Cranmer; the second was not finished till about the time of Edward's death, so it was not published before Queen Elizabeth's time, 1560, having been probably written by Bp. Jewel. The design of them was to mix speculative points with practical matters; some explain the doctrine, and others enforce the rules of life and manners. These are plain and short discourses, chiefly calculated to possess the nation with a sense of the purity of the Gospel, in opposition to the corruptions of popery, and to reform it from those crying sins, which had been so much connived at under popery, while men knew the price of them, how to compensate for them, and to redeem themselves from the guilt of them by masses and sacraments, by indulgences and absolutions.

These two books of Homilies, upon their first publication, were distributed throughout the kingdom; and the parochial clergy were commanded to read them in their churches. When compared with the age in which they were written, they may be considered as very extraordinary compositions, though perhaps every argument and expression in them is not to be approved: but whoever will peruse them with candour and attention, will be convinced that they contain, as the 35th Article expresses it, "a godly and wholesome doctrine." The compilers of the Articles thought them "necessary for the times" in which they lived: and directed them "to be read in churches by the ministers, diligently and distinctly, that they may be understanded of the people." The English language has changed so much since those homilies were written, that they would scarcely now be understood by a common congregation: and therefore the reading of them publickly, as it would no longer answer any good purpose, has fallen into general disuse, with the tacit consent of the governing part of the Church. The clergy, however, may still study them with advantage to themselves; and may, with advantage to others, transfer parts of them into their sermons, with such alterations as the change of circumstances may render expedient.

The want of learning in the clergy at the time of the Reformation has been already noticed: and indeed so incompetent were they to the duty of preaching, that it was forbidden by four successive sovereigns of very different religious principles; by Henry the Eighth, Edward the Sixth, Queen Mary, and Queen Elizabeth. Towards the end of Queen Elizabeth's reign the clergy were considerably improved in point of literature: but even at that time it has been reckoned that there were 8000 parishes without preaching ministers. James the First made a canon, directing that a Sermon should be preached every Sunday, in every parish church, which had a minister licensed for that purpose; but, by another canon, unlicensed ministers were permitted only to read a Homily. And our present form of ordering deacons does not empower them to preach, unless they "be thereunto licensed by the bishop himself:" but to a priest the bishop says, "Take thou authority to preach the word of God." *Bp. Burnet, Bp. Tomline.*

[m] — *already set forth, or hereafter to be set forth*] It seems the author of the Homilies wrote them in haste, and the Church did wisely to reserve this authority of correcting them and setting forth others. For they have many scapes in them in special, though they contain in general many wholesome lessons for the people; in which sense our ministers do subscribe unto them, and no other. *Bp. Overall.*

Before the Sermon, the minister who is to preach, "moves the people," by the direction of the 55th canon, "to join with him in" a short form of "prayer." This was more particularly needful in past ages, when the sermons were commonly at a different hour from the Liturgy, as they are still at our Universities. And, at whatever hour they were, great stress was laid on the use of this prayer for some time after the Reformation: because when that took place, an acknowledgment of the King's supremacy, which the papists denied, was very prudently, as things then stood, inserted into it. And hence it hath continued to our days, though it is frequently shortened into a Collect and the Lord's Prayer, the reason for enlarging being now become less. The original manner of performing this part of the preacher's office was by "bidding," that is, inviting and exhorting, the people to pray for the several particulars, mentioned by him: which they were understood to do, either silently in their minds, as they went along with him, or by comprehending them all in the Lord's Prayer at last. But in process of time some imagined it better to put the whole into the shape of a direct address: others followed their example, as thinking it a matter of indifference: but most have kept to the old way. And the intention being the same, neither custom should give offence. *Abp. Secker.*

This form of bidding prayers is very ancient; we may see the like in St. Chrysostom's and other Liturgies, which they called Allocutions, in which the deacon speaks to the people from point to point, directing them what to pray for, as hath been said before. This is all the difference betwixt them and this, that in them the people were to answer to every point severally, "Lord, have mercy," &c.; in this, they are taught to sum up all the petitions in the Lord's Prayer, and to pray for them all together. This was the practice in King Edward the Sixth's time, as appears by Bishop Latimer, Jewel, and others in those days, whose forms of bidding prayers, before sermon, are to be seen in their writings. *Bp. Sparrow.*

[n] *Then shall the Priest return to the Lord's Table*, &c.] After the confession of our faith follows the exercise of our charity, without which it would be but a dead faith, James ii. 22. Now as charity is to be expressed three ways, so we have directions for each of those ways, by giving, "in the Sentences;" by praying, "in the prayer for the Church militant;" and by forgiving, "in the general warning:" as for the charity of giving toward the relief of the poor, it is frequently and strictly commanded in the Gospel, hath the best examples of it, and the largest rewards promised to it, being instead of all the costly offerings of the Jews, and the only chargeable duty to which Christians are obliged: it recommends our prayers, and thence St. Paul prescribes, and the ancient church in Justin Martyr's time used to have collections every Sunday: however, when we receive the sacrament, it is absolutely necessary. Christ gave his

thieves break through and steal: but lay up for yourselves treasures in heaven: where neither rust nor moth doth corrupt, and where thieves do not break through and steal. St. *Matt.* vi.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. St. *Matt.* vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. St. *Matt.* vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. St. *Luke* xix.

Who goeth a warfare at any time

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alms at the passover, John xiii. 29, and supposes we will never come to the altar without a gift, Matt. v. 23. The first Christians gave all they had, and those in after-times dedicated large and noble oblations when they communicated, nor was any (of ability) allowed to receive without giving something: and to reject any man's oblation, was to deny him a share in the benefit of these mysteries: wherefore to stir us up more effectually to give bountifully, here are divers select sentences. *Dean Comber.*

° — *the Offertory,*] So called, because it is that part of the Communion service, in which the offerings are made. The custom of making oblations at the Communion is certainly apostolical, as appears from 1 Cor. xvi. 2: "On the first day of the week let every one lay by him in store as God hath prospered him." Which custom continued down to the following ages, as appears from different passages in Justin Martyr, Tertullian, St. Cyprian, St. Ambrose, and other ancient writers. Out of those offerings, which were not always in money, but in bread, wine, corn, &c. were taken as much bread and wine, as served for the celebration of the Communion at the time: but if any persons were under publick infamy, by reason of any ill actions by them committed, their offerings were not to be received. These offerings in the primitive times were so considerable, that they were divided into four portions: one for the relief of the poor; the second the bishop retained for his maintenance; the third was for the maintenance of the church and its ornaments; and the fourth for the Clergy. The office of the offertory was used in Walafrid Strabo's time, who lived in the middle of the ninth century; and it was so long before his time, that he could not tell to whom to ascribe its original. *Dr. Nicholls.*

P — *these Sentences following,*] These are in the place of the Antiphona or Anthem which we find in the old Liturgies after the Gospel, and which, from their being sung whilst the people made their oblations at the altar, were called "Offertory." The sentences which our Church has here selected for that purpose are such as contain instructions, injunctions, and exhortations to this great duty; setting before us the necessity of performing it, and the manner of doing it. Some of them (namely, those from the sixth to the tenth inclusively, unless the ninth be excepted) respect the clergy. And it was with an eye, I suppose to this difference, that in the last review there was a distinction made in the rubrick that follows these sentences, between "the alms for the poor," and "the other devotions of the people." *Wheatly.*

q — *as he thinketh most convenient in his discretion.*] That is, "according to the length or shortness of the time, that the people are offering," as it was worded in King Edward's first Common Prayer. *Wheatly.*

One or more of these sentences, or Scripture injunctions of bounty and almsgiving, as also the "Prayer for the whole state of Christ's Church," are appointed to be read, "if there be no Communion," before the congregation be dismissed: neither of these things being ever unsuitable. And "the first day of the week" is recommended in Scripture for purposes of charity, 1 Cor. xvi. 2, as well as set apart for "making supplications and giving thanks for all men," 1 Tim. ii. 1. But they are both more peculiarly proper with a view to the Communion.

When we commemorate our Saviour's dying love to us all, we ought surely to think of expressing our love to our brethren: which must be shewn by promoting both their spiritual good and their temporal. To the former belong those sentences, which require, that they, who are able, should contribute to the maintenance of a Gospel ministry, where it wants their help. And they require it strongly, as any person will perceive by reading them. For indeed they are seldom or never read to the people by the Clergy, that they may not seem to plead their own cause: excepting in some few of our churches, where the primitive practice, needful in too many more, of giving oblations to the minister, as well as alms to the poor, at the Sacrament, is preserved or restored. The rest of the sentences exhort to the latter duty of relieving the sick and needy. What is generally given for them on this occasion, must be considered, not as the whole, but a sample and earnest of our charity: a small one, it is to be hoped, in comparison of what we give at other times; and let us trust that it is every where faithfully applied, as it ought, with most religious and prudent care. *Abp. Secker.*

It may not be amiss on this subject of the offertory to observe farther, that, when there is no collection of alms made, there is no occasion to use any of the sentences appointed to be recited during the time of a collection. For the sense of the Church appears to have been, that alms and the sentences are intended always to accompany each other: and the obvious inference is, that, where the former are wanting, the latter will seem superfluous and without warrant.

Yet I dare not blame any minister, who continues the common practice of reciting one or two of them, before he proceeds to the prayer for the Church militant. And the rather, because it is observable, that in most of the occasional offices for fasts and thanksgivings, injoined by authority, one of these sentences, which bears the nearest relation to the occasions in hand, is directed to be read at the offertory. And these directions plainly carry their authority along with them. But, while we are left to the apparent directions in the rubrick only, it will be difficult to shew, that we have any authority from thence to use them, when there are no stated offerings of alms. The just consequence of which would have been, that we might not at those times use any of these sentences, had not custom, and an almost universal practice of the Clergy, forbid the drawing of such a consequence.

Therefore, as the matter now stands, it seems to be

of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 *Cor.* ix.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal.* vi.

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal.* vi.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 St. *John* iii.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob.* iv.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* iv.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm* xli.

¶ *Whilst these Sentences are in reading, the Deacons*[r], *Church-wardens, or other fit person appointed for that purpose, shall re-*

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left as a point determinable at our own discretion: namely, either to do what has been most usually done, or not to do what we are persuaded in our judgments was not originally designed to be done. *Archdeacon Sharp.*

[r] *Whilst these Sentences are in reading, the Deacons,* &c.] The deacons are the most proper persons for this business, it being the very office for which their order was instituted, Acts vi. And for this reason the Scotch Liturgy does not allow the church-wardens to do it, but at such times "when there are no deacons present." It is now indeed grown a custom with us for the church-wardens to perform this office, namely, to gather the alms and devotions of the congregation, which, by all the books before the Scotch Liturgy, they were ordered, as I have observed, to "put into the poor man's box;" not, I presume, into that fixed in the church, but into a little box which the church-wardens or some other proper persons carried about with them in their hands, as is still the custom at the Temple Church in London. Now indeed they are ordered to make use of a "decent bason to be provided by the parish for that purpose." With which, in most places, especially here in town, they go to the several seats and pews of the congregation. Though in other places they collect at the entrance into the chancel, where the people make their offerings as they draw towards the altar. This last way seems the most conformable to the practice of the primitive church, which, in pursuance of a text delivered by our Saviour, ordered that the people should come up to the rails of the altar, and there make their offerings to the priest, Matt. v. 23.

And with an eye, I suppose, to this practice, the deacons, or church-wardens, or whosoever they be that collect the alms and other devotions of the people, are ordered by the present rubrick to "bring it reverently to the priest," (as in their name,) "who is humbly to present and place it upon the holy table;" in conformity to the practice of the ancient Jews, who, when they brought their gifts and sacrifices to the temple, offered them to God by the hands of the priest. *Wheatly.*

ceive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ *And when there is a Communion, the Priest shall then place upon the Table*[s] *so much Bread and Wine, as he shall think sufficient.*

After which done, the Priest shall say[t],

Let us pray for the whole state of Christ's Church[u] militant[w] here in earth. Eph. vi. 12, 13. 18.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, Ps. xci. 1. Job xxi. 15. Dan. iv. 34. Rev. iv. 9.

[s] *And when there is a Communion, the Priest shall then place upon the Table* &c.] "Then," that is, after presenting the bason with the alms. *Shepherd.* This rubrick, being added to our Liturgy at the same time with the word "oblations," in the prayer following, (that is, at the last review,) it is clearly evident, as Bishop Patrick has observed, that by that word are to be understood the elements of bread and wine, which the priest is to offer solemnly to God, as an acknowledgment of his sovereignty over his creatures, and that from thenceforth they might become properly and peculiarly his. For in all the Jewish sacrifices, of which the people were partakers, the viands or materials of the feast were first made God's by a solemn oblation, and then afterwards eaten by the communicents, not as man's, but as God's provision; who, by thus entertaining them at his own table, declared Himself reconciled and again in covenant with them. And therefore our blessed Saviour, when He instituted the sacrifice of his own body and blood, first "gave thanks, and blessed the elements," that is, offered them up to God as Lord of the creatures, as the most ancient fathers expound that passage: who, for that reason, whenever they celebrated the holy Eucharist, always offered the bread and wine for the communion to God, upon the altar, by this, or some such short ejaculation, "Lord, we offer thee thy own, out of what thou hast bountifully given us." After which they received them, as it were, from Him again, in order to convert them into the sacred banquet of the body and blood of his dear Son. In the ancient church, they had generally a side-table near the altar, upon which the elements were laid till the first part of the Communion service was over, at which the catechumens were allowed to be present; but when they were gone, the elements were removed and placed upon the holy altar itself, with a solemn prayer. Now though we have no side-table authorized by our Church; yet, in the first Common Prayer of King Edward the Sixth, the priest himself was ordered in this place to set both the bread and wine upon the altar: but at the review in 1551 this and several other such ancient usages were thrown out. After which the Scotch Liturgy was the first wherein we find it restored: but there the presbyter is directed "to offer up and place the bread and wine prepared for the Sacrament upon the Lord's table, that it may be ready for that service." And Mr. Mede, having observed our own Liturgy to be defective in this particular, was probably the occasion, that, in the review of it after the Restoration, this primitive practice was restored, and the bread and wine ordered by the rubrick to be set solemnly upon the table by the priest himself. From whence it appears, that the placing of the elements upon the Lord's table, before the beginning of morning prayer, by the hands of a clerk or sexton, (as is now the general practice,) is a breach of the aforesaid rubrick: and consequently that it is the duty of every minister to prevent it for the future, and reverently to place the bread and wine himself upon the table, immediately after he has placed on the alms. *Wheatly.*

"Though our Church," as Dr. Nicholls truly says, "has not ordered any particular prayer for this action of the priest, he ought not to neglect the action itself:" which reason holds much stronger when we consider, that there is an expression to be used in the prayer following the action, that presupposes the action to be done by the minister: which expression is rendered insignificant, if he omit the action. *Archdeacon Sharp.*

[t] *After which done, the Priest shall say,*] The second way of expressing our charity is by prayer; and though we cannot relieve all men, God can, and so we must pray for all to Him that is able to supply all mankind. And because the Communion is the highest exercise of charity, therefore of old this universal intercession was used in this office, where they prayed for the peace of the Church and state, for kings and for all Christians, especially the afflicted, as St. Cyril assures us; and Optatus calls this "the appointed form in the mysteries of the Sacrament, in which we offer for the whole church." And we do not (as the Roman church) crowd this into the Prayer of Consecration; but, as in St. Chrysostom's Liturgy, we make this prayer soon after the Gospel, since none are so likely to say this charitable prayer devoutly for all, as they who observe the rules of the Gospel. And there are two things to recommend this prayer; first, our alms just now offered to God by his minister, which the Scripture assures us give great efficacy to our prayers; secondly, our commemoration of the great sacrifice of Christ's death, the symbols of which are now to be set upon the holy table, that we may plead for all the world by the memorial of that oblation which obtained mercy for all, and by which Christ now intercedes for all in heaven.

2. As for the prayer itself, besides the preface and conclusion, it doth contain prayers, supplications, intercessions, and giving of thanks, which are to be made for all men, for kings, and all that are in authority, as St. Paul directs, 1 Tim. ii. 1, 2. *Dean Comber.*

[u] *Let us pray for the whole state of Christ's Church* &c.] As there are few in proportion to whom we can do good with our substance; and many, that are much above our alms, and yet need our prayers; we proceed to offer them up "for the whole state of Christ's Church militant," that is, carrying on a warfare against the enemies of the soul, "here on earth:" that all the members of it may not only have "the spirit," the fervent desire, "of truth, unity, and concord," but may actually "agree in the truth of God's holy word, and live in unity and godly love." Then we petition more especially for those whose stations, as kings, magistrates, and clergy, or whose sufferings of any kind require it most: and give thanks for those, who are got beyond the reach of sufferings; begging that we may "follow their example," as far as it was a "good" one, and share in their happiness. *Abp. Secker.*

This prayer for the Church militant contains in it "supplications, prayers, and intercessions, and giving of thanks for all men, for kings, and all in authority," as

1 Tim. ii. 1, 2. Ps. xx. 3, 4. 2 Sam. xxiv. 23. Heb. xiii. 16. Gal. vi. 6.

for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] *be left out unsaid.*

John xiv. 16, 17. Matt. xxviii. 20. Eph. iv. 1—3.

holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and especially thy servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently[x] minister justice, to the

John xiii. 35; xvii. 17. 2 Tim. iii. 16, 17. Ps. cxliv. 10. 1 Tim. ii. 2. 1 Pet. ii. 13, 14. 1 Tim. ii. 2. Ps. cxix. 104; ii. 11. Ps. lxxii. 2, 3. Rom. xiii. 3, 4.

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the apostle directs. Which expression of our universal charity is highly necessary, when there is a celebration of the Lord's Supper: but, when there is none, yet being a general intercession it is necessary to fill up and complete the second service, which is a distinct service, and in the first institution was performed at different times. *Dr. Bisse.*

The form of this prayer is most ancient and apostolical. Next to the apostle, who wills "supplications and prayers and thanksgivings to be made for all men, especially for kings and such as be in authority, that we may lead a quiet and peaceable life in all godliness and honesty;" which is the sum and subject of this whole prayer; we find in the Constitutions of the apostles, which was a book made to declare the customs of the church before Constantine's time, this prayer at large, first for the state of Christ's church: and then for the particular members of it; chiefly for the emperor and powers of the world, that they may be at peace with us: which is the reason that it is called in the Greek Liturgies "the catholick or general collect," and "the prayer for peace." And it is the source and fountain of those prayers, which were afterwards framed into the form of our litanies. St. Ambrose saith, that this prayer was always made before the consecration of the sacrament. *Bp. Cosin.*

The words "Let us pray" are manifestly addressed to the people, and the voice should be managed accordingly. The minister ought also to make a pause after the pronunciation of them, that the people may have full time enough to kneel down and compose themselves for prayer, and so be ready to join in the very beginning of this form. *Dr. Bennet.*

[w] — *Christ's Church militant*] Christ's church, that is, the whole number of the faithful, is usually divided into two parts: namely, the church militant and the church triumphant. By the church "militant," or in a state of warfare, we mean those Christians, who are at present alive, and perpetually harassed with the temptations and assaults of the world, the flesh, and the devil; and whose life is consequently a continual warfare under the banner of our blessed Saviour. By the church triumphant we mean those Christians who have departed this life in God's true faith and fear; and who now enjoy in some measure, and after the day of judgment shall be fully possessed of, that glory and triumph, which is the fruit of their labours, and the reward of those victories which they obtained over their spiritual adversaries, during the time of their trial and combat here upon earth. *Dr. Bennet.*

After the offertory is said, and the oblations of bread and wine, with the alms for the poor, are placed upon the table, the minister addresses this exhortation to the people: "Let us pray for the whole state of Christ's Church militant here in earth." The latter part of this sentence is wanting in Edward's first book. The words "militant here in earth," which were designed expressly to exclude prayer for the dead, were inserted in the second book, in which that part of this prayer, which contained intercession for the dead, was expunged. It was the intention of the divines, who made this alteration, to denote that prayers are not to be offered up for the dead, whose spiritual warfare is already accomplished; but for those only, who are yet "fighting the good fight of faith," and are consequently in a capacity of needing our prayers.

Alms and oblations give efficacy to prayer. They are the wings, on which it mounts more rapidly to heaven. In "the Prayer for Christ's Church" we shew that our charity extends whither our alms cannot reach: we recommend all mankind to the mercy of Him, who is able to relieve all, and of whose bounty all have need. And can we at any time more effectually plead with God, than when we commemorate the sacrifice of the death of Christ, the symbols of which are now placed upon the altar? This sacrament has been styled the "grand intercession:" and we most efficaciously intercede for all the world by the memorial of that "one oblation once offered," which obtained forgiveness for all, and by virtue of which our Mediator in heaven still intercedes for all.

Prayers to the same effect were offered in the primitive church at the celebration of the Eucharist, and occur in ancient and modern Liturgies. One similar to this, but inferior in point of composition, occurs in the Liturgy ascribed to St. Chrysostom, a little before the consecration. But a form of superior, or even equal excellence to this, is no where to be found. It is composed upon the principles laid down by St. Paul, in his exhortation to Timothy; and accordingly consists of prayers, supplications, and intercessions for the whole catholick church: beseeching God to inspire it with the spirit of truth and concord, and that the individual members may live together in unity and charity. It then prays more distinctly for the different orders, of which the church is composed; first, for the higher estates; secondly, for the Clergy; and lastly, for the people: that they may all, with sincerity and fidelity, discharge the duties allotted to their respective stations. The conclusion contains a thanksgiving for the deceased members of the Church, with a petition that the living may follow their good examples, and be finally partakers of the same inheritance of everlasting life and glory. *Shepherd.*

[x] — *that they may truly and indifferently* &c.] That they may "truly" determine all causes, "and indifferently," without any respect of persons, "minister justice;" aiming purely at that, which was God's great end in constituting all magistrates; namely, "the punishment of the wickedness and vice" of all evil

punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates[y], that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer[z] thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name[a] for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake[b], our only Mediator and Advocate. *Amen.*

John xvii 17. Acts vii. 38. Heb. iv. 2. Matt. xiii. 18—23. James i. 21. Isa. lxvi. 5. Luke i. 75. Ps. xxv. 7. Heb. xiii. 3. 2 Cor. i. 3; vii. 6; vi. 2. Heb. ii. 18. Heb. xi. 4; xii. 1, 2; vi. 12. 1 Cor. xi. 1. Matt. viii. 11 1 Tim. ii. 5.

¶ *When the Minister giveth warning*[c] *for the celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended*[d]*, he shall read this Exhortation following*[e].

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doers, and for the "maintaining of his true religion and virtue," by encouraging and rewarding them that do well, Rom. xiii. 3, 4; 1 Pet. ii. 14. *Dean Comber.*

[y] — *Bishops and Curates,*] "Bishops," who are called of God to govern his flock: priests and deacons, to whom these bishops commit the care of particular congregations, thence called of old their "curates." *Dean Comber.* See page 40, note *t*.

[z] — *rightly and duly administer* &c.] "Rightly," according to our Lord's institution; and "duly," as the necessities of the Church do require. *Deon Comber.*

[a] — *And we also bless thy holy Name* &c.] Those prayers for the dead, which the Roman Missal hath here added to this office, our Church hath prudently rejected, because they have no ground in Scripture, nor good foundation in the purest antiquity: and also because they can do no good to the wicked, who only need them; and are a disparagement to holy persons, by supposing them in a state of misery. Our Church here restores the eucharistical prayer, which many of the fathers mention; not praying for the dead, but praising God for such of them as are departed in the faith and fear of God. *Dean Comber.*

[b] — *Grant this, O Father, for Jesus Christ's sake,* &c.] The prayer concludes with entreating our heavenly Father to grant our former petitions, "for Jesus Christ's sake, our only Mediator and Advocate." This general conclusion of all our prayers would not be remarked particularly here; but that the mass hath thrust in the names of the Blessed Virgin and other saints into this supplication, through whose merits and prayers they intercede even in this place, where there is a lively commemoration of the death of Christ our only Mediator; which seems to intimate, that to plead in virtue of our Lord's passion is not sufficient, and that that intercession, by which the holy Virgin and all other saints became accepted by God, was not alone forcible enough. But we desire no other Mediator, nor need any other Advocate but our Lord Jesus, who is here represented. 1 Tim. ii. 5. *Dean Comber.*

[c] *When the Minister giveth warning* &c.] Great mysteries ought to have great preparation; the paschal lamb was to be chosen four days before it was slain, Exod. xii. 3. 6. The Jewish feasts were proclaimed some time before, Lev. xxv 9; and Hezekiah gave publick warning of his intended passover a good while before the celebration, 2 Chron. xxx. But we have a higher mystery to perform, and do it now so seldom, and are so unprepared for it, that it is necessary to give us so large a time before it, to dispose our souls for the worthy receiving thereof; and this present exhortation not only declares the intended time, but also may be very serviceable to our preparation. *Dean Comber.*

The ancient church indeed had no such exhortations: for their daily, or at least weekly communions made it known that there was then no solemn assembly of Christians without it; and every one (not under censure) was expected to communicate. But now, when the time is somewhat uncertain, and our long omissions have made some of us ignorant, and others forgetful of this duty; most of us unwilling, and all of us more or less indisposed for it; it was thought both prudent and necessary to provide these exhortations, to be read "when the minister gives warning of the Communion, which he is always to do upon the Sunday, or some holy-day, immediately preceding."

As to the composures themselves, they are so extraordinarily suitable, that if every communicant would duly weigh and consider them, they would be no small help towards a due preparation. The first contains proper exhortations and instructions how to prepare ourselves; the latter is more urgent, and applicable to those who generally turn their backs upon those holy mysteries, and shews the danger of those vain and frivolous excuses which men frequently make for their staying away. For which reason it is appointed by the rubrick to be used instead of the former, whenever the minister shall observe that the people "are negligent to come." *Wheatly.*

It is earnestly to be wished, that the Clergy should take great care how they read this or the following exhortation. Let not the tone of their voice be such as betrays a carelessness and want of concern; but serious, affectionate, and such as may awaken the people, who are generally very backward in this duty. *Dr. Bennet.*

[d] — *after the Sermon or Homily ended,*] See above, page, 293, note *h*.

[e] — *this Exhortation following.*] The Exhortation contains, first, an information, 1. of the time when we celebrate it; 2. of the persons to whom we shall administer it; 3. of the manner how they must receive it, namely, in remembrance of Christ's death, and with all thankfulness, both for it, and for this ordinance to commemorate it. Secondly, it contains an exhortation grounded on the benefit of doing it well, and the dan-

DEARLY beloved, on —day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament[f]. Which being so divine and comfortable a thing[g] to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily[h]; my duty is to exhort you in the mean season to consider the dignity[i] of that holy mystery[k], and the great peril of

Matt. vii. 6.

1 Cor. xi. 23—25 John vi. 51. 53—56.

Rom iii. 23—26. Acts iv. 10—12.

Ps. ciii. 1; cvii. 8.

John iii. 16.

1 Cor. xi. 26—28.

Ezek. iii. 17, 18.

1 Cor. xi. 29.

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ger of doing it ill, and exciting us to the duties of, 1. seriously considering the dignity of this Sacrament, and the peril of profaning it; 2. and strictly examining our hearts in order to our acceptance. Thirdly, this warning contains directions, 1. to the penitent, who is advised to prepare by repentance, which is now to be exercised in self-examination, contrition, confession, and holy purposes: and by charity to be shewed by making satisfaction for all injuries done by us, and forgiving those done against us. 2. Here is direction to the impenitent not to come unworthily; and these are, 1. solemnly warned; 2. shewed what they may do in order to fit them; 3. foretold of the danger of neglecting these preparatives. Lastly, here are directions to the doubting, shewing to what end they need ghostly counsel, and in what case they want it, of whom they must desire it, and what benefit they may have by it. These are the parts of this warning. *Dean Comber.*

When it is considered how many poor Christians there are, who have little or no means of coming to the knowledge of this ordinance, and the manner of preparing themselves for it, but by what they learn from hearing these exhortations; every pastor will think himself obliged in conscience, and as he values the edification of his flock, to read these exhortations with the greatest deliberation, and with an affection that shall even force the attention of his hearers.

And if the people seriously attend to the following exhortations or warnings, they will learn what they ought to do, in order to be worthy communicants. And they will do well to read them over again, when they return home; that they may fix them in their memory; and that they may be a standing rule to go by, through their whole life. *Bp. Wilson.*

[f] — *to be our spiritual food and sustenance in that holy Sacrament.*] The grace, which we have by the holy Eucharist, doth not begin, but continue life. No man therefore receiveth this Sacrament before baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life therefore, where neither body nor soul can decay, our souls shall as little require this Sacrament as our bodies corporal nourishment. But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you," John vi. 53. Life being therefore proposed unto all men as their end, they, which by baptism have laid the foundation and attained the first beginning of a new life, have here their nourishment and food prescribed for continuance of life in them. Such as will live the life of God, must eat the flesh and drink the blood of the Son of man: because this is a part of that diet, which if we want we cannot live. *Hooker.*

[g] — *Which being so divine and comfortable a thing*] It is not easy to recount the many divine and admirable effects, which the ancient church attributed to a devout and pious reception of this holy Sacrament. From passages in the writings of St. Ignatius, St. Irenæus, Tertullian, St. Cyril, and others, it is plain that these early fathers held, not only that much Christian grace and spiritual assistance was conveyed by a due receiving of this holy Sacrament; but that this was a sort of seed sown in them, which, by a preternatural virtue contained in it, would raise them up to eternal life. *Dr. Nicholls.*

This Sacrament, like all things that are high and fair, hath excellency enough to invite us to desire it, and yet danger sufficient to make us afraid to go about it rashly. And here our spiritual guide, having surveyed them both, makes a faithful report, as Caleb and Joshua did, Numb. xiv. 6, 7. He doth not deny that there is hazard and pains in the attempt, but the honour and advantage doth far outweigh them both. He considers it is "a divine thing," as the ancients called it, to be a companion of God's table, and to be made partaker of his nature: and also it is the sweetest "comfort" in the world, to behold these lively representations of our perfect expiation, to receive the pledges of pardon and immortality. On the other side, our spiritual guide considers, that for the obstinate and profane, for those that have sinned and will sin, it is very dangerous to press into this celestial banquet. Wherefore upon the whole inquiry the minister doth exhort us, to spend the time between this and the Sacrament well: for, if we come not to it, we lose this "divine comfort;" if we come unworthily, we run into an unknown danger: he is unwilling therefore we should be deprived of the comfort, or incur the mischief; and therefore he doth exhort us to prepare, for so we shall be sure of the advantage, and avoid the evil. *Dean Comber.*

[h] — *and so dongerous to them who will presume to receive it unworthily;*] See below, page 305, note *x*.

[i] — *to exhort you in the meon season to consider the dignity* &c.] There are two things especially to be done in this "mean season." The first is consideration of "the dignity" of the Sacrament, which St. Paul calls "discerning the Lord's body," 1 Cor. xi. 29; that is, making much difference between this and our ordinary food. The second is that, which St. Paul and we both

the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

1 Cor. xi. 28. Ps. iv. 4.

Matt. xxii. 11—13.

The way and means thereto is; First, to examine your lives and conversations[l] by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, and hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not[m] to that holy Table; lest, after the taking of that holy Saerament, the devil enter into you as he entered into Judas[n], and fill you full of all iniquities, and bring you to destruction both of body and soul.

Isa. viii. 20.

Matt. xv. 19. James iii. 6. Jude 14, 15. Matt. iii. 2, 3. Jer. xxxi. 18—20. Prov. xxviii. 13.

Matt. v. 23, 24.

Matt. vi. 14, 15; xviii. 35.

Mark xi. 25. Luke xvii. 3, 4. Col. iii 13.

1 Cor. xi. 29.

Luke xxii. 3, 4.

ver. 22.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution[o], together with ghostly counsel and advice, to

John vi. 35. 17, 48.

1 John iii. 20. Rom. xiv. 5.

Mal. ii. 7. 1 Thess. v. 14. Isa. l. 4.

Luke xxii. 32 John xx. 23.

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call "examination," 1 Cor. xi. 28. And these are no more than what every prudent man doth, before he sets upon any great affair. First, he surveys the nature of the work; secondly, he examines his own fitness to undertake it. Thus we must consider the "dignity" of this holy mystery, to make us full of desires and humble; and the danger, to put us upon the strictest care and preparation. Our next duty is to search and try how we are fitted for it: we must not only admire the guest, but prepare and cleanse the heart for his reception. *Dean Comber.*

[k] — *that holy mystery,*] "Sacrament" and "mystery" are the same thing. Only that which is seen is properly called a "sacrament;" and that which is signified by the former is called a "mystery." *Bp. Cosin.*

[l] — *First, to examine your lives and conversations* &c.] A due preparation before the receiving of the holy Sacrament was a thing, which the ancient fathers, both in their writings and homilies, frequently inculcated on the people. *Dr. Nicholls.*

[m] — *repent you of your sins, or else come not* &c.] The first ages of Christianity considered how positively our Saviour had forbidden us to give that which is holy to the malicious, and to cast this pearl, as they interpreted it, of the Lord's body to those that wallow in swinish pleasures, Matt. vii. 6; and observed, how plainly St. Paul had described the danger of such, if they should receive it, 1 Cor. xi. 29. Wherefore they did very strictly forbid all such to approach these mysteries, and by canons of councils and the sentence of excommunication did keep back all notorious sinners. The Christian bishops also opposed the profane approach of sinners, if any such presumed to come, even of the emperors themselves. Besides all which, when the celebration was to begin, the deacon stood up and proclaimed, that all unbaptized persons, infidels, hereticks, &c. should depart, and none stay that had any quarrel, nor any come in hypocrisy. Which custom is imitated by our Church, in this denunciation; wherein, we most plainly shew obstinate sinners their danger, as St. Peter did to Simon Magus, Acts viii. 21—23. We appeal to their own consciences, charging them to examine faithfully; and, if they find themselves guilty, we warn them not to come till they have repented. We do not finally bid them not to come at all, but only to stay, till they have repented; because it may be useful, as St. Augustine notes, for such notorious offenders to stay till another communion, and to meditate, that their being excluded here on earth, whilst others enter in, to have communion with Christ, is the sad emblem of that day, when, if they do not now repent, they shall see many holy persons go in and sit down with Abraham in the kingdom of God, while they themselves are cast out. *Dean Comber.*

[n] — *the devil enter into you as he entered into Judas,*] The Church does not here affirm, that the devil entered into Judas, after he had received the holy Eucharist; but only, that he entered into Judas, whether he received the holy Eucharist or not: and she exhorts her members to take care, that their unworthy participation do not cause the devil to enter into them. The circumstance of receiving therefore is no part of the comparison: for the comparison goes no farther than the entering in of the devil. *Dr. Bennet.*

[o] — *he may receive the benefit of absolution,*] By our

the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come*[p] *to the Holy Communion, instead of the former, he shall use this Exhortation*[q].

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves; and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and according to mine Office, I bid you

2 Cor. v. 20.
Matt. xxii. 3. 9.
Luke xiv. 16—24.
Matt. vii. 12.
Acts xvii. 30, 31. Gal. vi. 7. Rom. ii. 4.
Matt. xxv. 6, 7, &c.
Matt. xxii. 2—7.
Matt. xxiv. 45
1 Pet. v. 2.

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pronouncing such a pardon as God will confirm, if they be what they seem to us. *Dean Comber.*

Some explanation may be requisite of the direction here laid down, that they, "who cannot quiet their own consciences," as to their spiritual state, and fitness for the Sacrament, should "open their grief to some discreet and learned minister of God's word, that they may receive the benefit of absolution," if they appear entitled to it, "together with ghostly," that is, spiritual "counsel." Now here it should be observed, that this private absolution is not affirmed to be, as it is by the papists, necessary for all persons; but only advisable for some. It therefore is only a declaration of the minister's judgement, a fallible one indeed, but the proper and appointed one, that if the person's case be truly represented, he is pardoned and absolved by our heavenly Father, who alone can forgive sins. And such credit is only due to this declaration, as in other affairs we allow to authorized professors and practitioners of skill and probity; whose opinions we often think it prudent to ask, and are happy to have in our favour: and God forbid, that we should not give you ours, when we are asked it, with as much fidelity and as much secrecy, as any ministers of any church whatever! *Abp. Secker.*

[p] *Or, in case he shall see the people negligent to come*] No minister of God must say, that he cannot get such a convenient number, as the rubrick requires, to communicate with him as often as he himself is disposed, until he can truly say, that he has applied to his people more than once, in the words of this Exhortation following; and until he has begged of God, to touch their hearts with a due sense of their duty and danger, as he promises, and will not fail to do, considering how very much depends on so sacred and saving an ordinance.

When the tender love of God will not prevail with Christians to consider their ways, they will learn from this Exhortation what they must expect from the despised offers of mercy. *Bp. Wilson.*

[q] *He shall use this Exhortation.*] Though the frequency of our communicating be not expressly determined in Scripture, yet it is there supposed we will do it often; and this latitude was left, to give us opportunity to shew our love by coming freely and frequently, not to excuse our negligence or impiety in a customary or constant omitting of this duty, which is so heinous and so common a sin in this age; and so great a scandal in some who call themselves protestants, that there was never more need of this pious and rational Exhortation, than in these days. For it contains, first, a declaration of the time when this Sacrament is to be celebrated. Secondly, an invitation of all that are present to come. Thirdly, the arguments to move them to it, being, 1. A plain similitude from the guests who are invited by an ordinary man to a rich and costly feast, and they ungratefully refuse to come; for if this would highly displease us, much more must our withdrawing from the Sacrament provoke God. Secondly, we argue from the frivolousness of those pretences which men use to excuse their staying away, namely, That they are busy and cannot, or sinful and dare not come, both of these being very base and very vain in God's sight. Thirdly, We argue from the example of those who were invited to the feast in the Gospel, and made such kind of excuses, yet were justly condemned. Fourthly, We apply all by shewing, 1. Our care in providing this heavenly feast; 2. Our desire that all may come; 3. Their duty to come in thankfulness for the death of Christ; 4. Their danger if they wilfully stay away, since it is likely they will be severely punished for so great a sin against God, and so foul a scandal to their brethren. Lastly, We conclude with hopes that they will, and prayers that they may, return to a better mind. *Dean Comber.*

2 Cor. v. 20.

in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider[r], ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

Luke xxii. 19.

1 Cor. xi. 23—25.

Matt. xxii. 2. &c. John vi. 53. Prov. xx. 2. 2 Cor. viii. 12. Jude 19. John vi. 50, 51.

Ps. cxix. 59, 60; iv. 4. Lament. v. 21. Rom. x. 1. 1 Sam. xii. 23.

¶ *At the time of the celebration of the Communion*[s], *the Communicants being conveniently placed*[t] *for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

See the references "When the Minister giveth warning."

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great[u], if with a true penitent heart and lively faith we

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[r] *These things if ye earnestly consider,* &c.] Were the sin and danger of neglecting this holy Sacrament duly considered, there would be fewer offenders in this kind; and if we have been guilty therein, whatsoever we have deserved for former omissions, it appears that our estate is not yet desperate, because God hath spared us, and given us this one invitation more. It is likely we heard this exhortation but slightly before, and resolved not to come however: but if we will weigh it seriously now, and beg the help of God's grace, there is no doubt but we may repent and amend. For we are herein courteously invited, and earnestly pressed to come; our scruples are satisfied; our excuses shewed to be vain; our duty is made evident; and our peril of neglecting it full expressed: so that it should seem that nothing, but obstinate purposes to despise reason, and example, the injunctions of God, and the request of our well-wishers, can after this keep us back. *Dean Comber.*

[s] *At the time of the celebration of the Communion,* &c.] The former exhortation is designed to increase the numbers, and this to rectify the dispositions, of the communicants, that they may be not only many, but good: the very mysteries of the Gentiles were veiled with many coverings to make them more sacred: and in the Greek church, besides all other preparatory matters, the priests invited the worthy, and warned the unworthy, when they were come to the Lord's table: which repeated warning is more necessary in this looser age, and this excellent form is rarely suited to this occasion: for it recommends to us two great and necessary duties; first, the duty of self-examination; which is, 1. pressed by arguments taken from the divine authority enjoining it, 1 Cor. xi. 28; from the great benefits which follow the doing it well, and the great sin and danger consequent to the doing it ill. 2. It is described exactly by the several parts of it, namely, true repentance, a lively faith, an intire amendment, and a perfect charity: to all which we are exhorted. Secondly, here is recommended the duty of thanksgiving; 1. By way of consideration, shewing the necessity of this duty, and the general ground thereof, namely, for the redemption of the world; withal declaring, what reason there is to praise God for this redemption, considering it in itself; and what cause to praise Him for it in this sacrament, which was instituted on purpose for this end. 2. This duty is directed by way of practice, and we are assisted to do it both with our lips at the holy table, and in our lives by submitting to his will, and keeping his commandments for ever after. *Dean Comber.*

St. Chrysostom informs us that in the Greek church, when the communicants were conveniently placed, the priest standing in a conspicuous station, and stretching forth his hand and lifting up his voice in the midst of profound silence, invited some, that is, the worthy, and forbade others, the unworthy, to approach. In this exhortation the minister excites us to two general duties, self-examination and thanksgiving. He states the benefits of receiving the Sacrament worthily, and the danger of receiving it unworthily. He inforces the duties of true repentance, lively faith, complete reformation, and perfect charity, in order to our becoming meet partakers of these holy mysteries. He insists, above all things, on the necessity of thanksgiving to God, for the redemption of the world by the death and passion of our Saviour Christ. Thanksgiving is a principal part of the eucharistick banquet, and the concluding paragraphs of the exhortation furnish us with various considerations, on which our gratitude may expatiate. *Shepherd.*

It is much to be desired that this exhortation be read with a serious gravity and an affectionate warmth. For nothing surely can more effectually stir up the devotion of the congregation than this admirable discourse, if it does not suffer in the pronunciation of it. *Dr. Bennet.*

[t] — *the Communicants being conveniently placed*] This seems to have an eye to an old custom, still retained in some country churches, where the communicants kneel down in rows one behind another, and there continue till the minister comes to them. In the first Common Prayer of King Edward, it is thus ordered, just after the offertory or sentences; "Then so many as shall be partakers of the holy Communion shall tarry still in the choir, the men on the one side, and the women on the other side:" where it may be remarked, that separating the men from the women, and allotting to each sex a distinct place, was what was very strictly observed in the primitive church. *Wheatly.*

[u] *For as the benefit is great,* &c.] "The cup of bless-

receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily[x]. For then we are guilty of the Body and Blood of Christ our Saviour[y]; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases,

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ing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. Now the "dwelling of us in Christ, and of Christ in us;" "our being one with Christ, and Christ with us:" are the necessary consequences of this spiritual communion of Christ's body and blood. For by "our dwelling in Christ" is meant our continuing in obedience to his laws, and by "Christ's dwelling in us" is meant the continuation of his favourable presence with us. And "by our being one with Christ, and Christ with us," is meant that in a spiritual sense we are more and more closely united to our Saviour, even as the members of the body are united to the head; and that we do from Him receive those spiritual influences and gracious assistances, by which our souls are strengthened and invigorated in holiness. And that these are the necessary consequences of the spiritual communion of Christ's body and blood needs no proof. *Dr. Bennet.*

As this Sacrament will naturally strengthen us in all good dispositions, we cannot doubt but God will add his blessing to the use of such proper means, especially being appointed means. For since He hath threatened punishment to unworthy receivers, He will certainly bestow rewards on worthy ones. Our Saviour hath told us, that "his flesh is meat indeed, and his blood is drink indeed," John vi. 55; sustenance and refreshment to the souls of men. When He blessed the bread and wine, He undoubtedly prayed, and not in vain, that they might be effectual for the good purposes, which He designed should be attained by this holy rite. And St. Paul hath told us, if it needs, more expressly, that "the cup, which we bless, is the communion," that is, the communication to us, "of the blood of Christ; and the bread, which we break, of the body of Christ;" 1 Cor. x. 16: that is, of a saving union with Him, and therefore of the benefits procured to us by his death: which are, forgiveness of our offences; for He hath said, "This is my blood of the New Testament, which is shed for the remission of sins," Matt. xxvi. 28: increase of the gracious influences of the Holy Ghost; for the apostle hath said, plainly speaking of this ordinance, that "we are all made to drink into one Spirit," 1 Cor. xii. 13: and everlasting life, for "whoso eateth his flesh, and drinketh his blood, dwelleth in Christ, and he in him, and he will raise him up at the last day," John vi. 54. 56. Whence a father of the apostolick age, Ignatius, calls the Eucharist "the medicine of immortality; a preservative, that we should not die, but live for ever in Jesus Christ." *Abp. Secker.*

[x] *—so is the danger great, if we receive the same unworthily.*] It must be always carefully observed, that the benefits of partaking of this sacrament are to be expected only from partaking worthily of it; "for he that eateth and drinketh unworthily," St. Paul hath told us, "is guilty of the body and blood of the Lord," 1 Cor. xi. 27; that is, guilty of irreverence towards it, and "eateth and drinketh judgment to himself," ver. 29. Our translation indeed hath it, "damnation to himself." But there is so great danger of this last word being understood here in too strong a sense, that it would be much safer and exacter to translate it, as it is often translated elsewhere, and once in a few verses after this passage, and from what follows ought undeniably to be translated here "judgment" or "condemnation:" not to certain punishment in another life, but to such marks of God's displeasure as He sees fit; which will be confined to this world, or extended to the next, as the case requires. For "judgment" is a general term, that signifies any degree of correction or punishment in this life or the next. That which had been incurred by those unworthy receivers, to whom the apostle wrote, was only correction in the present life. For undoubtedly he told them the worst of their danger, and he tells them of nothing else. The very next words are: "For this cause many are weak and sickly among you, and many sleep," or are dead. Then follows what entirely clears up the matter: "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." The punishment therefore of receiving unworthily will either be extended to another world, or confined to this, according to the degree of the fault: for "receiving unworthily" may, according to the kind and degree of it, be either a very great sin, or comparatively a small one: and if we repent sincerely and in time, it will be forgiven in both. But all dangerous kinds and degrees may with ease be avoided, if we only take care to come to the sacrament with proper dispositions, and, which will follow of course, to behave at it in a proper manner. *Abp. Secker.*

Although it is certain, that by "damnation," in the place above cited, the apostle means sickness and other judgments upon the body: yet it is as certain, that whoever presumes to come to the Lord's table without such an honest and good heart, as shews itself in a willingness to forsake all sin, and a conscientious desire and resolution to serve and please God in the general course of a sober, virtuous, and godly life, is liable to eternal damnation, till he repent of that his presumption, and reform his wicked life. But then it must also be remembered, that they, who have not such honest and sincere hearts, are in a state of damnation, whether they come to the holy sacrament or not: because the sentence of damnation is not inflicted upon such men, barely for receiving the sacrament unworthily, but chiefly for living and dying with corrupt hearts: the guilt whereof is indeed aggravated by the presumption and hypocrisy of making open vows of obedience with secret resolutions to continue in disobedience. But, as long as the heart of a man is not right in the sight of God, he has nothing to expect but eternal damnation, although he never come to the holy sacrament: and moreover such a heart renders him unfit to serve God with benefit in any other office of religion whatsoever: nay, even makes his prayer "an abomination to the Lord," Prov. xv. 8. *Bp. Gibson.*

[y] *—For then we are guilty of the Body and Blood of Christ our Soviour;*] That is, we do in some measure partake of the sins of the Jews, who crucified our blessed Lord, when we irrevcrently approach and make bold with these holy mysteries, which represent his meritorious death and passion. *Dr. Nicholls.*

and sundry kinds of death. Judge therefore yourselves, brethren[z], that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And
Heb. xiii. 15. above all things ye must give most humble and hearty thanks to God[a], the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and
Phil. ii. 8. man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in
Col. i. 12, 13. darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, John xv. 13. Rom. v. 7, 8.
Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To Heb. xiii. 15.
him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen*[b].

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[z] — *Judge therefore yourselves, brethren,*] When in this exhortation we are required to "judge ourselves" then, namely, at the time of communicating, this by no means implies, that we need not do it before, but that we should take care it be now perfected. *Abp. Secker.*

[a] — *And above all things ye must give most humble and hearty thanks to God,*] The meaning is not that faith and repentance are less necessary than thanksgiving; but that, these being supposed to precede, the principal point in the act of communicating is a thankful remembrance of God's mercy, disposing us to lay hold of it. *Abp. Secker.*

Most reasonably doth the priest invite us to praise the Lord with him at this time, and calls on us almost in the very words of St. Paul, Heb. xiii. 15. We have seen the everlasting love of the Father, the unspeakable kindness of the Son, the incomparable grace of the Holy Ghost, and our own infinite obligations. Let us therefore all join in offering up all possible praise and glory, worshipping the holy Trinity with such sincere and hearty thanksgivings, that we may be like the angels, with this only difference, that they openly behold that which we discern by faith, but both they and we "rejoice" in it "with joy unspeakable and full of glory." But because, when we have done all we can, we shall come far short, we must resolve, not only to make a few praises in this highest part of our devotion, but to perpetuate the duty to our lives' end; striving to imprint the love of the Lord Jesus so deeply in our minds, that the memory of it may never depart from us, but may dispose us to bless the Lord at all times, in all places, and upon all occasions. And farther, since no praises of our lips can be sufficient, we are here prescribed another way to make our thanks to be "continual:" namely, by glorifying God in our lives: that is, by resigning up ourselves to the disposal of his providence; and by yielding obedience to all his commandments. The Eucharist is but for one hour; the hymns will soon be over: but by submission and obedience we may glorify our God continually and every moment. *Dean Comber.*

[b] — *all the days of our life. Amen.*] We cannot sufficiently commend the great care our Church has taken, not only to prepare the hearts of the congregation, but also to drive away unworthy communicants, by the foregoing excellent exhortation, and the following address. Certainly if their consciences are capable of being wrought upon, they cannot but receive a deep impression from these discourses. And if their hearts are not fitly disposed, if their souls are not in a spiritual heavenly frame, it should seem impossible for them after such solemn warnings, to approach the holy table. It should be observed also, that during the reading of the exhortation, and the brief address which follows it, the people ought to be employed in a serious attention to them, having their hearts open and ready to be influenced thereby, that their devotion may be enkindled, and accompany every part of the office with all possible ardour and zeal. *Dr. Bennet.*

According to our sincerity in devoting ourselves to our Lord, we shall find the powerful communication of his good Spirit to us, to unite us closer to Himself. When this outward action declares the inward devotion of our hearts, to knit themselves to Him, and to become one spirit with Him, without all doubt He will make us feel that He dwells in us by the power of his Spirit, to enliven, help, and strengthen us in a Christian course of life. For this "communion" is mutual; and the word properly signifies a participation of something from Him, by our joining ourselves to Him. "We dwell in Christ, and Christ in us; we are made one with Christ, and Christ with us:" as the words are in this exhortation: and so we may expect all those graces and favours, which he hath received from God, to impart to faithful souls: particularly, it is a pledge of his divine presence with us, and that He will send his heavenly influence into our hearts. Being knit and joined to Him, as members of his body, we may be assured He will take care of us, as our head. He engages Himself to guide, quicken, refresh, powerfully move and assist us in all well doing. This we may humbly wait for, by virtue of our union with Him. As the evil spirit wrought in the children of disobedience, who were joined to devils by eating of their meat; so will the Spirit of grace work in those that obey our Lord, being joined to Him by partaking of his table. And for that end we may come to it; that, being knit still faster to Him, we may have a more abundant communication of his Holy Spirit to us. We may intreat Him to be a constant friend to us; to make his abode with us; "so that we may evermore dwell in him, and he in us." He will say "Amen" to it, as

¶ *Then shall the Priest say*[c] *to them that come to receive the holy Communion*[d],

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith[e], and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees[f].

Heb x. 22. John vi. 53. 47.

¶ *Then shall this general Confession be made*[g], *in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling*[h] *humbly upon their knees, and saying,*

well as we: if in the uprightness of our hearts we perform this holy action. *Bp. Patrick.*

[c] *Then shall the Priest say* &c.] The feast being now ready, and the guests prepared with due instructions, the priest, who is the steward of these mysteries, according to the ancient Liturgies, invites them "to come near with fear and faith." And that God may accept them, He repeats those graces with which they must be adorned, which are, 1. repentance, 2. charity, 3. holy purposes, without which they can neither come with faith, receive with comfort, nor depart with a blessing. But supposing them to be so adorned, He then invites them to "draw near with faith, &c." shewing them what is the first duty to be done, namely, making an humble confession upon their knees. *Dean Comber.*

[d] — *to them that come to receive the holy Communion,*] This rubrick before the invitation stood, as it now does, from 1549 to 1661. During this period, the three preceding exhortations were, or might be, read to the whole congregation, but not to the communicants alone after others had withdrawn. This invitation was addressed to those only, who came to receive the Communion. When, in 1662, the two former exhortations were appointed to be read "on some Sunday or holyday before;" and to the third was prefixed this rubrick, "At the time of the celebration of the Communion the communicants being conveniently placed for the receiving of the holy Sacrament, the priest shall say this exhortation;" it became in some degree improper to retain here the words "to them that come to receive the holy Communion." "Then shall the priest say," was all the rubrick that was necessary.

This invitation consists of three parts; the qualifications required in those that are invited; the invitation itself; and a direction to make their confession to Almighty God. Invitations similar to this are mentioned in the writings of the fathers, and are found in ancient Liturgies. *Shepherd.*

[e] — *Draw near with faith,*] It has been said, that at the delivery of these words it would be a significant and expressive act, for the communicants to approach the Lord's table, and at the confession to place themselves on their knees at the rails of the chancel. This however can be done only by a small part of the communicants, except there be a very few in number. The expression is therefore to be taken rather in a spiritual, than a literal sense, as the words "with faith" seem to determine. *Shepherd.*

The drawing near which is here mentioned, cannot well be supposed to relate to the bodily approach of the communicants. For the Church supposes them to be conveniently placed for receiving, before the late exhortation was read, as appears from the rubrick prefixed to it: and it is notorious that there is no change of place intended now. The "drawing near" is meant in a spiritual sense. It is a drawing near to God in this sacrifice of praise and thanksgiving; a more solemn approach to the divine Majesty; or entrance, as it were, into his more immediate presence. And in this sense the phrase is used in Scripture: "Let us draw near with a true heart, in full assurance of faith," Heb. x. 22. *Dr. Bennet.*

[f] — *meekly kneeling upon your knees.*] As becomes offenders who sue for their pardon to the King of kings. *Dean Comber.* If in all the prayers we make, we should carry ourselves with reverence and submission, surely this must in an especial manner be attended with the most profound humility and devotion. Our voice at the same time should be as humble as our gesture; not clamorous, so as to disturb any, but sober, so as to excite and animate the devotion of others. *Archdeacon Yardley.* The people are evidently supposed to have been in a posture different from "kneeling," during the exhortation, "Dearly beloved in the Lord," and the invitation, "Ye that do truly and carnestly repent," which precede the Confession now about to be made. At this time, according to the injunction now delivered by the priest, and according to the rubrick which follows, they, as well as the minister himself, are to "kneel meekly and humbly on their knees." I venture to make this remark, because in several congregations I have observed, that it is a practice for the people to kneel during the exhortation and the invitation: a practice, not only hardly consistent with the rubrick, but incorrect also, as I apprehend, in principle; inasmuch as the posture, in which they receive the exhortation of the minister, should differ from that, in which they join with him in making confession of their sins, or hear from him a declaration of pardon. *Edit.*

[g] *Then shall this general Confession be made,*] From the foregoing admonition we proceed immediately to the first thing recommended in it, a penitent confession of our sins: which the ancient church made also on the same occasion. *Abp. Secker.* Beside the private confession of the closet, used by all good Christians before they come to the Sacrament, and that made to the priest in special cases of a great doubt or a strong temptation, there was anciently a general prayer for mercy, as St. Chrysostom informs us, used by all the communicants when they were come to the altar; and since Christ's sufferings are here remembered, we must own our sins which were the causes of them; yea, since we hope to have our pardon sealed, we ought first with shame and sorrow to own the transgressions, for his honour who doth so freely remit them: and hereto this excellent form directs us. *Dean Comber.*

The Church very aptly disposeth confession in this part of the Communion service: for considering that solemn penance, of so laudable practice in the primitive church, is laid aside, and the necessity of auricular confession worthily abolished; there is good reason some account should be given to the church, and in the church, of our humble acknowledgment of our sins, and hearty contrition for them, as preparatives necessary to the ensuing duty. *L'Estrange.*

[h] — *by one of the Ministers; both he—kneeling*] During

2 Cor. i. 3.

ALMIGHTY God[i], Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed[k], Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable[l]. Have mercy upon us, Have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee[m] In newness of life, To the honour and glory of thy Name: Through Jesus Christ our Lord. Amen[n].

Gen. xviii. 25.

Ps. xxxviii. 18. 2 Sam. xxiv. 17. Luke xxiii. 28. Lam. i 8. Eccles. xii. 14 Matt. xii. 36. 2 Cor. v. 10. Dan. ix. 7. 2 Cor. vii. 9, 10. Ps. xxxviii. 4.

Prov. xviii 14. Job vii. 20, 21. Ps. li. 1; lvii. 1; cxxiii. 3. Luke xv. 21. 1 John ii. 12.

Rom. vi. 4.

¶ *Then shall the Priest*[o] *(or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution*[p],

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the whole time of the priest's officiating at the Communion, he is directed to kneel only thrice: at this confession; at the Collect before the prayer for consecration; and at the act of receiving. In every other part of the office he is to stand. This was the practice of the ancient church; and the attitude was probably borrowed from the service of the temple, where the legal sacrifices were offered by the priest standing. Between the legal and evangelical sacrifices there is the same correspondence that exists between the shadow and the substance. The Christian priest offers up the incense of prayers, praises, and alms; the oblation of ourselves, our souls and bodies; and the memorial of the sacrifice of the Lamb slain from the foundation of the world. At the confession, and the Collect before the prayer of consecration, which form no part of those oblations, he kneels. In the former he confesses his own sins, as well as the sins of the people; and in the latter he acknowledges his and their unworthiness to approach the Lord's table. He receives the Communion kneeling, because that is the posture prescribed by the Church of England to all that communicate. At every other part of the service it appears to have been the intention of the Church that the priest should stand. *L'Estrange, Shepherd.*

[i] *Almighty God,* &c.] The attributes, here selected, clearly set before us the greatness and goodness of the Lord, and may support our hope, and encourage us to ask forgiveness. 1. He is "Almighty," ever absolute and supreme; so that, if He please, He can forgive without controul, and none can reverse his acts of grace. 2. He is the "Father" of our Redeemer; and in Him He loveth us with an everlasting love, by Him our peace is made, so that through Him we may go with boldness to the throne of grace. 3. He is "the Maker of all things," and of us among the rest. Now He hateth nothing that He hath made, for "his mercy is over all his works;" wherefore we may have good hopes that He will pity and help the work of his own hands. Lastly, He is "the Judge of all men:" let us therefore now make our supplication to Him, for it is yet the time of mercy, Job ix. 15; and He is now willing to help them whom his beloved Son hath redeemed with his precious blood. *Dean Comber.*

[k] — *By thought, word, and deed,*] Although it is impossible to recite here all the particulars in which we have sinned, yet the church puts our thoughts into some method for the furtherance of our penitential recollections: and how could that be better done, than by this brief yet full division, so often found in the ancient Liturgies, and so much used among the Fathers, directing us to consider of the several sins of our "thoughts," our "words," and our "deeds." For Solomon tells us that for every "secret thought;" Christ, that for "every idle word;" St. Paul, that for "every evil deed," God will bring us into judgment. Let us therefore now prevent that, by considering and judging ourselves. *Dean Comber.*

[l] — *The burden of them is intolerable.*] By this phrase we mean not always, that the sorrow, which we that instant feel for them, is extreme; for, though very sincere, it may be imperfect in its degree; or, though as perfect, as the natural constitution of our mind and body admits, it may be not very passionate and affecting; or, though it were once so, it may now be moderated by a joyful sense of God's mercy to us: but we mean, that the weight, with which our guilt, if not removed, will finally sit heavy on our souls, is unspeakably greater, than we shall be able to bear. *Abp. Secker.*

[m] —*And grant that we may ever hereafter serve and please thee,* &c.] In the same breath, that we ask for pardon, we must also petition for grace to amend our lives; or else we affront the holiness of God, while we pretend to crave his mercy. He that only desires forgiveness, to be quit of his present fear, is an hypocrite; and doth not hate or grieve for his iniquity, but for the punishment annexed to it; and, when that fear ceaseth, he will be as bad as ever. But, if we have truly felt the weight of sin, and duly apprehended the misery of having God to be our enemy, we shall be desirous to be kept from future sins, as we are to be delivered from our past offences. *Dean Comber.*

[n] — *Through Jesus Christ our Lord. Amen.*] This confession of sins is conceived in words so apposite and pathetical, that if the repentance of those, who use it, be answerable to the form, it is impossible that it should ever be more hearty and sincere. *Wheatly.*

The Confession was composed by the Reformers. The Absolution, which is a benedictory prayer, occurs in the penitentiary of Egbert Archbishop of York, about the year of our Lord 730; and is said to have been composed by Pope Pontian, or Damasus. Though it is the form generally found in the more ancient missals of both the Roman and other churches, yet I do not know that it has been so scrupulously retained in any modern Liturgy, as in that of our Church. With the old precatory form which is literally translated, we have incorporated an introductory sentence, declaratory of the evangelical promise of pardon and forgiveness. *Shepherd.*

[o] *Then shall the Priest* &c.] After this confession, the minister, himself one of the sinners, who have joined in it, agreeably to the duty of his office, assures the people, that "God hath promised forgiveness to all, that turn to him" as they ought; and earnestly prays, that they may obtain it, adding express authorities of Scripture to confirm their faith and hope. *Abp. Secker.*

Isa lv. 7. Ezek. xviii. 30. John iii. 16, &c.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon

[p] —*pronounce this Absolution.*] When the discipline of the ancient church was in force, no notorious offender could escape the censures that his sin deserved, nor was he admitted to the Sacrament without a publick and solemn absolution upon his repentance. And although this discipline be now (to the great hurt of the Christian world) laid aside, yet we are required to judge our own selves, and however to confess our sins to God with shame and sorrow. And now, lest our guilt should terrify us from coming to this holy table, the priest doth here very properly exercise the power given him by Christ, and pronounces absolution in his name in the form of a prayer, or a benediction, Numb. vi. 24; which, coming from a person commissioned by Christ for this end, ought to be received with faith and gratitude, and is the only way to quiet the conscience of a poor humble sinner, now that revelations are ceased. *Dean Comber.*

The priest is to pronounce this Absolution, because to him, and not to the deacon, it is said at ordination, "Whose soever sins ye remit, they are remitted:" unless the Bishop be present; and then, for honour's sake, and in token of his spiritual superiority, this act of authority is reserved for him. Here it is that he, in a peculiar manner, acts as the messenger of the Lord of hosts, as the ambassador of Christ; and therefore he is ordered to "stand," while he pronounceth it; and to "turn himself to the people," because the good news he brings, and the pardon he opens, directly concerns *them. Archdeacon Yardley.*

There are three several forms of absolution in the Service. The first is that which is used at Morning Prayer. "Almighty God, the Father of our Lord Jesus Christ, &c. and who hath given power and commandment to his ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolveth."

The second is used at the Visitation of the Sick. "Our Lord Jesus Christ, who hath left power to his church to absolve all sinners which truly repent, of his great mercy forgive thee; and by his authority committed to me, I absolve thee, &c."

The third is at the Communion. "Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and forgive you, &c."

All these several forms, in sense and virtue, are the same: for as when a prince hath granted a commission to any servant of his, to release out of prison all penitent offenders whatsoever, it were all one, in effect, as to the prisoner's discharge, whether this servant says, By virtue of a commission granted to me, under the prince's hand and seal, which here I shew, I release this prisoner; or thus, The prince who hath given me this commission, he pardons you; or lastly, The prince pardon and deliver you; the prince then standing by, and confirming the word of his servant: so is it here all one as to the remission of sins in the penitent, whether the priest absolves him after this form: Almighty God, who hath given me and all priests power to pronounce pardon to the penitent, "he pardons you:" or thus, By virtue of a commission granted to me from God, "I absolve you;" or lastly, "God pardon you," namely, by me his servant according to his promise, "Whose sins ye remit, they are remitted." All these are but several expressions of the same thing, and are effectual to the penitent by virtue of that commission mentioned, St. John xx. 23, "Whose sins ye remit, they are remitted." Which commission, in two of these forms, is expressed, and in the last, namely, that at the Communion, is sufficiently implied and supposed. For the priest is directed in using this form, "to stand up and turn to the people;" (rubrick immediately before it;) which behaviour certainly signifies more than a bare prayer for the people: for if it were only a prayer for the people, he should not be directed "to stand and turn to the people" when he speaks, but to God from the people. This gesture of standing and turning to the people signifies a message of God to the people by the mouth of his priest, a part of his ministry of reconciliation, a solemn application of pardon to the penitent by God's minister, and is in sense thus much, "Almighty God pardon you by me." Thus the Greek church, from whom this form is borrowed, uses to express it and explain it: "Almighty God pardon you, by me his unworthy servant:" or, "Lord pardon him; for thou hast said, Whose sins ye remit, they are remitted:" sometimes expressing, always including, God's commission. So then in which form soever of these the Absolution be pronounced, it is in substance the same; an act of authority by virtue of Christ's commission, effectual to remission of sins in the penitent.

Of all these forms, the last, in the Communion service, was most used in primitive times by the Greek and Latin church; and scarce any other form was to be found in their rituals, or ecclesiastical history, till about four hundred years since. *Bp. Sparrow.*

As to the contents of this Absolution, the priest first reminds the people, that he who is "Almighty" and only can forgive, Mark ii. 7, is also their "heavenly Father, and full of compassion towards them; yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him," Ps. ciii. 13. Secondly he shews that God is not only engaged by his affection, but by his truth also, to deliver them, for "he hath" solemnly "promised," that He will freely forgive and fully be reconciled to all such as unfeignedly grieve for their sins, and wholly cast themselves upon his mercy. The latter part of the Absolution comprises every thing which the contrite can need or desire to cheer their hearts. Are they miserable? Here is "mercy." Are they sinful? Here is "pardon." Are they liable to punishment? Here is "deliverance." Are they desirous but unable to do good? Here is "strength and confirmation." Are they fearful of death and hell? Here is heaven and everlasting life. And all this asked of God by one, whom He hath commissioned to make this prayer: so that their only care is, that their repentance be sincere, and then this Absolution shall certainly be confirmed in the high court of heaven, and not one word thereof fall to the ground. *Dean Comber.*

It has been observed on the Order for Morning Prayer, page 10, note *g*, that the Absolution is to be pronounced "by the priest alone," in contradistinction to the people; it may be here observed, that the reasons against the people's pronouncing the Absolution after the priest in Morning and Evening Prayer hold still more strongly against their doing it in the Communion service: because the absurdity of their pronouncing it here is aggravated with this circumstance, that this is in the express form directed to the people,

2 Sam. xii. 13. Numb. vi. 22—26. Acts xx. 32.

and deliver you from all your sins: confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say* [q],

Hear what comfortable words [r] our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail [s] and are heavy laden, and I will refresh you. St. *Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. *John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. 1 St. *John* ii. 1.

¶ *After which the Priest shall proceed, saying* [t],

Lift up your hearts [u]. Lam. iii. 41.

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running thus, "pardon and deliver *you* from all your sins, confirm and strengthen *you* in all goodness, &c." Yet here we find too many of the poorer rank, and of the honourable not a few, returning the same pardon upon the priest, and dispensing it among their neighbours. These mistakes are "spots in our feasts of charity," too visible to be passed over without a just reprehension. *Dr. Bisse.*

Let every one, with a lowly demeanour and sober joy, attend to the Absolution. Let no one by any means usurp the peculiar office of the priest, and disturb the congregation by repeating it after him. But let all the people beg of God to confirm what the priest pronounces, by adding to it a decent and hearty "Amen." *Archdeacon Yardley.*

[q] *Then shall the Priest say,*] It is so necessary for every one that would receive comfort and benefit here, to have a lively faith, and a mind freed from unreasonable doubts and fears, that the church hath chosen these sentences to confirm the faith, and revive the hope of poor penitents, and they are those very promises on which the foregoing Absolution is grounded; so that unless any doubt of the truth of God's word, they must believe these promises of mercy. *Dean Comber.*

[r] *Hear what comfortable words* &c.] These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them, and to apply them every one to the comfort of his soul; and to prevent all unreasonable fears and doubts of God's gracious pardon and acceptance. *Bp. Wilson.*

[s] *Come unto me all that travail* &c.] This gracious invitation is the proof of the first assertion in the Absolution: namely, that our Lord "doth promise forgiveness of sins to all them that with hearty repentance turn unto him." The second assertion, namely, that "Almighty God will forgive all, that with true faith turn unto him," is confirmed by the next declaration in the words of our blessed Lord, "So God loved the world," &c. But, lest any should despair of God's mercy, because they have been great sinners, St. Paul is introduced avouching this excellent truth, that there is mercy for penitent sinners, by averring the certainty of it, so that it may be received as unquestionable, and alleging himself as a great and remarkable example of it. Finally, if any disconsolate penitent should yet ask, how can these things be? the beloved disciple is brought in to shew, by what means our pardon is effected. We have sinned indeed against a glorious Majesty who dwells in heaven, whither we cannot come ourselves; but we have a friend there, a Mediator to make our peace, an Advocate to plead our cause, who appears in our stead and intercedes for our pardon: an Advocate, peculiarly styled "the righteous," as being wholly innocent and without exception; and, above all, one who hath paid our debt, and was Himself that sin-offering and "propitiation," which satisfied the divine justice, and reconciled his Father by the merits of his own precious blood. *Dean Comber.*

[t] *After which the Priest shall proceed, saying,* &c.] This sacrament is a feast of joy and thanksgiving: the apostles ate it with gladness of heart, Acts ii. 46; and the primitive Christians did not think fit to receive upon any day of humiliation, because they were to rejoice in this feast. Wherefore the nature of the Eucharist requires some acts of praise and gratitude: and this is a very fit place for them, since we have now cleared our consciences by confession, and our hopes are raised by the former comfortable assurances of our pardon: now therefore the priest admonishes us to praise God in the responses; gives the reason of it in the prefaces; and joins with us in the doing of it in the trisagium. *Dean Comber.*

After we have exercised our charity, repentance, and faith, the next part of the office is thanksgiving, which is so considerable a part of our present duty, that it hath given name to the whole, and caused it to be called the Eucharist, or "sacrifice of praise." And here we begin with the lauds and anthem, which, together with most of the remaining part of the office, are purely primitive, near as old as Christianity itself, being to be found almost verbatim amongst the ancient writers. Having therefore exercised our faith upon the foregoing sentences, and so got above this world, we are now ready to go into the other, and to join with the glorified saints and angels, in praising and adoring that God who hath done so great things for us. *Wheatly.*

The versicles and the trisagium were so anciently, and so universally, and with such little variation admitted into the Liturgies of both the Eastern and Western churches, that some have, not without apparent justice, concluded them to be forms received from the apostles themselves. However this may be, those parts of the service are entitled to our admiration, by their own intrinsick excellence, by that genuine spirit of Christian piety which they breathe, not less than by their high antiquity, and general reception. *Dean Comber, Shepherd.*

[u] *Lift up your hearts.* &c.] Our hearts were pressed down with guilt and fear, but now we have searched

Ps. xxv. 1; xxvii. 8.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks[x] unto our Lord God.

Col. ii. 6, 7. Ps. xxxiv. 1, 3; lxxxi. 1; xcv. 1; xcvi. 1.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

Eph. v. 20. 1 Thess. v. 16.

IT is very meet, right[y], and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

These words [Holy Father] *must be omitted on* Trinity Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Isa. vi. 3. Rev. iv. 8.

THEREFORE with Angels and Archangels[z], and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. *Amen.*

Jer. v. 14. Ps. xcii. 1.

Proper Prefaces[a].

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who,

Gal. iv. 4. John i. 14.

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and tried our ways, and turned again to the Lord: we are enjoined to lift up our hearts, Lam. iii. 40, 41. And hence all the Liturgies in the world have this exhortation; and the most ancient of the fathers expound it, as a seasonable admonition to take off our minds from all worldly thoughts, and fix them upon the mystery now in hand; and as a just command, to lift up our souls above all base fear, to consider the goodness of Him that hath taken our heavy load from us. And the people do comply with this reasonable injunction, and assure their pastor that they do now actually lift up their hearts unto the Lord, Ps. xxv. 1, and they must be careful that they not only say these words, but do the thing; and now, casting off all thoughts of the world, that they turn their mind towards God only. *Dean Comber.*

These versicles are called by the ancients, "Sursum Corda," from the two first words thereof. They are of very great antiquity in the church. St. Cyprian in his time says, that the priest prepared the minds of the faithful by saying, "Sursum Corda," "Lift up your hearts:" and the people made answer, "Habemus ad Dominum," signifying, "We lift them up unto the Lord." The same form is mentioned by St. Cyril of Jerusalem, and by St. Chrysostom. *Dr. Nicholls.*

These words with the answers, and the substance of all that follows constantly, as far as, "Glory be to thee, O Lord most high," appear to have been used in the Communion service more than 1500 years ago; and might probably descend from the apostolick times. *Abp. Secker.*

[x] *Let us give thanks* &c.] When the priest finds the communicants' hearts thus fixed upon the thoughts of the divine goodness, and elevated therewith, he doth, in the words of primitive antiquity, taken at first from the Psalms, and ever since retained in the churches of the East and West, exhort them to join with him in eucharist and thanksgiving, for the mercy of absolution now received, and for the comfortable feast they are going to partake of. And the people being convinced that God justly deserves these praises, and that they are highly obliged to give them to Him, do answer, that it is very fit and very just so to do. And none, who is truly sensible of God's goodness, can forbear blessing Him for it in so great an occasion as this. *Dean Comber.*

[y] *It is very meet, right,* &c.] When all are agreed, in the responses, to join in praising God, the priest, by this general preface, still the words of pious antiquity, gives a general reason of this duty, and on great festivals adds proper prefaces, containing special reasons for our thanksgiving on those special occasions: and now he begins his sacrifice of praise, he turns from the people (to whom he was speaking before) unto God, and addresses himself to Him, professing and declaring, that "it is meet and right," fit and just in itself, "and our bounden duty," who have received so many and great favours, "that we should" continually remember them, "and at all times" whenever we have leisure, "and in all places" wherever we be, in publick or private, that we should "give thanks" and praise "unto thee, O Lord," for thou art to us a most gracious and "holy Father," and in thyself an "almighty and everlasting God," whose mercies have no measure nor no end. *Dean Comber.*

[z] *Therefore with Angels and Archangels,* &c.] The prophet Isaiah heard that hymn, with which the angels, cherubins and seraphins, praised God in heaven, Isa. vi. 3; which, because the word "holy" is thrice repeated in it, was by the Greeks called Trisagium; and because the primitive Church believed the angels were present in Christian assemblies, 1 Cor. xi. 10; and that they desired especially to look into these mysteries, 1 Pet. i. 12; considering also that the "thrice holy" plainly declares the Trinity, the peculiar doctrine of the Christians; therefore they did, in the very first ages, take this hymn into the office for the Sacrament, believing it fit for angels and men to join in this heavenly song, over the memorial of our redemption. *Dean Comber.*

This hymn expressly and almost to a syllable agrees with that in the Gregorian service, in St. Chrysostom's liturgy, and before them in the Constitutions: the composition is most excellent, wherein the celestial choir are drawn into concert with the Church, joining as a chorus in the words of the people. *L'Estrange.*

It was long since ordained, namely, in the year 450, that this hymn should be used every day. But surely it is most proper for this blessed sacrament, that as every Person in the Trinity concurred for our redemption, so every one may be adored in the memorial thereof. The Father is "Holy," who gave us such a Saviour; the Son is "Holy," who effected this salvation; and the Spirit is "Holy," who sanctifieth us by virtue thereof; and yet these three are one Lord, to whom we must now with the most fervent gratitude offer up the sacrifice of thanksgiving. Which way indeed can we look, or what can we think upon, that

by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

See the Apostles' Creed.

2 Cor. v. 21.

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

John i. 29. Heb. ix. 28.

Heb. ii. 14, 15. 1 Cor. xv. 55—57.

Rom. iv. 25.

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Luke xxiv. 50, 51.

John xiv. 2, 3. 2 Tim. ii. 12. Col. iii. 4.

Upon Whit-sunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness

Acts ii. 1—4.

John xvi. 13.

Phil. i. 20.

Rom. x. 18.

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doth not declare how great and glorious their Creator and Preserver is? And how can we then refrain from giving glory also unto the Lord most high, in his nature most holy, in all his works glorious? *Dean Comber.*

[a] *Proper Prefaces.*] The decay of devotion let fall the apostolical and primitive use of daily and weekly communions, and the people in the later ages did not receive but at the greater festivals; upon which custom there were added to the general preface mentioned before some special prefaces relating to the peculiar mercy of that feast on which they did communicate, the Church thinking it fit, that, since every festival was instituted to remember some great mercy, therefore they who received on such a day, besides the general praises offered for all God's mercies, should at the Lord's table make a special memorial of the mercy proper to that festival: and this seemed so rational to our reformers, that they have retained those proper prefaces which relate to Christmas, Easter, Ascension-day, Whit-sunday, and Trinity-sunday, so as to praise God for the mercies of Christ's birth, resurrection, and ascension, for the sending the Holy Ghost, and for the true faith of the holy Trinity. *Dean Comber.*

Our Lord Himself, before He brake the bread and distributed it, gave thanks; and the Church has thought fit to do the same thing. But because our Lord has not prescribed any set form for this, but used one agreeable to the thing and the time; the Church therefore, as matters and occasion required, has accordingly adapted peculiar forms of prayer and thanksgiving, suited, as St. Augustin says, to the diversity of festival days, in which different benefits are commemorated. *Bp. Cosin.*

On the greater festivals there are proper prefaces appointed, which are also to be repeated, in case there be a Communion, for seven days after the festivals themselves; (excepting that for Whit-sunday, which is to be repeated only six days after, because Trinity-sunday, which is the seventh, hath a preface peculiar to itself;) to the end that the mercies may be the better remembered by often repetition, and also that all the people (who in most places cannot communicate all in one day) may have other opportunities, within those eight days, to join in praising God for such great blessings.

2. The reason of the Church's lengthening out these high feasts for several days is plain: the subject-matter of them is of so high a nature, and so nearly concerns our salvation, that one day would be too little to meditate upon them, and praise God for them as we ought. A bodily deliverance may justly require one day of thanksgiving and joy: but the deliverance of the soul by the blessings commemorated on those times, deserves a much longer time of praise and acknowledgment. Since therefore it would be injurious to Christians to have their joy and thankfulness for such mercies confined to one day; the Church, upon the times when these unspeakable blessings were wrought for us, invites us, by her most seasonable commands and counsels, to fill our hearts with joy and thankfulness, and let them overflow eight days together.

3. The reason of their being fixed to eight days, is taken from the practice of the Jews, who by God's appointment observed their greater festivals, some of them for seven, and one, namely, the feast of tabernacles, for eight days. And therefore the primitive church, thinking that the observation of Christian festivals (of which the Jewish feasts were only types and shadows) ought not to come short of them, lengthened out their higher feasts to eight days. *Bp. Sparrow, Wheatly.*

These prefaces are very ancient: though there were some of them, as they stood in the Latin service, of later date. For as there are ten in that service, whereof the last, concerning the Virgin Mary, was added by Pope Urban, 1095; so it follows that the rest must be of a more considerable antiquity. Our Church has only retained five, and those upon the principal festivals of the year, which relate only to the Persons of the

and error into the clear light and
2 Cor. iv. 5, 6. true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

Upon the Feast of Trinity *only.*

See the Athanasian Creed.

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ *After each of which Prefaces*[b] *shall immediately be sung or said,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high. *Amen.*

¶ *Then shall the Priest, kneeling down*[c] *at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come Dan. ix. 18. John vi. 37.
to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so Gen. xxxii. 10.
much as to gather up the crumbs Luke xiv. 10.
under thy Table. But thou art the Matt. xv. 27.
same Lord, whose property is always Ps. c. 5.
to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Heb. xii. 28. Rom. vii. 18. John vi. 53—59.
Amen.

¶ *When the Priest, standing before the Table*[d]*, hath so ordered the Bread and Wine,*

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ever-blessed Trinity, and not to any saint. *Dr. Nicholls.*

[b] *After each of which Prefaces* &c.] The proper prefaces, or those forms by which thanks were given to God, are always concluded with the trisagium, the triumphal, the cherubical hymn, for so it is styled in all the ancient Liturgies. Which because it contains the Eucharist, and does that, which our Lord did, before the distribution and reception, therefore the Church would by no means have it neglected. *Bp. Cosin.*

[c] *Then shall the Priest, kneeling down* &c.] The nearer we come to God, and to these holy mysteries, the greater reverence we ought to express: for since it is out of God's mere grace and goodness, that we have the honour to approach his table; it is at least our duty to acknowledge it to be a free and undeserved favour, agreeing rather to the mercy of the giver than to the deserts of the receivers. And therefore, lest our exultations should savour of too much confidence, we now allay them with this act of humility, which the priest offers up "in the name of all them that receive the Communion;" therein excusing his own and the people's unworthiness, in words taken from the most ancient Liturgies. *Dean Comber, Wheatly.*

This address the priest, kneeling down at the Lord's table, offers up in the name of all them that shall receive the Communion. In ancient Liturgies we meet with prayers resembling this. Thus in the Liturgies ascribed to St. James, "we come to this divine mystery, unworthy indeed, but relying on thy goodness;" and again, "we trust not in our own righteousness, but in thy mercy." But in no form extant can the humble and devout Christian so fully, as in this, express his sense of his own unworthiness, and pray the gracious Father of all mankind to have compassion upon his infirmities, to relieve his necessities, and to fulfil his desires. *Dean Comber, Shepherd.*

When the priest acknowledges, in the following humble form, his own and the communicants' unworthiness, and God's unmerited kindness in admitting them to his table; each person should make this act of humility his own by attending to it most devoutly. *Bp. Wilson.*

In this prayer we again solemnly acknowledge our unworthiness, as all the old Liturgies did, though not so fully; and pray, "that our sinful bodies may be made clean by Christ's body, and our souls washed through his most precious blood;" which expressions have been censured, as if they implied, that each of these, at least the latter of them, his blood, had some peculiar efficacy, of which the other was destitute. But this cannot be intended: because very soon after, the "preservation of our bodies and souls" also "unto everlasting life" is ascribed separately, both to his body and to his blood, as it is in Scripture also, Heb. x. 10. 19. Therefore the distinction, made here, was only meant for some kind of elegance of speech; and it much resembles what St. Clement the Roman, whom St. Paul intitles his "fellow-labourer," Phil. iv. 3, hath said, in his Epistle to the Corinthians, that "Christ gave his flesh for our flesh, and his soul for our souls." *Abp. Secker.*

[d] *When the Priest, standing before the Table,* &c.] If it be asked, whether the priest is to say this prayer standing before the table, or at the north-end of it; I answer, at the north end of it: for, according to the rules of grammar, the participle "standing" must refer to the verb "ordered," and not to the verb "say." So that whilst the priest is "ordering the bread and wine," he is to stand before the table: but when he says the prayer, he is to stand so as "that he may with the more readiness and decency break the bread before the people," which must be on the north-side. For if he stood "before" the table, his body would hinder the people from seeing: so that he must not stand there; and consequently he must stand on the north-side; there being, in our present rubrick, no other place mentioned for performing any part of this office. In the Romish church indeed they always stand "before" the altar during the time of consecration: in order to prevent the people from being eye-witnesses of their opera-

that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration[c], *as followeth.*

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon

tion in working their pretended miracle: and in the Greek church they shut the chancel door, or at least draw a veil or curtain before it, I suppose, upon the same account. But our Church, that pretends no such miracle, enjoins, we see, the direct contrary to this, by ordering the priest so "to order the bread and wine, that he may with the more readiness and decency break the bread, and take the cup into his hands, before the people." And with this view, it is probable, the Scotch Liturgy ordered, that "during the time of consecration the presbyter should stand at such a part of the holy table, where he may with the more ease and decency use both his hands." *Wheatly.*

The consecration of the elements being always esteemed an act of authority, and standing being therefore a more proper posture, as well as a more commodious one for this purpose, the priest is here directed to stand. *Collis.* See page 35, note *a*.

[c] — *he shall say the Prayer of Consecration,*] We do not eat our common food, without first praying for a blessing on it; which pious custom is so universal, that it is certainly a piece of natural religion; how much more then are we obliged, before we eat and drink this bread and wine, which Christ designed to set forth the mystery of his death, to consecrate it and set it apart by a solemn prayer; especially since Christ Himself in the institution of this sacred ordinance, while He was teaching his apostles how to celebrate it, did use a form of blessing over it, Matt. xxvi. 26; which St. Paul calls "giving thanks," 1 Cor. xi. 24. Wherefore all churches in the world from the apostles' days have used such a form, the ancient and essential part of which is the words of our Saviour's institution; for, since he makes this sacramental change, it hath been thought fit by all churches to keep his own words, which being pronounced by a lawful priest, do properly make the consecration; wherefore our Church hath cut off all the later superstitious additions, by which the Roman church hath corrupted this form, and given us a prayer of consecration, consisting only of the words of our Saviour's institution, and a proper prayer to introduce it. The first part is a prayer directed to "Almighty God our heavenly Father," commemorating his mercy in giving his Son to die for us, and the all-sufficient merit of his death, together with his command for our remembering it in this sacrament: and on these grounds desiring, that, since we obey Him in thus celebrating it, we may therein receive Christ's body and blood. The second part is the repetition of the words and actions of our Lord at the institution, concerning both the time and the manner of its institution. *Dean Comber.*

If it be here demanded, to what words the consecration of the elements ought to be ascribed; I answer, to the prayer of the faithful offered by the priest, and to the words of institution repeated by him. This was the sense of the ancient church of Christ, which used them both in their eucharistical offices; and never held, that the elements were changed from their common to a more sublime use and efficacy by the bare repeating of the words, "This is my body," and "This is my blood," as the Papists absurdly hold. To bring about this change must be the work of the Holy Ghost: and thereupon it is requisite, that we should pray to God, to endue the elements with this life-giving virtue. Now the words of institution can by no means be called a prayer: they were addressed by our Saviour to his disciples, and not to God: to them He said, "Take and eat." When we use them, they are historical, recounting what our Lord said and did, when He ordained this sacrament. And though when He said, "This is my body, this is my blood," these words effectually made them so, shewing that it was his will and pleasure that they should be taken as his sacramental body and blood; though the virtue of those words, once spoken by Christ, doth still operate towards making the bread and wine his body and blood; yet, as now used and spoken by the priest, they do not contain in them any such power, unless they be joined with prayer to God.

Our Lord Himself did, besides pronouncing them, give thanks and bless the elements. Thus our Church uses prayer, as well as the words of institution; and doth not attribute the consecration to the one without the other. "If the consecrated bread or wine be all spent, before all have communicated, the priest," it is true, is ordered by the rubrick to "consecrate more," by repeating only the words of institution. But the virtue of the prayer, which the Church hath last made, is to be understood as concurring therewith: and this is only a particular application to these particular elements. Hence comes the propriety of saying "Amen" at the end of those words: which would not be so properly added, unless it referred back to the preceding petitions. And that this is the sense of the Church of England is farther plain, in that she in her rubrick calls this "the prayer of consecration," in which the words of institution are contained; and it is addressed to Almighty God, &c., whereas the words of Christ were not supplicatory to God, but declaratory to his disciples.

After the same manner, in the "Office of Publick Baptism," in imitation of the custom of the ancient Christians, who dedicated the baptismal water to the holy and spiritual use, for which it was designed, our Church not only repeats the words of institution of that other sacrament; but likewise adds a solemn prayer, that God would "sanctify the water to the mystical washing away of sin." And, as in that sacrament she joins the prayer of the faithful to the words of Christ, so in the sacrament of the altar she thinks them both necessary to complete the consecration. *Archdeacon Yardley.*

A prayer of consecration, or setting apart the bread and wine to the sacred purpose, in which they are about to be employed, hath been used for that end at least 1600 years. And the mention, which ours makes of the institution of the Lord's supper, from the words, "who in the same night that he was betrayed," to the conclusion, is in every old liturgy in the world. The Romanists have put into their prayer of consecration names of saints, and commemorations of the dead, which we have thrown out. And indeed we have left nothing that so much as needs explaining: unless it may be useful to observe, that our Saviour's "one oblation of himself" is opposed to the various kinds of oblations under the law; and, "once offered," to the continual repetition of them: though probably a further view was, to intimate, that he is not, as the Papists pretend, really sacrificed anew in this holy ordinance. *Abp. Secker.*

The death of Christ, if we regard the persons for

John iii. 16. Rom. viii. 32. Heb. x. 12—14. 1 John ii 2. Luke xxii. 19 1 Cor. xi. 25, 26.

the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory[f] of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures[g] of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed[h], * took Bread[k]; and, when he had given thanks, 1 Cor. xi. 23—25.

* *Here the Priest is to take the Paten[i] into his hands:*

whom it was undergone, is a "sacrifice;" if we regard Him who offered it, it is a free "oblation;" if we consider Him to whom it was offered, it is a "satisfaction;" and, in every one of these respects, it is "full, perfect, and sufficient:" or, particularly, it is a "full satisfaction," a "perfect oblation," and a "sufficient sacrifice;" not, like the legal offerings, for the sins of one kind, or the offences of one nation or of one person, but for the sins of all the world. Let none therefore mistake; or imagine we are about to sacrifice Christ again, as the Roman church falsely teacheth; for that is not only needless and impossible, but a plain contradiction to St. Paul, who affirms, that Jesus was offered only "once," Heb. ix. 26; x. 10. 12: and by that "one oblation he hath perfected for ever them that are sanctified," ver. 14, so that there needs "no more offering for sin," ver. 18. *Dean Comber.*

From these passages of the Epistles to the Hebrews it is plain that Christ can be no more offered, as the doctors and priests of the Roman party fancy it to be, vainly thinking that, every time they say mass, they offer up and sacrifice Christ anew, as properly and truly as He offered up Himself in his sacrifice upon the cross. And this is one of the points of doctrine, and the chief one, whereof the popish mass consisteth; abrogated and reformed here by the Church of England, according to the express word of God. *Bp. Overall.*

[f] —*a perpetual memory*] That is, a memorial or monumental record. *Todd.*

[g] —*grant that we receiving these thy creatures* &c.] We behold "the creatures of bread and wine," and we know them to be as yet no more. But we desire they may be made to us "the body and blood of Christ;" that, although they remain in substance what they were, yet to the worthy receiver they may be something far more excellent, which nothing can effect but that Word, which made all things out of nothing. We are not now begging for the meat that perisheth, but for that which endureth to everlasting life, John vi. 27: yet we ought to hope He will grant us this request, because we are about to partake of this ordinance, both in a right manner, as Christ did institute it, and to a right end, for a memorial of his death. We earnestly desire to be partakers of our Saviour, and in this manner He hath chosen to communicate Himself: therefore we may cheerfully request, that by receiving this bread and wine, which He hath chosen, we may become "partakers of his most blessed body and blood:" for St. Paul assures us, the bread thus blessed is the communion or communication of Christ's body: there needs no real change in the substance of the elements, for this participation is not by sense, but by faith. *Dean Comber.*

After the bread and wine are deputed, by holy prayer to God, to be used for a commemoration of Christ's death; though they do not cease to be what they were before, yet they begin to be something which they were not before this consecration: that is, they become now to us "visible signs of an inward and spiritual grace;" and do not merely figure to us the breaking of Christ's body, and the shedding of his blood: but are a pledge of that inward and spiritual grace which they represent. What that grace is, we are taught by our Catechism; when it tells us, that it is "the body and blood of Christ, which are verily and indeed received of the faithful in the Lord's supper:" that is, they have a real part and portion given them in the death and sufferings of the Lord Jesus, whose body was broken, and blood shed, for remission of sins. They truly and indeed partake of the virtue of his bloody sacrifice, whereby He hath obtained an eternal redemption for us. This is the meaning of partaking of his body and blood, which are here communicated. *Bp. Patrick.*

[h] —*who, in the same night that he was betrayed*, &c.] It is manifest from the connexion of these words with the former part of the form, that they are addressed to God, and not to the congregation. They are therefore a part of the prayer of the congregation, and in the repetition of them the mind of the minister must be directed to God, and not to the people. *Dr. Bennet.*

The best pattern for the celebration of this mystery is to be taken from its divine Author; whose words and actions are so punctually related as a direction to us in this solemnity: and, when the rite was disordered in the church at Corinth, St. Paul sends them to the first institution, 1 Cor. xi, as to the rule and canon whereby they ought to rectify all that was amiss. And for this reason, as before observed, no church in the world ever omitted these words of our Saviour, by which they believed the consecration to be principally made. *Dean Comber.*

[i] —*the Paten*] The "paten" is the plate, in which the sacred bread is laid. The original word, which is patena, signifies a wide open dish. In the more primitive times, when the Christians were but of mean condition, and their state of persecution would not allow them to pretend to any thing that was magnificent, the sacramental bread was only laid upon a plate made of osiers or wood. After this pope Zephirinus, about the year 230, brought in the use of glass patens. But in the Council of Rheims, 813, it was ordered, that patens and chalices should be made either of gold or silver. But this was the custom before in the churches of wealthy cities. *Dr. Nicholls.*

[k] —*took bread—took the cup*] At these words the priest was appointed by the first Liturgy, set forth in the first year of King Edward VI. to take the bread and cup into his hands, which is still observed by us. But he was not appointed to make any elevation of them, as the new *Roman*-Catholicks do at their mass:

*he brake it, and gave it to his disciples, saying, Take, eat, †this is my Body which is given for you: Do this in remembrance[m] of me. Likewise after supper he ‡ took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this § is my Blood of the New Testament, which is shed for you and for many[o] for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* *And here to break the Bread*[l].

† *And here to lay his hand upon all the Bread.*

‡ *Here he is to take the Cup into his hand:*

§ *And here to lay his hand upon every vessel (be it Chalice*[n] *or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive*[p] *the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if*

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where the priest, saying, "Hoc est corpus meum," "This is my body," suddenly lifts up the wafer over his head, and afterwards the chalice, that the people may all fall down upon their knees and worship them. Which rite neither we, nor any of the Reformed or Protestant Churches, observe; but, in regard of the peril of idolatry, have wholly omitted it. Besides it is but a novelty as the Roman priests now use it; for in the ancient fathers we do not read of any such custom: but it is a late device of the new *Roman*-Catholicks, after they had brought in their novelty of transubstantiation. *Bp. Cosin.*

[l] — *break the Bread.*] Before the use of wafers was brought into the Church, breaking the bread was used, as more agreeable to our Saviour's practice, and an apter representation of his sufferings. This appears from various passages in Irenæus, Austin, Clement of Alexandria, Chrysostom, Cyprian, and others. This ancient usage of breaking the bread was first altered by the Greeks, who brought in a way of cutting it: for which purpose they provided an iron instrument, called "a spear," being something like a chisel with a long handle, by which they chopped a flat cake of bread into pieces; hereby pretending to exhibit a representation of our Saviour's side being pierced by the soldier's spear. But in the church of Rome the breaking of the bread, in order to communicate it among the faithful, is quite vanished. The priest only divides the sacrificial wafer, in a superstitious way, into three parts, which he eats up himself: but the wafers delivered to the communicants are all entire. *Dr. Nicholls.*

[m] — *Do this in remembrance*] That is, of Christ put to death, and sacrificed for us upon the cross; which is the sacrifice, which He truly and properly once made, and whereof we only make a commemoration and representation, as often as we celebrate this his sacrament, and observe the precept which He gave us about it. *Bp. Cosin.*

[n] — *Chalice*] The cup, which the consecrated wine is delivered in, is called by this name. In the earlier times of Christianity the chalices were made of wood. About the second century glass ones were substituted, unless in very poor churches, or some finely cut out of marble. When the government became Christian, gold and silver chalices came in use. By a canon of the Council of Rheims, in Charles the Great's time, all churches were obliged to have chalices of some purer metal. The ancient chalices were of two kinds: the greater, which were in the nature of our flagons, containing a large quantity of wine, which was all consecrated in them together; and the lesser, which were otherwise called "ministeriales," because the priest delivered the wine to be drunk out of them. For communion in one kind was not then invented by the Romish church. *Dr. Nicholls.*

[o] — *shed for you and for many*] "For many" in this place means the same as "for all," as in St. Paul's Epistle to the Romans, v. 19; where, since by one man "many" are said to have been made sinners, "many" are used for "all." *Bp. Cosin.*

[p] *Then shall the Minister first receive* &c.] The holy symbols being thus consecrated, the communicants must not rudely take every one his own part; because God, who is the master of the feast, hath provided stewards to divide to every one their portion. Some persons indeed have disliked the minister's delivering the holy elements to each communicant; pretending that it is contrary to the practice of our Saviour, who bid the apostles "take the cup and divide it among themselves." But one would think that any one that reads the context would perceive that this passage does not relate to the Eucharist, but to the paschal supper; since it appears so evidently from the nineteenth and twentieth verses of the same chapter, that the sacrament of the Lord's supper was not instituted till after that cup was drunk. But as to the manner of his delivering the sacrament, the Scriptures are wholly silent; and consequently we have no other means to judge what it was, but by the practice of the first Christians, who doubtless, as far as was convenient and requisite, imitated our Saviour in this as well as they did in other things: and therefore since it was the general practice among them for the minister to deliver the elements to each communicant, we have as much authority and reason as can be desired to continue this practice still.

2. The minister therefore that celebrateth "is first to receive the Communion in both kinds himself; then to proceed to deliver the same to the bishops, priests, and deacons in like manner," (that is, in both kinds,) "if any be present, (that they may help the chief minister," as the old Common Prayer has it, or "him that celebrateth," as it is in the Scotch Liturgy,) and "after that to the people also in order." And this is consonant to the practice of the primitive church, in which it was always the custom for the clergy to communicate within the rails of the altar, and before the sacrament was delivered to the people. *Dean Comber, Wheatly.* And herein only consists the true difference between ecclesiastical and lay Communion; and not, as the Papists pretend, in the clergy's receiving under both kinds, and the cup being denied to the laity. *Archdeacon Yardley.*

The minister is here ordered first of all to receive the Communion in both kinds himself, before he administers it to the people. But how or in what form of words, he shall take it himself, is not said: which is apt to produce some variety of expression on such occasions. Bishop Cosin indeed had drawn up a form, which all the clergy were to follow, when they received the Communion themselves: but it was not put in at the last revisal. *Archdeacon Sharp.*

any be present,) and after that to the people[q] *also in order, into their hands*[r], *all meekly kneeling*[s]. *And, when he delivereth the Bread to any one, he shall say*[t],

[q] — *and after that to the people*] Chrysostom teaches, that "as the prayers, so the partaking of the mysteries, are common to the people with the priest." Which is directly contrary to the solitary masses of the Papists, when the priest only takes the mysteries. *Bp. Cosin.*

[r] — *into their hands,*] We have the unanimous testimony of the fathers, that the communicants always received the elements into their own hands. Cyril, in his fifth Mystagogick catechesis, directs the communicant to receive the body of Christ in the hollow part of the right hand, which he advises him to support with the left. This is what others call receiving it in the hands placed in the form of a cross. During the corrupter ages, when sacramental bread and wine were believed to be the actual body and blood of Christ, a wafer was substituted for bread, and that was by the priest put into the mouth of the communicant, that no particle of the body of Christ should be wasted or lost. And, lest the blood should be spilt, or any accident happen, the cup was totally withheld from the laity. At the Reformation the primitive practice was restored, and the Communion in both kinds delivered into the hands of the people. *Shepherd.*

[s] — *all meekly kneeling.*] No posture can be too humble when we are to receive a pardon; and a pardon, which must deliver us from death eternal. *Bp. Wilson.*

All the communicants in this heavenly feast are to approach in the posture of kneeling, as well to express their humility, and the sense they have of their own unworthiness, as that they may be in the posture of prayer; for they have many petitions to put up all the time of the celebration, for pardon, peace, and grace, for themselves and their friends, for the church, and for all mankind: so that if the posture were left at our liberty, no good man would do other than kneel; but we are more obliged so to do, since our Church enjoins it, and all the well-ordered churches in the world practise it: nor do any scruple it, but they who study for pretences to palliate their most unjustifiable separatioo, or designed neglect of this ordinance: for our Church declares we adore Christ, not the bread; and there is no more reason to call it idolatry to kneel before the altar with the consecrated bread upon it, than to kneel before a desk on which a Bible is placed: and if the devout communicant lift up his heart to Jesus, he will never scruple to bow his knee to Him also. *Dean Comber.*

The posture of kneeling, which we use when we receive, is a very proper one. Some indeed think, that the apostles received in the posture which they used at meals, and that we ought to imitate them in this. Now if so, to imitate them strictly, we must not sit, as these persons do, but lie all along; for so did the apostles at table. But indeed we may rather suppose, that when our Saviour blessed the bread and wine, this being an address to God, both He and they were in some posture of adoration; and that they changed it before receiving it, is not likely, considering how different that was from a common meal. Nor does it appear, that any part of the Christian church, till of late years, ever used any other posture than that of kneeling or standing; by each of which they meant to signify worship. We use the former; but with an express declaration inserted in all our Prayer Books, "that no adoration is hereby intended or ought to be done, either to the sacramental bread and wine; (for that were idolatry to be abhorred of all Christians;) or to any corporal presence of Christ's natural flesh and blood; for they are in heaven, and not here." (See rubrick after the Communion.) We kneel therefore only to adore the invisible God: and to be in a fit posture for those prayers and praises, which can never be more properly offered up to Him. And why any persons should prefer a different posture we cannot see. *Abp. Secker.*

As for the punctual time, when the posture of kneeling first began, it is hard to determine: but we are assured, that it hath obtained in the Western church above 1200 years; and though anciently they stood in the east, yet, as St. Cyril says, it was "with fear and trembling, with silence and downcast eyes, bowing themselves in the posture of worship and adoration."

But it is now the custom of the Greek, Roman, Lutheran, and most churches in the world, to receive kneeling.

And it is worth observing, that they who at other times cry out so much against the Church of England for retaining several ceremonies, which, though indifferent in themselves, they say, become unlawful by being abused by superstition and popery, can, in this more solemn and material ceremony, agree even with the Pope himself, (who receives "sitting,") rather than not differ from the best and purest Church in the world.

Nor may I pass by unobserved that the posture of "sitting" was first brought into the Church by the Arians; who, stubbornly denying the divinity of our Saviour, thought it no robbery to be equal with Him, and to sit down with Him at his table: for which reason it was justly banished the reformed church in Poland, by a general Synod, in the year of our Lord 1583. And it is the Pope's opinion of his being St. Peter's successor, and Christ's vicegerent, which prompts him to use such familiarity with his Lord. *Wheatly.*

Our kneeling at communions is the gesture of piety. If we did there present ourselves but to make some shew or dumb resemblance of a spiritual feast, it may be that sitting were the fitter ceremony: but coming as receivers of inestimable grace at the hands of God, what doth better beseem our bodies at that hour, than to be sensible witnesses of minds unfeignedly humble? Our Lord Himself did that, which custom and long usage had made fit: we that, which fitness and great decency hath made usual. *Hooker.*

The directing here, concerning "kneeling," hath reference as well to the minister himself, as to the people and other ministers. *Bp. Cosin.*

[t] — *And, when he delivereth the Bread to any one, he shall say,*] This form of words, used by him whom God hath made the steward of these mysteries to give his children their portion in due season, consists of three particulars: 1. Instruction, declaring what it is, namely, "The body of our Lord Jesus Christ, the blood, &c." And this was used in St. Ambrose's time. 2. Prayer, desiring this communication of them to us may "preserve our bodies and souls unto everlasting life," and this is as ancient as St. Gregory at least. 3. Direction what we are to do, namely, "take, eat," or "drink this in remembrance that Christ died" and "his blood was shed for us;" and to "feed on him in our hearts by faith with thanksgiving," and to "be thankful" for his blood-shedding. And this part is a full paraphrase on Christ's own words, and the whole form together comes as nigh our Lord's own words, in his administering this his last supper, as can well be. *Dean Comber.*

THE Body of our Lord Jesus Christ[u], which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup*[x] *to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful[y].

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after Supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth*[a].

The first part of these words, namely "The body," or "The blood of our Lord Jesus Christ," was the only form used in St. Ambrose's time at the delivery of the bread and wine, to which the receivers answered, "Amen;" both to express their desire that it might be Christ's body and blood unto them, and their firm belief that it was so. The next words, "Preserve thy body and soul unto everlasting life," were added by St. Gregory: and these with the former were all that were to be used at the delivery of the elements, during the first Common Prayer Book of King Edward VI. But these words, I suppose, being thought at that time to savour too much of the "real presence" in the sacrament, which was a doctrine that then was thought to imply too much of transubstantiation to be believed; they were therefore left out of the second book, and the following words prescribed in the room of them, "Take and eat this," &c., or "Drink this," &c., as in the latter part of our present forms. But these on the other side reducing the sacrament to a bare eating and drinking in remembrance of the death and passion of our Lord; they were in a little time as much disliked as the former. And therefore, upon Queen Elizabeth's accession to the throne, (whose design and endeavour was to unite the nation as much as she could in one doctrine and faith,) both these forms were enjoined to be used (as we have them still) to satisfy both parties. Though in the Scotch Liturgy the last clause was again thrown out, and the former only (which was prescribed by the first book) retained, with a direction to the receiver to say "Amen:" which is undoubtedly the most agreeable to the primitive practice, and to the true notion of the Eucharist. *Wheatly.*

The first part of the words, which the minister speaks at delivering the elements, is very ancient: the rest is added by our Church: and the whole is unexceptionable. *Abp. Secker.*

[u] *The Body of our Lord Jesus Christ*, &c.] After the consecration of the elements immediately follow the reception and distribution of them: which continue still in their natural substances of bread and wine, though they are changed, as to their virtue and efficacy, into the sacramental body and blood of Christ. *Archdeacon Yardley.*

While the minister and others are receiving the Communion, those who are preparing to receive may employ the time they have to spare in reading some appropriate Scriptures, and meditations upon them. *Bp. Wilson.* Such as he will find in the "Short and plain instruction for the better understanding of the Lord's supper, with the necessary preparation required, &c.;" by the excellent prelate, whose name is annexed to the foregoing recommendation. *Edit.*

[x] *— the Minister that delivereth the Cup*] Where there are two or more ministers present, it is the custom for the chief minister, or for him that consecrates, to administer only the bread, and for another to follow and administer the cup. This is agreeable to an old rubrick in King Edward's first Liturgy, which orders, that "if there be a deacon or other priest, then shall he follow with the chalice: and as the priest ministereth the sacrament of the body, so shall he (for more expedition) minister the sacrament of the blood, in form before written." For our Church does not (with the Roman church) rob the people of half the sacrament, but administers to the laity as well as the clergy, under "both kinds." *Wheatly.*

Here is an express distinction between a priest and a deacon, who by the ancient canons of the Church was not to deliver the bread. *Bp. Cosin.*

[y] *— and be thankful.*] When each person has communicated, let him return to his seat, that he may not hinder others from coming to the altar. At the end of the service (see above, note *u*,) he will find proper meditations, wherewith to entertain himself until all have received the communion. *Bp. Wilson.*

Or, if he have sufficient time, he may remember, that since all our prayers are accepted for Christ's sake, now we have received Him, and are full of the apprehensions of his love, we may very affectionately in our hearts pray for all mankind, and for the whole Church; as also for any special blessings for this Church, for the king, the magistrates, ministers, and people thereof; and particularly for our neighbours and friends, relations, and acquaintance, especially for such as are sick or sorrowful, poor or distressed: and also for ourselves, for pardon, for grace, and courage to keep our vows: yea, if we have time, we may meditate of the baseness and danger of the ways we have renounced, of the wisdom and comfort of a holy life, the greatness of God's assistance, and the mercy of his acceptance, with the sweetness of his rewards. And further we may resolve upon such acts of charity to the souls and bodies of our brethren, as we will afterwards perform; and this will banish vain and impertinent thoughts, and keep our devotions alive till the priest have done the celebration; and then having most heartily wished that all the communicants may be accepted as well as ourselves, we must join in the Post-Communion. *Dean Comber.*

[a] *When all have communicated*, &c. — *covering the same with a fair linen cloth.*] Which by the ancient writers, and the Scotch Liturgy, in which this rubrick first appeared, is called the "Corporal," from its being spread over the body or consecrated bread, and sometimes the "Pall," I suppose for the same reason. The institution of it is ascribed to Eusebius, Bishop of Rome, who lived about the year 300. And that it was of

¶ *Then shall the Priest say the Lord's Prayer*[b], *the People repeating after him every Petition*[c].

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth*[d].

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise[e] and thanksgiving: Heb. xiii. 15. Ps. cxvi. 17; cxix 108.

common use in the Church in the fifth century, is evident from the testimony of Isidore Peleusiota, who also observes that the design of using it was to represent the body of our Saviour being wrapped in fine linen by Joseph of Arimathea. *Wheatly.*

[b] *Then shall the Priest say the Lord's Prayer,*] Our Saviour concluded this feast with prayers and hymns, Matt. xxvi. 30; John xvii. 1, &c.; and all churches have followed his example: and if we rise not from our common meals without prayer and thanksgiving, surely we must more solemnly use them before we depart from the Lord's table. And the first part of this office is the Lord's Prayer; it being very fit, that after we have received our Saviour into our hearts, the first words we speak should be his; to as many as receive Him, He gives power to become the sons of God, John i. 12. Wherefore we may now, upon good grounds, call God, "Our Father," and are obliged to desire his name may be "hallowed" and praised for all his kindness towards us: and if ever we be in a fit posture to wish his "kingdom" may "come," it is now when we have made our peace with Him: we have now such assurances that He always wills that which is for our good, that with intire submission we may say, O Lord, not my "will," but thine "be done:" He hath given us heavenly bread to feed our souls, and so we need not question but He will "give us" every day "our daily bread" to sustain our natural life: we have set forth the memory of that great propitiation, and now by the virtue of that sacrifice we may cheerfully ask the "forgiveness of our trespasses," and shall prevail the sooner, because in this feast of charity "we" have "forgiven" all them that have "trespassed against us:" we have vowed to forsake all evil ways, and so may reasonably desire to "be kept" from "temptation," and "delivered" from all kind of "evil;" and as well with respect to what He hath done for us already, as to our hopes of his hearing these requests, we must conclude with the Doxology, and acknowledge that his is "the kingdom, power, and glory," both now and "for ever, Amen." *Dean Comber.*

The Post-Communion, like the Ante-Communion, begins with the Lord's Prayer; and we can at no time repeat this prayer more properly, or more effectually, than when we have just commemorated the meritorious sufferings and death of its divine Author. The Doxology is here annexed, because this part of the office is principally eucharistical: all these devotions being designed as an act of praise, for the benefits received in the holy sacrament. *Shepherd, Wheatly.*

It was the institution of Christ and his apostles, according to St. Jerome, that the Lord's Prayer was said at the celebration of the sacrament: and it seems from St. Ambrose and St. Austin, that by the Church it has been ever used in this place. *Bp. Cosin.*

[c] *— the People repeating after him every Petition.*] So says the rubrick. And if the Church did ever devise a thing fit and convenient, what more than this? that when together we have all received those heavenly mysteries, wherein Christ imparts Himself to us, and gives visible testification of our blessed communion with Him, we should, in hatred of all heresies, factions, and schisms, declaredly approve ourselves united as brethren in one, by offering up with all our hearts and tongues, that most effectual prayer, "Our Father, &c.;" in which we profess ourselves sons of the same Father, and in which we pray for God's pardon, no otherwise than as we forgive them that trespass against us: for which cause communicants have ever used it, and we at that time do shew we use it, yea, every syllable of it, as communicants, saying it together with one consent and voice. *Bp. Sparrow.*

[d] *After shall be said as followeth.*] After the Lord's Prayer, the priest offers up the sacrifice of the holy eucharist, or the sacrifice of praise and thanksgiving for the whole Church, as in all old Liturgies it is appointed; and together with that is offered up that most acceptable sacrifice of ourselves, souls and bodies, devoted to God's service. Of which see Rom. xii. *Bp. Sparrow.*

For the further exercise and improvement of our devotion, the Church, in imitation of ancient Liturgies, hath provided two larger forms of prayer; the first of which is principally designed for the practice of that advice of St. Paul, who "beseeches us by the mercies of God to present our bodies a living sacrifice, holy and acceptable to God, as our reasonable service," Rom. xii. 1. Upon which account the fathers esteemed it one great part of this office to dedicate ourselves to God; and this prayer is the direction for doing that duty, which is very seasonable to be done just now: for since Christ hath put us in mind of his infinite love in giving Himself for us, and in this sacrament hath given Himself to us, and we have chosen Him for our Lord, and solemnly vowed ourselves his servants; now it is most just and reasonable we should give ourselves wholly to Him in this proper and pertinent form. *Dean Comber.*

In this prayer "we intirely," that is, with our whole hearts, "desire" Him, "to accept this our sacrifice," of service, of praise, and thanksgiving, which we have offered up to Him: begging leave at the same time to "offer up ourselves, body and soul," as dedicated to his will: which is the great end of all our devotions: yet never mentioned in the Romish mass-book. We pray also once more for the whole Church: and lastly for our fellow-communicants, as well as ourselves, that we may be "fulfilled," that is, filled full, and, as the Psalmist expresses it, "abundantly satisfied, with God's grace and heavenly benediction." *Abp. Secker.*

[e] *— our sacrifice of praise*] The ancients called the whole Communion "the sacrifice of praise," as our Church here doth: whereas the Romanists only call it a sacrifice, without any other addition. But it is not

most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves[f], our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom[g], and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Rom. iii. 23—25. Eph. v. 25—27. 1 Cor. vi. 20. Rom. xii. 1. 1 Cor. iii. 16, 17. John vi. 54—58. Matt. v. 6. Matt. viii. 8. Luke xviii. 13. Isa. vi. 5. Prov. xx. 9. Ps. cxliii. 1, 2. 2 Cor. viii. 12. Heb. xiii. 15.

Or this[h].

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we

2 Cor. ix. 15. John vi. 56. Rom. viii. 32.

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the sacrifice of Christ which we here speak of; for that is always pleasing to God, and was absolutely perfect: but it is our own peace-offering, in commemoration thereof, in which there have been many failings, and therefore we desire and beg that it may be accepted in mercy. *Dean Comber.* In this regard, and in divers others also, the Eucharist may, by allusion and analogy, be fitly called "a sacrifice," and the Lord's table "an altar;" the one relating to the other: though neither of them can be strictly and properly so termed. It is the custom of Scripture to describe the service of God under the New Testament, be it either internal or external, by the terms which otherwise belonged to the Old: as, immolation, offering, sacrifice, and altar. So the evangelical prophet Isaiah, foretelling the glory and amplitude of the Christian Church, speaketh of God's altar which shall be there, upon which "an acceptable offering shall be made," Isa. lx. 4, &c. See also Rom. xv. 16; Phil. i. 17; Heb. xiii. 10. And indeed the sacrament of the Eucharist carries the name of a sacrifice, and the table, whereon it is celebrated, an altar of oblation, in a far higher sense, than any of their former sacrifices did, which were but the types and figures of those services, that are performed in recognition and memory of Christ's one sacrifice, once offered upon the altar of his cross. The prophecy of Malachi concerning the Church under the New Testament, (see Mal. i. 10,) applied by the doctors of the Roman church to their proper sacrifice, as they call it, of the mass, is interpreted and applied by the ancient fathers, sometimes in general to all the acts of our Christian religion, and sometimes in particular to the Eucharist: that is, the act of our prayers and thanksgiving for the sacrifice of Christ once made for us upon the cross, as here we use in the Church of England. The Church of England therefore herein followeth the holy Scripture and the ancient fathers. See also Ps. l. 14; Hos. xiv. 2; Heb. xiii. 15; Rev. v. 8; viii. 3; Ps. cxli. 2. *Bp. Cosin.*

[f] — *here we offer and present unto thee, O Lord, ourselves.*] The sacrifices under the law were irrational creatures; that is, such creatures as were not endowed with reason: and they were also killed before they were offered: but when we offer ourselves to God as a sacrifice, we offer "reasonable and living" sacrifices; which are also "holy," because all Christians are separated from the world, and made holy, by their covenant in baptism. Now by offering ourselves as "reasonable, holy, and lively," that is, living "sacrifices," we comply with St. Paul's exhortation, who says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, to God, which is your reasonable service," Rom. xii. 1. *Dr. Bennet.*

As if it were said, Here at thy altar, where thy Son hath given Himself to us, "we" humbly and sincerely "offer and present unto thee, O Lord, ourselves" wholly and entire, even all the faculties of "our souls, and" all the members of our "bodies," solemnly dedicating them and resigning them up most absolutely to thy service, and vowing them "to be a reasonable, holy, and lively sacrifice unto thee;" for we are not now to kill and offer any more brute creatures, as they did under the Law; but we must offer up ourselves to be pure and holy, by abstaining from all sin, and to be lively and active in every good work, which is our rational way of owning the divine mercies under the Gospel, and justly styled "our reasonable service:" we consecrate therefore our understandings and wills, our affections and passions, our senses and all our powers of body and soul, to be employed in thy commandments for ever; O Lord, accept us, and take possession of us, that we may never have any other master. *Dean Comber.*

[g] — *through Jesus Christ our Lord; by whom*, &c.] We know our own services to be altogether imperfect: wherefore we here declare, that our only hope of acceptance and pardon is "through Jesus Christ," by whom we are directed to offer the sacrifice of thanksgiving, Heb. xiii. 15; as we here do in this doxology, which comes very near to the ancient form used in this office, and glorifies the whole Trinity, from every Person whereof we have now received peculiar testimonies of grace and favour: and if we do it with a devotion proportionable to the great obligations now laid upon us, it will then be accepted according to our desire. *Dean Comber.*

[h] *Or this*] For the help of devotion, the Church hath added another form to be used when we have more than ordinary comfort in receiving: for as the other consists chiefly of vows, so doth this of praises and thanksgivings, yet so, as here is a very earnest prayer for perseverance, which is highly necessary after the sacrament. The parts of which prayer are, a

1 Cor x. 17. Gal. iii. 28, 29. Eph. v. 30. 1 Cor. xii. 19. John vi. 54. Heb. ix. 12.

are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

1 John i. 3. 7. Rom. ii. 6, 7. Eph. ii. 10.

¶ *Then shall be said or sung*[i],

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee[k], we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty.

Luke ii. 14.

Rev. vii. 12; v. 13.

O Lord, the only-begotten Son[l] Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sit-

Ezek. iii. 12. Dan. iv. 37. See the Te Deum. 1 Cor. i. See the end of the Litany, and the Apostles' Creed.

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hearty thanksgiving directed to God the Father; and an humble petition for his grace, to make us persevere, and be fruitful in good works. *Dean Comber.*

[i] *Then shall be said or sung.*] The angelical hymn, as it is commonly called, or "Glory be to God on high, &c." wherein the ecclesiastical hierarchy does admirably imitate the heavenly, singing that at the sacrament of his body, which the angels did at the birth of his body. And as good reason there is, to sing this for Christ's being made "one with us" in the Sacrament, as for his being made "one of us" at his birth: and if ever we be fit to sing this angels' song, it is then, when we draw nearest to the estate of angels, namely, at the receiving of the Sacrament. *Bp. Sparrow.*

After such high favours, and such great blessings received, it is fit and necessary we should express our joy; and how can we welcome our Saviour into our hearts more properly than by the hymn which the angels welcomed him into the world withal, Luke ii. 14; and by that descant the primitive doctors made upon it, to suit it to this ordinance, where it hath been sung in all churches from the beginning? *Dean Comber.*

To conclude this office with an hymn is so direct an imitation of our Saviour's practice, that it hath ever been observed in all churches and ages. And though the forms may differ, yet this is as ancient as any now extant. The former part of it is of an heavenly original, being sung by angels at our Saviour's nativity; and was from thence transcribed into the oriental Liturgies, especially St. James's, where it is thrice repeated. The latter part of it is ascribed to Telesphorus about the year of Christ 139; and the whole hymn, with very little difference, is to be found in the Apostolical Constitutions, and was established to be used in the church-service by the fourth council of Toledo about a thousand years ago. In the present Roman missal it stands in the beginning of this office, as it does also in the first Common Prayer of King Edward VI., where it immediately follows the "Collect for purity;" though it now appears to be placed much more properly at the close of the Communion, when every devout communicant being full of gratitude, and longing for an opportunity to pour out his soul in the praises of God, cannot have a more solemn and compact form of words to do it in than this. In the Greek church it makes a constant part of the morning devotions, as well upon ordinary days, as upon Sundays and holy-days; only with this difference, that upon ordinary days it is only "read," whereas upon more solemn times it is appointed to be sung. *Dean Comber, Wheatly.*

As our blessed Lord sang an hymn with his disciples after the passover, in imitation of whom the whole Christian church hath used one in commemorating "our passover, sacrificed for us," we use one likewise, as ancient, in substance, as the fourth century at least. It were better indeed, that we sung it: if there did not, alas, often want numbers, and generally skill. The beginning of it is the song of the holy angels in St. Luke; on which foundation we proceed to "glorify" God, and "give thanks to him for his great glory;" meaning, that of his goodness, wisdom, and power, displayed in the work of redemption; fervently beseeching "the Son and Lamb of God," that his sufferings to "take away the sins of the world," and his "sitting at the right hand of the Majesty on high," Heb. i. 3, may bring down "mercy upon us;" and acknowledging, that we are all impure, "He only is holy:" men and angels are servants, "He only is the Lord; He only with the Holy Ghost" united to the "Father in glory" unspeakable "is most high" above all. *Abp. Secker.*

[k] — *We praise thee, we bless thee,* &c.] We are taught with many words to express our gratitude and joy, in imitation of those celestial hymns recorded in the Revelation, vii. 12; v. 13: as also because every word here used is highly pertinent, and hath its peculiar signification. We "praise" God, by setting forth his greatness; we "bless" Him, by declaring his goodness; we "worship" Him with our bodies; we "glorify" Him with our mouths; we "give him thanks" with our hearts, "for the great glory," which He hath gotten to Himself by these his mercies towards us. And further the adding of so many words well expresses the vehemency of our affections, and shews that we are full of admiration and delight. *Dean Comber.*

[l] *O Lord, the only-begotten Son* &c.] As the Father is the primary object, so the Son is the subject of the angelick praises: wherefore we here glorify Him, who is remembered and represented, given by God, and received by us, in this mystery. And, repeating all the names belonging to his person, to his nature, and his offices, we thereby declare the majesty and glory, the mercy and goodness, of Him whom we have now accepted for our Lord and King. And, whilst we are setting out his glories, we also invoke Him by all these honourable and endearing names, that He will employ his power, his interest, and merits, to make our persons and our prayers acceptable. *Dean Comber.*

test at the right hand of God the Father, have mercy upon us.

For thou only art holy[m]; thou only art the Lord[n]; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Rev. xv. 4.
1 Tim. vi. 15.

¶ *Then the Priest* (*or Bishop if he be present*[o]) *shall let them depart with this Blessing*[p].

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge Phil. iv. 7.

[m] *For thou only art holy;*] Those that overcome the beast, and sing the song of Moses and the Lamb, use this amongst other expressions, "For thou only art holy," Rev. iv. 4. These words we here apply to our Saviour, as distinguished, not personally, but essentially: that is, not as He is the second Person in the Trinity, for God the Father, and God the Holy Ghost, are also as holy as God the Son, and all Three together are the only holy One; but as He is a Being uncreated and infinitely excellent above all other beings; as He is God Himself, and for that reason supremely holy, or the only holy One. *Dr. Bennet.*

[n] — *thou only art the Lord;*] God is called "the blessed and only Potentate," 1 Tim. vi. 15; that is, the only Lord: and consequently this appellation belongs to our Saviour Christ as He is God, in the same sense as He is the only holy One: namely, not personally, but essentially. *Dr. Bennet.*

There are indeed holy angels and saints; and there are lords many, 1 Cor. viii. 5. Yet none of these have a propriety in this title, because their holiness is imperfect and derived: only Jesus is holy in and of Himself, and of his holiness all others do receive. "He is holy and hallowed, because he halloweth and sanctifieth us," as the Liturgy of St. James paraphraseth. "He only is the Lord," saith St. Augustine, "who hath no other Lord above him." For He only with the Holy Ghost is equal to the Father, "God blessed for ever." And this is the reason, why we exalt Him so highly, and pass by the mediation of saints and angels; because none is so holy, none so mighty, none so high in the favour of God, nor none so gracious and loving to us, as Jesus is. This we acknowledge therefore with all possible joy and triumph; and it is a mighty rejoicing to our spirits, that He, who hath given Himself for us, and is come to dwell with us, is so high and magnificent. *Dean Comber.*

[o] *Then the Priest* (*or Bishop if he be present*) &c.] The people were always dismissed from this ordinance by a solemn blessing pronounced by the bishop if present, or, in his absence, by the priest: and none were allowed to depart till this was given by the one or the other. *Wheatly.*

This benediction is a peculiar of the bishop's office, if present; because "the less is blessed of the greater," Heb. vii. 7. *L'Estrange.*

[p] — *with this Blessing.*] Our Lord took his leave of his disciples with a blessing, Luke xxiv. 50; and the blessing He left them was his peace, John xiv. 27; the form of giving which is set down by St. Paul, Phil. iv. 7; from whom the primitive Church took this form, ordering the bishop (if present) to pronounce it, and all to stay till this blessing was given, which is a solemn desire that the peace of God may remain in us, and his blessing be upon us for ever. *Dean Comber.*

In this solemn and affectionate form of dismission, most of which is taken from the words of holy writ, the minister of Christ, in pronouncing it, prays, that "the peace of God, which passeth all understanding," that inward sense of our Maker's goodness to us, which even now is delightful, beyond the conception of those, who have not experienced it; and shall hereafter be so heightened, as vastly to exceed the present conceptions of the best of us; may "keep our hearts and minds," our judgments and affections, "in the knowledge and love of God and his Christ:" and that every "blessing" of the holy Trinity may be distributed "amongst us, and remain with us always." *Abp. Secker.* The form of this Christian blessing runs in the name of the three Persons, Father, Son, and Holy Ghost, into which we were baptized: and therefore seemingly most proper for the use of the Christian church. *Dr. Bisse.*

Our final blessing is taken out of Scripture. The former part is evidently borrowed from St. Paul; and the latter is a Christian paraphrase, or rather summary, of the form originally delivered to Moses, Numb. vi. 22—25. St. Paul, after directing us to address God in prayer and supplication with thanksgiving, immediately adds, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The words of St. Paul, had they been purposely designed, could scarce have been better suited to form a conclusion for this office. We have, according to his direction, offered up prayers, supplications, and thanksgivings to the divine Majesty, and before our departure the minister of Christ pronounces upon us the blessing of peace.

This benediction of the priest is not to be considered merely as a prayer. It is likewise an absolution; an assurance of blessing and of peace: for God Himself will bless those that are duly qualified to receive the sacerdotal blessing; and the benedictions and absolutions, which the ambassadors of Christ ministerially pronounce upon earth, will be ratified in heaven. *Shepherd.*

The people should receive this blessing as coming from God Himself, with all imaginable devotion. *Bp. Wilson.* And should most fervently desire of God to ratify and confirm it. *Dean Comber.*

And they should take care not to repeat it after the priest, for this is not only a mark of great ignorance, but it is an improper usurpation upon the priestly office: the rubrick ordering the blessing to be given "by the priest, or bishop if present:" so that it ought not to be pronounced by a deacon, much less by the people. And farther it may be observed, that the priest himself, if the bishop be present, is to become as one of the congregation; and, instead of standing up to give the blessing, ought like the rest to receive it on his knees from the bishop; according to that undoubted maxim, "without all contradiction the less is blessed of the greater," Heb. vii. 7. In case therefore of the bishop being present, which is supposed to happen in all cathedral churches, the people in pronouncing the blessing invade the office of the bishop himself: and the greater is blessed, not of the less, as of the priest, but even of the least, of the lowest of the people: a practice this, which, wherever it prevails, inverts the order established by reason as well as religion, and is the grossest of absurdities. *Dr. Bisse.*

The blessing was so highly esteemed in the primitive times, that none durst go out of the church, till they had received it. And when they received it, they knelt or bowed down their heads. This was done

John xvii. 3. 2 Thess. iii. 5. Eph. vi. 24. 2 Cor. xiii. 14. Numb. vi.

and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory*[q], *when there is no Communion*[r], *every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Even-*

in imitation of the Jewish manner, which is thus described: "When the service was finished, the high priest lifted up his hands over the congregation, to give the blessing of the Lord with his lips; and they bowed themselves to worship the Lord, that they might receive the blessing from the Lord, the Most High," Ecclus. i. 21. Thus did the Jews: for they considered it as the blessing, not of man, but of God. They had indeed his express promise for it, when given in the publick worship. "And the Lord spake unto Moses, saying, Speak to Aaron and his sons, saying, On this wise shall ye bless the children of Israel: The Lord bless thee," and so on, Numb. vi. 22, 23: "and they shall put my name upon the children of Israel, and I will bless them."

The same authority to bless, yea, and greater authority than this, seems to be given to the ministers of the Gospel. "For into whatsoever house they shall enter, and shall say, Peace be to this house; if the son of peace be there," that is, according to interpretation, if he, that dwells there, does not hinder it by his wickedness, or reject it through unbelief, "then their peace shall be upon him." If not, if he be not capable nor worthy of their blessing, "it shall turn to them again," Luke x. 6. And if this virtue be annexed to the blessing of the bishop or priest, so as to go and come with it, when bestowed upon a private house, how much more, when dispensed in the house of God in his name and by his command, over the holy congregation! As many of them doubtless as are "sons of peace," as are capable and desirous thereof, upon them shall the blessing of the minister rest, but from them that are not, that either neglect or reject it, "his blessing shall turn to him again." *Dr. Bisse.*

Here, before we conclude the office, let us reflect upon the admirable contrivance of it, and the beautiful harmony and order of its parts. After we have premised the Lord's Prayer, the Collect that follows it, the Commandments, the Prayer for the Sovereign, the Collect for the day, the Epistle, the Gospel, and Nicene Creed, which are as it were the introduction to this solemnity; we proceed to the offertory or contribution of our alms. And indeed it highly becomes us, when we approach the holy table to partake of God's unspeakable kindness towards lost mankind, to prepare our way by liberality to the poor, that is, to our Saviour Himself: for He accepts of what we give to his distressed servants as a mercy shewn to his own person. Then we offer the excellent prayer for the Church militant, than which nothing can more effectually express our most fervent charity towards all our fellow-Christians. By these steps we ascend to the divine mystery, and enter upon the sublimer parts of the office. Our hearts being raised to the highest pitch of religious fervour by the exhortation and the short address annexed to it, we pour forth a most pathetick form of confession, containing also an earnest petition for pardon; and for the assistance of God's grace in order to our greater spiritual improvement for the future. Upon this the priest pronounces the Absolution; and, to strengthen our hope, adds divers comfortable texts of holy Scripture. Being thus filled with the sense of God's infinite mercy, and exalted almost to rapture and ecstasy, we immediately break forth into a seraphick hymn of praise and thanksgiving. Then we acknowledge our own unworthiness to taste of this holy feast, and humbly beseech God to make us worthy communicants; and so, the elements being consecrated, we partake of them. Then we offer up the Lord's Prayer, which is the badge of our discipleship: and having returned thanks for the inestimable blessing of the holy Eucharist, and subjoined the angelick hymn, than which nothing can be more sublime and heavenly, together with one or more short collects at the discretion of the minister, we are dismissed with a solemn blessing. *Dr. Bennet.*

Thus we have gone through our publick service from the one end to the other, from the Exhortation to the Blessing; and we may well close with that exclamation of the prophet concerning Sion, "How great is its goodness, and how great is its beauty!" And we ought not to omit that memorable testimony, worthy not only to be fixed upon record, but to be engraven on the horns of the altar, which was given to our Common Prayer by the King and Parliament in that act which established the use of it: "That it was BY THE AID OF THE HOLY GHOST with uniform agreement concluded and set forth." May it ever enjoy the same testimony from their successors; and may they ever support, strengthen, and invigorate those laws, which have been placed as a fence about it; that no persons whatsoever presume under the highest penalties "to preach, declare, or speak any thing in derogation, depraving, or despising of the said book, or any thing therein contained, or any part thereof." Act for Uniform. 1 Eliz. *Dr. Bisse.*

[q] *Collects to be said after the Offertory.*] Lest there should be any thing left unasked in this excellent office, the Church hath added six Collects more, to be used at the minister's discretion: concerning which it may be observed, that they are plain and comprehensive, and that almost every sentence of them is taken out of the Bible; and they are as proper to be joined to any other office as to this. For which reason the rubrick allows them to be said "as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the minister." *Wheatly.*

The titles are here given, that it may be known on what occasions to use them: and doubtless, if devout affections be brought with them, they may be useful to us all, and accepted by our heavenly Father. The first is a prayer For safety in all worldly changes: the second, For the preservation of our souls and bodies: the third, For a blessing on God's word: the fourth, For direction and success in all our undertakings: the fifth, For excusing the defects of our former prayers: the last, For the acceptance of all the rest of our supplications. *Dean Comber.*

[r] *— after the Offertory, when there is no Communion,*] Hence some have imagined, that "the prayer for the Church militant" is part of the offertory: because in the first rubrick, at the end of the whole office, that prayer is always to be used "on Sundays and other holy-days, if there be no Communion," and then one or more of these Collects are to follow. But the offertory only signifies the sentences that are read whilst the alms and

ing Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord[s], in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life[t], they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

Rom. viii. 26. Ps. lxxiv. 24; xxxvii. 23. Job v. 7. Heb. ix. 27. Eccles. ix. 11. Ps. xlvi. 1.

O Almighty Lord[u], and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Ps. cxix. 35—37. 40. 1 Thess. v. 23. Ps. lxxxix. 13. 18.

GRANT, we beseech thee, Almighty God[x], that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

James i. 21. Luke viii. 15. 21. Acts xvi. 14. Col. i. 9, 10. 1 Cor. iii. 6.

PREVENT us, O Lord, in all our doings[y] with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy ob-

Jer. x 23. Ps. lix. 10, lxxix 8; xxi. 3; xxxvii. 5. 2 Cor. iii. 5. Phil. i. 6. John xv. 8.

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other devotions of the people are collecting. To reconcile this difference it should be observed, that, by the first book of King Edward the Sixth, the prayer for Christ's church was never to be read, but when there was a Communion. So that then, if there was no Communion, these Collects were properly ordered to be said "after the offertory." But the Communion service being afterwards thrown into a different form, the prayer for the Church militant was added to that part of the service, which was ordered to be read "on Sundays and holy-days that had no Communion," without altering this rubrick. And this makes the rubrick before and the rubrick after these Collects a little inconsistent: however the difference is not much. For the Collects are still to be said "after the offertory," though not immediately after, as formerly, the prayers for the Church militant coming in between. *Wheatly.*

[s] *Assist us mercifully, O Lord,* &c.] In the Latin it is, "Adesto, Domine, supplicationibus nostris." So that to "assist mercifully in prayers" is to be mercifully present at them, or to be mercifully present to those who offer them. Now God is then said to be so present when he hears and receives them graciously. And accordingly our Church translates, "Adesto piis Ecclesiæ tuæ precibus," in the Collect for the twenty-third Sunday after Trinity, thus, "Be ready, we beseech thee, to hear the devout prayers of thy Church." And in the Collect for the first Sunday after Trinity, "adesto propitius invocationibus nostris," is rendered, "mercifully accept our prayers." *Dr. Bennet.*

[t] *— chances of this mortal life,*] Some have objected against this phrase, as implying somewhat irreligious. But our Saviour hath not scrupled to say, "And by chance there came down a certain priest that way," Luke x. 31. *Abp. Secker.*

When we apprehend any danger by reason of the sudden changes and sad accidents to which we and all the world are liable, there are two main particulars which we are to beg of God for our security. First, that He will always assist our prayers. Secondly, that He will direct us toward the right end. For so long as we can pray fervently, and are going on in the right course to heaven, we are in no danger, whatsoever may happen. *Dean Comber.*

[u] *O Almighty Lord,* &c.] The former prayer mentions the evils, from which we would be defended; this declares what it is which we desire should be preserved: it is grounded upon St. Paul's prayer, 1 Thess. v. 23, and may fitly be used when we fear or feel any temptation to sin; as the other, when we apprehend any danger. For so long as our hearts and bodies are kept in the ways of righteousness, we may be assured of universal and continual safety. *Dean Comber.*

[x] *Grant, we beseech thee, Almighty God,* &c.] This short Collect is of excellent use, after the Sermon or Lessons in publick, as also when the Scripture hath been read in private. And because it is not the hearing of God's word with our ears, but the engrafting in our heart, James i. 21, which makes it powerful to our salvation, we ought always after it to pray as here: first, that it may take root in our hearts; secondly, that it may spring forth in our lives. *Dean Comber.*

[y] *Prevent us, O Lord, in all our doings,* &c.] "It is God who worketh in us both to will and to do of his good pleasure," Phil. ii. 13. His grace therefore must go before us in all good actions, and dispose us for the performance of them. This is what we call preventing grace, that is, grace going before us. For to "prevent" in old English signifies, to go before. Accordingly the Church here begs Almighty God to "prevent" or go before "us in all our doings with his most gracious favour," that is, to give us his preventing grace, to prepare us for good actions, and that, our hearts being influenced thereby, all our doings may be good. *Dr. Bennet.*

In this prayer, which is frequently used before sermon, some have stumbled at the expression, "Prevent us, O Lord, in all our doings:" because preventing most commonly signifies hindering. But the original meaning, and the true one here, is, Go before us: which may indeed be, either to further us by opening the way, or to obstruct us by stopping it. But surely it can no more be doubted, which we intend, than what David intended, when he said, "Thou shalt prevent him with the blessings of goodness;" and again, "The God of my mercy shall prevent me," Ps. xxi. 3; lix. 10. *Abp. Secker.*

If we acknowledge God's providence, we must undertake nothing till we have first asked his counsel to direct us, and as we go on we must call for his assist-

Rom. vi. 22. tain everlasting life; through Jesus Christ our Lord. *Amen.*

Prov. ii. 6. James i. 5. Matt. vi. 8. 32. Rom. viii. 26. ALMIGHTY God, the fountain of all wisdom[z], who knowest our necessities before we ask, and our ignorance in asking[a]; We beseech thee to have compassion upon our infirmities: and those things, Gen. xxxii. 10. Eph. iii. 20. John xvi. 24. Rev. v. 12. which for our unworthiness we dare not, and for our blindness we cannot ask[b], vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised[c] to hear the petitions of them that ask in thy Son's Name; John xvi 24. We beseech thee mercifully to incline thine ears to us that have made Ps. xvii 6. 1 John v. 14, 15. now our prayers and supplications unto thee; and grant, that those things which we have faithfully asked Matt. xxi. 22. James v. 15. Phil. iv. 19. according to thy will, may effectually be obtained, to the relief of our Ps. lxxix. 9. Isa. xliv. 23. necessity, and to the setting forth of Ps. l 15. thy glory: through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days*[d] (*if there be no Communion*) *shall be said all that is appointed at the Communion, until the end of the general*

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ance to further us, and when we have done, we must wait for his blessing to crown all with success: all which we are taught to do in this compendious and pious form, which is never unseasonable, but very fit to be used, especially in the morning, before we begin work. *Dean Comber.*

In the first part of this godly prayer, we have the state of the question concerning the concurrence of grace and free will, more pithily and more plainly set down, than in any controversy-writers, whether in the Romish or Reformed churches. The sum is, that without God's preventing grace, or peculiar disposition of his favourable providence, we cannot do any good works at all, though but civilly or morally good, as a learned Jesuit acknowledgeth; nor any works spiritually good without God's assistant grace, or gifts of the Spirit inherent in us. This is that, which is in the same prayer better expressed by "the furtherance of his continual help." In the latter clause of the prayer, "that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life," we have all, I am persuaded, that the Romish church would have said concerning the necessity of good works, whether unto salvation or justification; and all again, that the Protestants have said, or can say, against the Romish church, concerning justification by faith only, without works. When we pray "that we may glorify God's name by our good works," this argues their necessity to salvation, if not to justification. And when we pray, that, after we have glorified God's name by our good works, "we may attain everlasting life, by God's mercy in Christ, and through Christ;" this is an argument most concludent, that we must not rely upon, or put our confidence in, the best works which we do, though we do them continually; but in God's mercies, and Christ's merits only. And this is the full and lively expression of the Apostle's meaning, when he saith, "We are justified by faith in Christ alone." *Dr. Jackson.*

[z] *Almighty God, the fountain of all wisdom,* &c.] When St. Paul had asked all he could for his Ephesians, he commits them to Him that was able to do more for them than he could ask or think. And from thence we have taken this suppletory prayer; being very proper for the beginning or ending of publick or private supplications; because it sets before us, first, the incomparable wisdom of God: secondly, our own imperfections: and thence deduceth, 1. a general petition for compassion, as to all the defects of our prayers; 2. a particular request for the adding of that which we omitted.

This prayer is very proper to be said to ourselves, when we kneel down at our first coming into the church, to prayers. *Dean Comber.*

[a] *— our ignorance in asking;*] That is, in asking what is most proper and convenient for us. For we too often ask amiss, because we do not understand what is best for ourselves. *Dr. Bennet.*

[b] *—for our blindness we cannot ask,*] Here it may be said, that though we are indeed so blind, that we do not know what particulars are most proper and convenient for us; yet we often ask for what is most proper and convenient for us in general, without descending to particulars. How then can it be said, that there are some things, which for our blindness we cannot ask? See page 203, note *g*. *Dr. Bennet.*

[c] *Almighty God, who hast promised,* &c.] There are three qualifications of an acceptable prayer. 1. That it be made in Christ's name, John xiv. 13; xvi. 23. 2. That it be agreeable to God's will, 1 John v. 14. 3. That it be asked in faith, Matt. xxi. 22; James v. 15. Now because it were imprudent to expect to be heard upon other terms, the Church hath here put them all together in this finishing prayer, which is very properly used after any of our prayers, especially the common prayers, which if we have said in faith, we are sure the petitions are according to God's will, and made in the name of Christ. *Dean Comber.*

[d] *Upon the Sundays and other Holy-days* &c.] In the primitive church, while Christians continued in their strength of faith and devotion, those who were qualified generally communicated once every day; which custom continued till after St. Augustine's time: but afterward, when charity grew cold, and devotion faint, this custom was broken off; and they fell from every day to Sundays and holy-days only, and thence at Antioch to once a year and no more.

In regard of this neglect, canons were made by several councils to oblige men to receive three times a year at least, namely, at Christmas, Easter, and Whitsuntide, (probably in conformity to the ancient Jews, who were commanded by God Himself to appear before the Lord at the three great feasts that correspond to these; namely, "in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles,") and those, that neglected to communicate at those seasons, were censured and anathematized.

At the Reformation our Church took all the care she

Prayer [For the whole state of Christ's Church militant here on earth], *together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

¶ *And there shall be no celebration of the Lord's Supper*[e], *except there be a convenient number to communicate with the Priest, according to his discretion.*

¶ *And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.*

¶ *And in Cathedral and Collegiate Churches*[f], *and Colleges, where there are*

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could to reconcile her members to frequent Communion. And therefore in the first Common Prayer Book of King Edward VI. it was ordered, that "upon Wednesdays and Fridays, though there were none to communicate with the priest, yet (after the Litany ended) the priest should put upon him a plain alb or surplice, with a cope, and say all things at the altar, (appointed to be said at the celebration of the Lord's Supper,) until after the Offertory. And the same order was to be used all other days, whensoever the people were accustomably assembled to pray in the church, and none were disposed to communicate with the priest." From whence it appears they took it for granted, that there would always be a sufficient number of communicants upon every Sunday and holy-day at the least; so that they could not so much as suppose there would be no Communion upon any of those days. But it seems they feared that upon other days there might sometimes be none to communicate with the priest, and so no Communion: and therefore they ordered, that, if it should so happen for a whole week together, yet nevertheless upon Wednesdays and Fridays in every week so much should be used of the Communion-service as is before limited. But afterwards, as piety grew colder and colder, the Sacrament began to be more and more neglected, and by degrees quite laid aside on the ordinary week-days. And then the Church did not think it convenient to appoint any of this service upon any other days than Sundays and holy-days. But upon those days she still requires that ("although there be no Communion, yet) all shall be said that is appointed at the Communion, until the end of the general prayer, [For the whole state of Christ's Church militant here on earth,] together with one or more of the Collects at the end of the Communion-office, concluding with the Blessing."

One reason of which order seems to be, that the Church may still shew her readiness to administer the Sacrament upon these days; and so that it is not hers nor the minister's, but the people's fault, if it be not administered.

But another reason why so much of this service is ordered to be read, though there be no Communion, is, because there are several particular things in that part of it, which ought to be read, as well to those who do not communicate, as to those who do. As first, the Decalogue or Ten Commandments of Almighty God, the supreme Lawgiver of the world, which it is requisite the people should often hear and be put in mind of, especially upon those days which are immediately dedicated to his service. Secondly, the Collects, Epistles, and Gospels, proper to all Sundays and holy-days, without which those festivals could not be distinguished either from one another, or even from ordinary days, nor consequently celebrated so as to answer the end of their institution. Thirdly, the Nicene Creed, wherein the divinity of our blessed Saviour is asserted and declared, and therefore very proper to be used on those days which are kept in memory of Him and of his holy apostles, by whom that doctrine, together with our whole religion grounded upon it, was planted and propagated in the world. Fourthly, the Offertory, or select sentences of Scripture, one or more of which are to be read to stir up the congregation to offer unto God something of what He hath given them, as an acknowledgment that they receive from Him all they have; which, howsoever it be now neglected, the people ought to be put in mind of at least every Lord's day, 1 Cor. xvi. 2. Fifthly, the prayer for the "whole state of Christ's Church militant here on earth," in which we should all join as fellow-members of the same body, especially upon the great festivals of the year, which are generally celebrated by the whole Church we pray for. Most of these things made up the "Missa Catechumenorum" of the ancient church, that is, that part of the service at which the Catechumens, who were not admitted to the reception of the Eucharist, were allowed to be present. And in our own congregations, when there is a Communion, those who do not communicate never depart till the end of the Nicene Creed, for the above said reasons; which shews that there is nothing in that part of the service, but what may very properly be used upon any Sunday and holy-day when there is no Communion. Nor is this a practice of our own Church alone, but such as is warranted both by Greeks and Latins. Socrates tells us, that in Alexandria upon Wednesdays and Fridays the Scriptures were read and expounded by their teachers, and all things were done in the Communion, but only consecrating the mysteries. And, as for the Latin church, Durandus gives direction how the Communion-service might be read without any Communion. *Wheatly.*

[e] *And there shall be no celebration of the Lord's Supper, except* &c.] This and the next rubrick were provided, to prevent the solitary masses, which had been introduced by the church of Rome, where the priest says mass, and receives the Sacrament himself, though there be none to communicate with him: which our Church disallows, not permitting the priest to consecrate the elements, unless he has "three at least" to communicate with him, because our Saviour seems to require "three" to make up a congregation. *Bp. Cosin, Wheatly.*

In the primitive church it is most plain, both by the canons of the old councils, and by the writings of the ancient fathers, that some part of the people at least never failed to communicate with the priest. *Bp. Overall.*

[f] *And in Cathedral and Collegiate Churches,* &c.] How zealous the Church still is in desiring to bring her members to communicate oftener than she can obtain, is apparent from this injunction: and from her farther requiring "every parishioner" in general "to communicate at the least three times in the year, of which Easter to be one;" because at that time Christ, our Passover, was sacrificed for us, and by his death (which we commemorate in this Sacrament) obtained for us everlasting life. *Wheatly.*

many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ *And to take away all occasion of dissension, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten*[g]*; but the best and purest Wheat Bread that conveniently may be gotten.*

¶ *And if any of the Bread and Wine remain unconsecrated*[h]*, the Curate shall have it to his own use: but if any remain of that which was consecrated*[i]*, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.*

¶ *And note, that every Parishioner shall communicate at the least three times*[k] *in the year, of which Easter to be one*[l]*. And yearly at Easter every Parishioner shall reckon*[m] *with the Parson, Vicar, or Curate, or his or their*

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[g] — *that the Bread be such as is usual to be eaten;*] This rubrick is set down in opposition to the practice of the Greek and Roman churches, in late ages, to use wafers. For it is certain that our Saviour, in delivering the Sacrament to his disciples, used the common bread. And there is no trace in antiquity of wafers being used, till the eleventh century. *Dr. Nicholls.*

[h] *And if any of the Bread and Wine remain unconsecrated,* &c.] In the primitive times the bread and wine designed for the consecration, were a part of the offerings, which the clergy likewise had a share in: therefore our Church has restored the remaining part of them to the ancient proprietors, by ordering "the curate to have it to his own use." And this was particularly injoined by the old canons of the Church. *Dr. Nicholls.*

Though it hath not been actually consecrated, yet, by its being dedicated and offered to God, it ceases to be common, and therefore properly belongs to the minister, as God's steward. *Wheatly.*

[i] — *but if any remain of that which was consecrated,* &c.] In the primitive church whatever of the consecrated elements were left, after all had communicated, were either reserved by the priest to be administered to infirm persons in cases of exigency, that they might not die without receiving the blessed Sacrament; or else were sent about to absent friends, as pledges and tokens of love and agreement in the unity of the same faith. But this custom, being abused, was afterwards prohibited by the Council of Laodicea, and then the remains began to be divided among the clergy; and sometimes the other communicants were allowed to partake with them, as is now usual in our Church, where care is taken to prevent the superstitious reservation of them formerly practised by the papists. However, it would be convenient if the Scotch rubrick were observed, by which, "to the end there may be little left, he that officiates is required to consecrate with the least." *Wheatly.*

The reservation, which is practised by the Roman church, is most intolerable, and tends to little else but to increase superstition, and to profane the holy elements. For they keep the Sacrament in the pix upon the altar, because God, as they term the host, may be present there, and that it may be worshipped by the people: they reserve it for processions, to be adored as it is carried along the streets: they reserve it as a sort of charm to put out fires; and to be a sort of mace, and a guard likewise to be carried before the pope, when he goes a journey. But because these abuses have happened, and may happen again, by the reservation of the elements, our Church has prudently ordered, that, as for what remains thereof, "the minister and the communicants shall reverently eat and drink the same." And though the Council of Trent do excommunicate us for it, yet we have the ancient canons of the Church on our side. *Dr. Nicholls.*

[k] *And note, that every Parishioner shall communicate at the least three times* &c.] See above, note *f*. "Every parishioner;" that is, all males as well as females, as soon as they are of proper age. *Bp. Cosin.* The Church ordering every parishioner to communicate at least three times in the year, is far from requiring them not to communicate oftener. *Collis.* God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! and woe be to that pastor, who will not give the well-disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ; of increasing their graces, and securing their pardon and salvation! *Bp. Wilson.*

[l] — *of which Easter to be one.*] There is no time, at which it is not our duty to remember the most cruel death, which the Author of life underwent for us. This time of the year however peculiarly claims the remembrance of so great a mystery: which has not only been observed by all antiquity, and indeed from the very infancy of the Church; but the very reason also and nature of the thing requires, that at that time, when the work of our redemption was accomplished, we should dwell upon the contemplation of it with the strictest attention as well as the greatest devotion. *Bp. Cosin.* See page 145, note *i*.

[m] — *And yearly at Easter every Parishioner shall reckon* &c.] What are the "ecclesiastical duties" here mentioned is a matter of doubt: Bishop Stillingfleet supposes them to be a composition for personal tithes, (that is, the tenth part of every one's clear gains,) due at that time: but Bishop Gibson imagines them to be partly such duties or oblations, as were not immediately annexed to any particular office; and partly a composition for the "holy loaf," which the communicants were to bring and offer, and which is therefore to be answered at Easter, because at that festival every person was, even by the rubrick, bound to communicate. They both perhaps may have judged right: for by an Act of Parliament, in the second and third of Edward VI, such personal tithes are to be paid "yearly at or before the feast of Easter," and also "all lawful and accustomary offerings, which had not been paid at the

Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid.

¶ *After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

"WHEREAS it is ordained in this Office[n] for the Administration "of the Lord's Supper, that the Communicants should receive the "same kneeling; (which order is well meant, for a signification of our "humble and grateful acknowledgment of the benefits of Christ therein "given to all worthy Receivers, and for the avoiding of such profanation "and disorder in the holy Communion, as might otherwise ensue;) yet, "lest the same kneeling should by any persons, either out of ignorance "and infirmity, or out of malice and obstinacy, be misconstrued and "depraved; It is hereby declared, That thereby no adoration is intended, "or ought to be done, either unto the Sacramental Bread or Wine there "bodily received, or unto any Corporal Presence of Christ's natural "Flesh and Blood. For the Sacramental Bread and Wine remain still "in their very natural substances, and therefore may not be adored; (for "that were idolatry, to be abhorred of all faithful Christians;) and the "natural Body and Blood of our Saviour Christ are in Heaven, and not "here; it being against the truth of Christ's natural Body to be at one "time in more places than one."

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usual offering days, are to be paid for at the Easter next following." *Wheatly.*

[n] *Whereas it is ordained in this Office* &c.] This protestation concerning the gesture of "kneeling" at the sacrament of the Lord's supper, and explaining the Church's notion of the presence of Christ's body and blood in the same, was first added in the second book of King Edward, in order to disclaim any adoration to be intended by that ceremony "either unto the sacramental bread or wine there bodily received, or unto any real and essential presence there being, of Christ's natural flesh and blood." But upon Queen Elizabeth's accession this was laid aside. For it being the Queen's design (as I have already observed more than once) to unite the nation as much as she could in one faith; it was therefore recommended to the divines, to see that there should be no definition made against the aforesaid notion, but that it should remain as a speculative opinion not determined, but, in which every one might be left to the freedom of his own mind. And, being thus left out, it appears no more in any of our Common Prayers till the last review: at which time it was again added, with some little amendment of the expression and transposal of the sentences; but exactly the same throughout as to the sense; excepting that the words "real and essential presence" were thought proper to be changed for "corporal presence." For a "real presence" of the body and blood of Christ in the Eucharist, is what our Church frequently asserts in this very office of Communion, in her Articles, in her Homilies, and her Catechism: particularly in the two latter, in the first of which she tells us, "Thus much we must be sure to hold, that in the supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent;—but the communion of the body and blood of the Lord in a marvellous incorporation, which by the operation of the Holy Ghost is through faith wrought in the souls of the faithful, &c.; who therefore" (as she farther instructs us in the Catechism) "verily and indeed take and receive the body and blood of Christ in the Lord's supper." This is the doctrine of our Church in relation to the "real presence" in the sacrament, entirely different from the doctrine of transubstantiation, which she here, as well as elsewhere, disclaims: a doctrine which requires so many ridiculous absurdities and notorious contradictions to support it, that it is needless to offer any confutation of it in a Church, which allows her members the use of their senses, reason, Scripture, and antiquity. *Wheatly.*

THE MINISTRATION OF[o]

PUBLICK BAPTISM[p] OF INFANTS[q],

TO BE USED IN THE CHURCH[r].

¶ *The people are to be admonished*[s], *that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the*

[o] *The minis'ration of—Baptism*] Having now gone through the constant offices of the Church, we come in the next place to those, which are only to be used as there is occasion. And of these the office of baptism, being the first that can be regularly administered, as being the first good office that is done to us when we are born, is therefore properly set first. And here it will be necessary, in the first place, to say something of the sacrament itself.

1. "Water" therefore (which is the matter of it) hath so natural a property of cleansing, that it hath been made the symbol of "purification" by all nations, and used with that signification in the rites of all religions. The heathen used divers kinds of baptism to expiate their crimes; and the Jews baptize such as are admitted proselytes at large; and when any of those nations turn Jews, who are already circumcised, they receive them by baptism only: with which ceremony also they purified such heathen women as were taken in marriage by Jewish husbands. And this is that universal, plain, and easy rite, which our Lord Jesus adopted to be a mystery in his religion, and the sacrament of admission into the Christian church, Matt. xxviii. 19.

2. For can any thing better represent "regeneration" or "new birth," which our Saviour requires of us before we can become Christians, John iii. 3—7; than "washing with water." For as that is the first office done unto us after our natural births, in order to cleanse us from the pollutions of the womb, Ezek. xvi. 4; so when we are admitted into the Church, we are first baptized, (whereby the Holy Ghost cleanses us from the pollutions of our sins, and renews us unto God, Tit. iii. 5,) and so become, as it were, spiritual infants, and enter into a new life and being, which before we had not. For this reason, when the Jews baptized any of their proselytes, they called it their "new birth, regeneration," or "being born again." And therefore when our Saviour used this phrase to Nicodemus, He wondered that He, "being a master in Israel," should not understand Him. And even among the Greeks this was thought to have such virtue and efficacy, as to give new life as it were to those who were esteemed religiously dead. For if any one that was living was reported to be deceased, and had funeral solemnities performed upon this account; he was afterwards, upon his return, abominated of all men, as a person unlucky and profane, banished and excluded from all human conversation, and not so much as admitted to be present in the temples, or at the sacrifices of their gods, till he was born again, as it were, by being washed like a child from the womb.

And thus in the Christian church, by our Saviour's institution and appointment, those who are dead to God through sin, are born again by the "washing of regeneration, and renewing of the Holy Ghost," Tit. iii. 5. And how proper (by the way) "water" is to typify the "Holy Ghost," may be seen by consulting several texts of Scripture, where "water" and the "Blessed Spirit" are mentioned as corresponding one to another, Isa. xliv. 3; John iv. 14; vii. 37—39.

That the primitive Christians had this notion of baptism, may very fairly be asserted from those other rites which they anciently used in the celebration of this mystery: such as were giving the new-baptized "milk" and "honey," and "salt," which were all given to infants new-born, Isa. vii. 15; Ezek. xvi. 4; and putting upon them "white garments," to resemble the "swaddling" spoken of by Ezekiel, Ezek. xvi. 6.

All these, the ancient fathers tell us, were done to signify and represent spiritual birth and infancy, and out of reference to what was done at the natural birth of children. And therefore who can doubt but that the principal rite of "washing with water" (and the only one indeed ordained by our blessed Saviour) was chosen by Him for this same reason, to be the sacrament of our initiation; and that those, who brought in the other rites above mentioned, did so conceive of it, and for that reason took in those imitations? In some churches indeed they have now for a long time been discontinued: for they being only used as emblems, to signify that the persons were become as new-born babes, they were left off at such times, when, whole nations becoming Christians, there were hardly any other baptisms than of babes in a proper sense, who needed no such representations, to signify their infancy.

As to the form of baptism, our Saviour only instituted the essential part of it: namely, that it should be performed by a proper minister, with "water, in the name of the Father, Son, and Holy Ghost," Matt. xxviii. 19. But as for the rites and circumstances of the administration of it, he left them to the determination of the apostles and of the church. Yet without doubt a form of baptism was very early agreed upon, because almost all the churches in the world do administer it much after the same manner. The latter ages indeed had made some superfluous additions; but our Reformers removed them, and restored this office to a nearer resemblance of the ancient model,

most number of people come together; as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number

than any other church can shew. *Dean Comber, Wheatly.*

As baptism is the sacrament of our initiation and entrance into Christianity, it may be demanded, Why hath not the office belonging to it the pre-eminence? Why is it not in our service-book inserted and marshalled before that of the Communion, this sacrament being in order of nature after that? The answer is, the Communion was, both in the primitive church and in the beginning of our Reformation, accounted the principal part of the daily service of God in publick. The eucharistical office being then so concomitant with the daily prayers, and baptism more rarely happening, the Church thought fit to make them contiguous in order, which were so frequent companions in use. *L'Estrange.*

P — *Public Baptism of Infants.*] The subjects of baptism are infants, or persons grown up, whence there are three several offices. First, publick baptism of healthful infants: and, since infants were circumcised, and not excepted by Christ, when He instituted baptism in the place of circumcision; since they need it to wash them from original sin, and were baptized in the primitive church; they ought to be baptized now, and to be brought to the church, that there may be many witnesses of this solemn act, and that others may be put in mind of their vow; as also because thus they are admitted members of our religious assemblies in the proper place. Secondly, when children are weak, there is a private and short office: and, since Christ makes this the ordinary means of entering into heaven, John iii. 5; parents and ministers must in this case be very careful to get them baptized, being assured this will wash away their original sin, and graft them into the body of Christ, so that if they die before they have done actual sin, they are undoubtedly saved; and if this be neglected by the fault of parents or ministers, (however God's infinite mercy may deal with the child,) they must answer for putting its salvation on so great a hazard. Now this short office is good and sufficient if the child die, but if it recover it must be brought to church afterwards; that the congregation may be certified it was rightly baptized, and the covenant solemnly entered into for it. The third office is for those of riper years, who are converted from being Jews, Turks, heathens, or from those sectaries, who with those infidels renounce baptism. These must be well catechized before they come, and spend some time in fasting and prayer to prepare them: because they answer for themselves, and make the covenant with their own mouths, so that their godfathers are only witnesses to the fact, and must be monitors to them to live according to their vow. *Dean Comber.*

The first of these three offices is that which is now most commonly used. For there being but very few adult persons, who now come over to the church, infants are generally the persons that are baptized: and they being appointed to be brought to church, except in danger of death, the publick form of baptism is there ordered to be used. Of this therefore it will be requisite to treat in order at large, and only to take notice of those particulars in the others, which differ from this. *Wheatly.*

Q — *Baptism of Infants.*] The office we are now upon being appointed for infants, it will be proper to premise a few general hints in relation to baptizing them. For that reason it should be here observed, that, as baptism was appointed for the same end that circumcision was, and did succeed in the place of it; it is reasonable that it should be administered to the same kinds of persons. For since God commanded infants to be circumcised, Gen. xvii. 12, it is not to be doubted, but that He would also have them baptized. Nor is it necessary that Christ should particularly mention children in his commission: it is sufficient that He did not except them: for that supposeth He intended no alteration in this particular, but that children should be initiated into the Christian as well as into the Jewish religion. And indeed if we consider the custom of the Jews at that time, it is impossible but that the apostles, to whom He delivered his commission, must necessarily understand Him as speaking of children, as well as of grown or adult persons. For it is well known that the Jews baptized, as well as circumcised, all proselytes of the nations or Gentiles, that were converted to their religion. And if any of those converts had "infant children" then born to them, they also were, at their father's desire, both circumcised and baptized, if males; or if females, only baptized, and so admitted as proselytes. The child's "inability" to declare or promise for himself was not looked upon as a bar against his reception into the covenant: but the desire of the father to dedicate him to God was accounted available and sufficient to justify his admission. Nor does the ceremony of baptism appear to have been used amongst the Jews upon such extraordinary occasions only; but it seems rather to have been an ordinary rite constantly administered by them, as well to their own, as to the children of proselytes; for the Mishna prescribes the solemn "washing," as well as the circumcision of the child, which I know not how to interpret, if it is not to be understood of a baptismal washing.

This therefore being the constant practice of the Jews, and our Saviour in his commission making no exception, but bidding his apostles "go and disciple all nations, baptizing them, &c.;" that is a sufficient argument to prove, that He intended no alteration in the objects of baptism, but only to exalt the action of baptizing to a nobler purpose, and a larger use. For when a commission is given in so few words, and there is no express direction what they should do with the infants of those who become disciples; the natural and obvious interpretation is, that they must do in that matter as they and the church in which they lived had always used to do. And we may assure ourselves, that had the apostles left children out of the covenant, and not received them as members of the church; the Jews, who took such care that their children should not want their own sacrament of initiation, would certainly have urged this as a great objection against the Christian religion. But we do not read of any such objection ever made, and therefore we may depend upon it, that the apostles gave them no room for it.

It is true indeed, it has been often objected to us, that the Scriptures make no express mention of the baptism of infants; to which we might reply, were the objection true, that neither do the Scriptures make any express mention of the alteration of the sabbath: and yet I believe there are but few of those who are of a different opinion from us, in the point before us, but who think the observation of the first day of the week is sufficiently authorized from the New Testament: and yet this is not more clearly implied than the other. We read in several places of whole "households being baptized," Acts xvi. 15. 33; 1 Cor. i. 16, without any

of Christ's Church; as also because in the Baptism of Infants every Man present may be put in remembrance of his own profession made to God in his

exception of their infants or children. Now it is very unlikely that there should be so many households without children; and therefore, since none such are excepted, we may conclude that they were baptized as well as the rest of the family: only the baptism of adult persons being more for the honour of the Christian religion, the holy writers chose only to name the chief persons baptized, thinking it sufficient to include their children and servants under the general terms of "all theirs," or "their households." And what makes it still more probable that children were really included in these terms, is that the Scriptures no where mention the deferring of the baptism of any Christian's child, or the putting of it off till he came to years of discretion. An argument that surely may as justly be urged against the adversaries to infant baptism as the silence of the Scriptures is against us. *Dean Comber, Wheatly.*

It has been a very ancient usage of the church, derived, as there is all the reason to think, from the apostolical times, that the children of believing parents should receive the benefit of Christian baptism. Origen makes this to be a part of apostolical tradition: "For this the church received as a tradition from the apostles, namely, to give baptism to infants." The writings of Clement, Ignatius, Polycarp, and such other very early Christian writers, are so short, that one cannot expect to find every Christian usage therein: but I think that Pædobaptism could be hardly so generally used in the second and third century, unless it had been a custom in the former ages; nay, from the beginning of Christianity. For, if it had been a custom which had gradually grown up, some of those ancient writers would somewhere or other in their works have opposed it. There is not indeed any thing in the holy Scriptures, which does in express terms command it. But yet there do not want probable arguments drawn from thence, which do evince the truth thereof. For, since the Gospel is said to be "a better covenant" than the Jewish law, Heb. viii. 6: we cannot think, that an injunction to admit members into the church, only after years of discretion, should be so good an one, as that which allows them to come into it the eighth day after their birth, Gen. xvii. 12. When "Lydia was baptized and her household," Acts xvi. 15; and when St. Paul "baptized the household of Stephanas;" it is hard to be believed that there was never a child in those families. When the apostles were commanded to "baptize all nations," Matt. xxviii. 19; it is not to be supposed, but that the children therein were to be baptized, as well as the persons of riper age; unless a particular restriction had gone along with the command. Since the apostle assures us, that "they which are of the faith," that is, all Christians, "are children of Abraham," Gal. iii. 7; then surely their offspring have as good a title to partake of the federal rite of baptism whereby they may enter into the Christian covenant, as the carnal progeny of Abraham had to enter into the Jewish covenant by circumcision. When the apostle declares that the children of a believing parent "are holy," 1 Cor. vii. 14, it cannot be denied, but that, either they were actually entered into the Christian covenant, or that at least they had a title thereunto. *Dr. Nicholls.*

But when we come to the ancient fathers, who lived nighest to the apostolical times, and were the best judges both what was the practice of the very first ages, and how they understood the words of holy writ, when it was first delivered to the church; they do uniformly declare in favour of infant baptism. And surely they must be allowed to be competent witnesses of what was done by the apostles themselves. They could tell whether themselves or their fathers were baptized in their infancy, or whether it was the apostles' doctrine or advice to stay till they were grown up to years of maturity. But now in none of these do we meet with any thing that favours the opinion of our adversaries, but almost in all of them a direct confutation of their errors. In some of them we have express and direct mention of the practice of the church in baptizing infants; and even in those, in whose way it does not come to say any thing as to the age when baptism should be administered, we have frequent sentences from whence it may be inferred by way of implication. St. Clement, in the apostles' times, speaks of original sin as affecting infants: if so, then baptism is necessary to wash it away. Justin Martyr affirms, that baptism is to us in the stead of circumcision; from whence we may fairly conclude, that it ought to be administered to the same kinds of persons. In another place he mentions several persons, "who were discipled (or made disciples) to Christ, whilst children;" which plainly intimates, that children may be made "disciples," and consequently may be baptized. For the only objection of the Antipædobaptists against infant baptism is their incapacity of being made disciples. Now here they may perceive, that, if Justin rightly understood the word, children may be disciples. And it is worth observing, that the persons he here speaks of are said to be "sixty and seventy years old:" and therefore, if they were discipled and baptized when children, it follows they must be baptized even in the days of the apostles. But to proceed: Irenæus, who lived but a little after Justin, reckons infants among those who were "born again to God." A phrase, which in most ecclesiastical writers, and especially in Irenæus, is generally used to signify that "regeneration," which is the effect of baptism. And, that this must be the sense of the word here, is plain, because infants are not capable of being born again in any other sense. Tertullian again, a few years after him, speaks of infant baptism as the general practice of his time. In the next century, Origen, in several places, expressly assures us that "infants were baptized by the usage of the church." And lastly, about the year 250, (which was but 150 years after the apostles,) St. Cyprian, with sixty-six bishops in council with him, declared all unanimously, that none were to be hindered from baptism and the grace of God: "Which rule," saith he, "as it holds for all, so we think it more especially to be observed in reference to infants, and persons newly born." The same might be shewn from all the other fathers of the three first centuries, who all speak of it as a doctrine, settled and established from the beginning of Christianity, without once questioning or opposing it; which certainly they would have done in some or other of their works, had they known it to have been an innovation, contrary to the doctrine or practice of the apostles. *Dr. Nicholls, Wheotly.*

[r] *— to be used in the Church.*] In the very early times of Christianity, whilst the faithful were under a state of persecution, there was no settled place of administering the rite of baptism. The apostles baptized in ponds and rivers; and in any other place, where there was convenience of water. Thus Philip baptized the Eunuch in a watery place, which they met with accidentally in

Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless, (if necessity so require,) Children may be baptized upon any other day.

the road, Acts viii. 38. But the apostles likewise began a custom in their time, of baptizing in houses: and so it should seem that St. Paul was baptized, Acts ix. 17, 18; there being no mention of any river: probably the water which was about the house, serving for that occasion. The same seems to be the case with the jailor, who was converted by St. Paul, and was "baptized, he and all his, straightway," Acts xvi. 33. This custom of baptizing in houses, where the congregations of the faithful met, continued for the first ages, when the persecution obliged them to perform all religious acts with as much privacy as might be. After the empire became Christian, and temples were every where erected, a baptistery or room to baptize persons in, was joined to the church; where the persons, who were baptized, had the prayers of the congregation for God's blessing upon them. This being neglected by some persons, who performed the baptismal rites in private houses and oratories, they thereby seeming to slight the publick baptisteries, occasioned the 59th canon of the Constantinopolitan council under Justinianus the younger: "Let not baptism be celebrated in any oratory within a private house: but they that would partake of an undefiled baptism, let them go to the publick churches, and there let them enjoy this gift. But, if it shall be proved against any one, that he has transgressed against this ordinance, if he be a clergyman, let him be deposed; and if he be a layman, let him be excommunicated." Our Church has not been so severe, as to have recourse to excommunications and depositions, upon the breaking in upon this duty: but she orders, that "the baptism be administered in the church," in the publick congregation: "that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church." And it is a pity that so wholesome a constitution should be trampled under foot by the vanity of some, and the compliance of others, though there be not so great a penalty annexed to it, as formerly was. *Dr. Nicholls.*

[s] *The people are to be admonished*, &c.] "It appeareth by ancient writers," as was expressed in the rubrick till the last review, "that the sacrament of baptism in the old time was not commonly ministered but at two times, at Easter and at Whitsuntide:" at Easter in remembrance of Christ's resurrection, of which baptism is a figure, Rom vi. 4; and at Whitsuntide in remembrance of the three thousand souls baptized by the apostles at that time, Acts ii. 41. For this reason in the Western church all, that were born after Easter, were kept until Whitsunday; and all, that were born after Whitsunday, were reserved until the next Easter; unless some imminent danger of death hastened the administration of it before. Though in the Eastern church the feast of Epiphany was also assigned for the administration of this sacrament, in memory of our Saviour being, as it is supposed, baptized upon that day. And, about the eighth or ninth century, the time for solemn baptism was enlarged even in the Latin church, all churches being moved by reason of the thing, to administer baptism, as at first, at all times of the year. *Wheatly.* The wise reformers of our Liturgy thought it too great a liberty, to be left to the parents to keep their children from baptism from the time of their birth to the following Easter, which was indulged by the provincial council only a little to comply with the see of Rome, who tenaciously adhered to an old custom, the reason of which was vanished: and therefore they very prudently order, that the people should be admonished to bring their children to church for baptism upon Sundays only and holy-days, and that in any time of the year; not with any particular regard to those Sundays and holy-days, but because the greatest congregations then meet at church, who may be witnesses of their reception into the church, and may thereby receive benefit, by refreshing their memories with a recital of those sacred engagements, which they themselves formerly made. *Dr. Nicholls.* See page 164, note *n*.

The reason of the former part of this rubrick is plain enough. That this office, which is designed to be a publick one, should not be used on such days, or at such hours of the day, when there is no publick service performed, or congregation attending; and when consequently the administration of baptism would only be private in effect, though executed within the walls of the church and with the publick form. But how the allowance is to be interpreted depends upon the meaning of the word "necessity:" which can hardly be conceived to take place here in any such strict sense as that in which it is used in the rubrick before the office of private baptism. For what necessity can there be, to prefer any other day for publick baptism before a Sunday or holy-day, which would not equally warrant a private baptism; that is to say, supposing the expression, "if necessity so require," to be tantamount to that other in the following office "if need shall compel." If there were room to believe that both these expressions related to the "same" causes or "urgent causes," then the allowance to baptize "on any other day" must be understood only of "private" baptisms. But as I fear it can hardly be so construed, especially as provision is made for such cases in the private office, so neither am I able to assign the instances, of which it may be properly understood. Should it be alleged, that no more might be intended by the expression, than to except some cases of great inconvenience, as it seems to be opposed to the words foregoing "most convenient," this meaning might well enough be approved, if such construction might be allowed.

Under such uncertainty the point which I chiefly rest upon is this. That it doth not appear that we of the clergy have any power lodged with us to judge and determine what are those cases of "necessity" or "inconvenience," which deserve a dispensation, or exception from the general rule. It is said, that "the people shall be admonished" to bring their children to be baptized "only on Sundays or holy-days." Which I suppose with regard to us, is no more than a general direction to discourage their neglect of this rubrick, as we have opportunity, and to put them in mind, as often as there shall be occasion to remind them, to bring their children when there is a congregation to witness their baptism: at least "on such days and at such hours, as there is publick service usually performed." And if they comply with the rubrick thus far, as to bring their children to church on any day when there is stated service, taking upon themselves to answer for the "necessity" of the case; and withal give notice to the curate of their intention "either the night before, or in the morning before prayers begin," as a following rubrick directs; I do not see that the baptism of their children can be refused or postponed. But then, on the other hand, how far a curate, though he take not upon himself to judge of the necessity, &c., may take upon himself to baptize on any day, or hour of the day, when there is no publick ser-

¶ *And note, that there shall be for every Male-child to be baptized two Godfathers*[t] *and one Godmother; and for every Female, one Godfather and two Godmothers.*

¶ *When there are Children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people with the Children, must be ready at the Font*[u]*, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest*[x] *coming*

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vice is another question. This I think is clear, that he may justify himself in refusing to do so, both by the office, one part of which is the publick "reception of the baptized infant into the congregation of Christ's flock;" and by the rubrick, which enjoins that the baptism shall be administered "immediately after the second lesson either of morning or evening prayer:" which of the two is left to the curate's discretion, but his discretionary power goes no farther.

It will be observed, that, for the same reason, baptism ought never to be deferred till the stated service is over, where it can be performed in time of service: which proviso I put in on account of those places, as cathedral and collegiate churches, for instance, where the usual situation of the font is at so great a distance from the choir or the place of divine service, as to render the compliance with this injunction impracticable.

For, wherever the font is, there, and there only, can this office be regularly performed: which we of the clergy should take the more notice of, because it is the only point in these previous rubricks, placed at the head of the office, which is expressly charged upon the minister: "The priest coming to the font and standing there shall say." *Archdeacon Sharp.*

[t] *And note, that there shall be for every Male-child to be baptized two Godfathers*, &c.] This rubrick, which was added at the last review, is concerning the Godfathers and Godmothers. The use of which in the Christian church was derived from the Jews, as well as the initiation of infants itself. And it is by some believed that "the witnesses" mentioned by Isaiah at the "naming of his son," Isa. viii. 2, were of the same nature with these sureties.

2. In the primitive church they were so early, that it is not easy to fix the time of their beginning. Some of the most ancient fathers make mention of them, and through all the successive ages afterwards we find the use of them continued, without any scruple or interruption, till the Anabaptists, and other Puritans of late years, raised some idle clamours against them. Some of these there will be a properer place to speak to hereafter. In the meanwhile it may be observed in general, that since the laws of all nations (because infants cannot speak for themselves) have allowed them guardians to contract for them in secular matters; which contracts, if they be fair and beneficial, the infants must make good when they come to age; it cannot, one would think, be unreasonable for the Church to allow them spiritual guardians, to promise those things in their name, without which they cannot obtain salvation. And this too, at the same time, gives "security" to the Church, that the children shall not apostatize, from whence they are called "sureties;" provides monitors to every Christian, to remind them of the vow which they made in their presence, from whence they are called "witnesses;" and better represents the new birth, by giving the infants new and spiritual relations, whence they are termed "Godfathers and Godmothers."

3. How long the Church has fixed the number of these sureties, I cannot tell: but by a constitution of Edmund Archbishop of Canterbury, in the year 1236, and in a synod held at Worcester, in the year 1240, I find the same provision made as is now required by our rubrick, namely, "That there should be for every male-child, that is to be baptized, two Godfathers and one Godmother; and for every female, one Godfather and two Godmothers."

4. By the twenty-ninth canon of our Church, "no parent is to be admitted to answer as Godfather for his own child." For the parents are already engaged under such strict bonds, both by nature and religion, to take care of their children's education, that the Church does not think she can lay them under greater: but still makes provision, that if, notwithstanding these obligations, the parents should be negligent, or if it should please God to take them to Himself before their children be grown up; there yet may be others, upon whom it shall lie to see that the children do not want due instructions, by means of such carelessness, or death of their parents. And for a farther prevention of people's entering upon this charge, before they are capable of understanding the trust they take upon themselves, it is farther provided by the above-mentioned canon, that "no person be admitted Godfather or Godmother, before the said person, so undertaking, hath received the holy communion." *Wheatly.*

[u] — *must be ready at the Font,*] What the font is, every body knows, but not why it is so called. The rites of baptism in the first times were performed in "fountains" and "rivers," both because their converts were many, and because those ages were unprovided of other baptisteries. We have no other remainder of this rite but the name: for hence it is, that we call our baptisteries "fonts;" which, when religion found peace, were built and consecrated for the more reverence and respect of the sacrament. These were set at first some distance from the church; after, in the church-porch; and that significantly, because baptism is the entrance into the church mystical, as the porch to the temple. At the last, they got into the church, but not into every, but the city-church, where the bishop resided, hence called "the mother-church" because it gave spiritual birth by baptism; afterwards they were brought into rural churches. Wheresoever they stood, they were had in high veneration. *Bp. Sparrow.*

[x] — *And the Priest*] Our Church here declares who is the proper and ordinary minister of baptism. The commission to baptize was given to the apostles and their successors, and other persons whom they should appoint for that office. In common cases our Church has in this rubrick declared who is the ordinary minister of baptism; namely, the priest: liberty being allowed in extraordinary cases, or in the absence of the priest, as it was in the primitive church, for a deacon to baptize. *Dr. Nicholls.* The priest, who, under the bishop, and by authority derived from him, is the proper and ordinary minister of baptism; or the

to the Font[y], (*which is then to be filled with pure Water*[z],) *and standing there, shall say,*

Eph. iv. 5. HATH this Child been already baptized, or no[a]?

¶ *If they answer,* No: *Then shall the Priest proceed*[b] *as followeth.*

deacon, as his deputy and assistant. *Archdeacon Yardley.*

[y] — *coming to the Font,*] There is an obvious remark to be made upon this restriction as to place: namely, that no minister ought to use this publick form in a private house; or indeed in any place, except at the font itself, to which the use of it is restrained. Nay, if the rubrick did not forbid him, the very office itself would, in which he is directed to pray in these words, "Grant, that whosoever is here dedicated to thee by our office and ministry, may be endued with heavenly virtues, &c." Consider whether these words can consistently, or indeed without absurdity, be used in a parlour or bedchamber, or in any other place save at the common baptistery, or "fountain of baptism," as the old offices term it, appropriated to each parish or congregation. *Archdeacon Sharp.*

If the occasion be so urgent as to require baptism at home, the Church has provided a particular office for the administration of it; which directs, that the essential parts of the sacrament be administered immediately in private; but defers the performance of the other solemnities till the child can be brought into the church. As to the office we are now upon, it is by no means to be used in any place but the church. It is ordered to be said "at the font," in the middle of the Morning or Evening Prayer, and all along supposes a congregation to be present; and particularly in one of the addresses which the priest is to use, it is very absurd for him to tell the Godfathers and Godmothers in a chamber, that "they have brought the child thither to be baptized," when he himself is brought thither to baptize it. It is still more absurd for him in such a place to use that expression, "Grant that whosoever is *here* dedicated to thee by our office and ministry, &c." For he knows that the word "here" cannot be applicable to the place he is in: nor yet has he any authority to omit or alter the form.

If we look back into the practice of the primitive church, we shall find that the place where this solemn act was performed was at first indeed unlimited: "in any place where there was water," as Justin Martyr tells us; "in ponds or lakes, in springs or rivers," as Tertullian speaks: but always as near as might be to the place of their publick assemblies. For it was never (except upon extraordinary occasions) done without the presence of the congregation. A rule of the primitive Christians so zealously kept to, that the Trullan Council does not allow this holy sacrament to be administered even in chapels that were appropriate or private, but only in the publick or parish churches; punishing the persons offending, if clergy, with deposition; if laity, with excommunication.

In our own Church indeed, since our unhappy confusions, this office hath been very frequently made use of in "private;" and some ministers have thought themselves, to prevent the greater mischief of separation, necessitated to comply with the obstinacy of the greater and more powerful of their parishioners; who, for their ease or humour, or for the convenience of a more splendid and pompous christening, resolving to have their children baptized at home, if their own minister refuse it, will get some other to do it.

But such persons ought calmly to consider, how contrary to reason and the plain design of the institution of the sacrament this custom is. For what is the end of that sacred ordinance, but to initiate the person into the church of Christ, and to intitle him to the privileges of it? And where can there be a better representation of that society, than in a congregation assembled after the most solemn and conspicuous manner for the worship of God, and for the testifying of their communion in it? Where can the profession be more properly made before such admission; where the stipulation given, where the promise to undertake the duties of a Christian; but in such an assembly of Christians? The ordinance is certainly publick; publick in the nature and end of it; and therefore such ought the celebration of it to be; the neglect whereof is the less excusable, because it is so easily remedied. *Wheatly.*

[z] — (*which is then to be filled with pure Water,*)] Water is the element appointed by our Saviour as an essential, without which the sacrament cannot be administered: and it ought to be "pure," both in regard to decency, and to the spiritual significancy of it, as employed to wash away sins. *Archdeacon Yardley.*

[a] *Hath this Child been already baptized, or no?*] The minister is injoined to ask this question, that he may not unawares baptize a child, that has been baptized before: which is contrary both to the word of God, and to the usage and laws of the church in all ages. For though several persons are recorded in Scripture to be baptized, there is no mention of any one that was ever re-baptized, though they were to receive the sacrament of the Lord's supper often, 1 Cor. xi. 24, &c. And, since baptism succeeded in the place of circumcision, the latter being never reiterated in the Jewish church, so neither ought the former. For since this sacred rite is the initiatory one, whereby we are admitted into our holy religion, it ought not to be repeated: since we enter into our religion but once, to reiterate the form were only to make sport with, or at least to pervert the intent of, the sacred mystery. And to this probably relate the "one faith, one baptism," Eph. iv. 5: and the "once enlightened," Heb. vi. 4, is not improbably to be understood of the same. But the whole current of antiquity runs against the repetition of baptism. *Dr. Nicholls.*

Iteration of baptism once given hath been always thought a manifest contempt of that ancient apostolical aphorism, "one Lord, one faith, one baptism;" baptism not only one, inasmuch as it hath every where the same substance, and offereth unto all men the same grace; but one also, for that it ought not to be received by any man above once. We serve the Lord, which is but one, because no one can be joined with Him; we embrace that faith, which is but one, because it admitteth no innovation; that baptism we receive which is but one, because it cannot be received often. For how should we practise iteration of baptism, and yet teach, that we are by baptism born anew; that by baptism we are admitted into the heavenly society of saints; that those things be really and effectually done by baptism, which are no more possible to be often done, than a man can naturally be often born, or civilly be often adopted into any one stock or family? This also is the cause, why they, that present us unto baptism, are entitled for ever after our parents in God; and the reason why there we receive new names, in token that by baptism we are made new creatures. As

Ps. li. 5. Eph. ii. 3.

DEARLY beloved, forasmuch as all men[c] are conceived and born in sin[d]; and that our Saviour Christ saith, None can enter into Rom. v. 12. 18. Joh xiv. 4.

Christ hath therefore died and risen from the dead but once, so that sacrament, which both extinguisheth in Him our former sin, and beginneth in us a new condition of life, is by one only actual administration for ever available, according to that in the Nicene Creed, "I acknowledge one baptism for the remission of sins." *Hooker.*

The first part of the office, or the preparation before baptism, concerns either the child or the sureties: as to the child, we first inquire if it want baptism; secondly, shew the necessity of it in an exhortation; thirdly, we pray it may be fitted for it in the two Collects. First, the priest asks if this child have been already baptized, because St. Paul saith, "there is but one baptism," Eph. iv. 5; and as we are born, so we are born again, but once. Secondly, the minister begins the exhortation, shewing, 1. What reason there is to baptize this child, namely, because of its being born in original sin, Ps. li. 5, and by consequence liable to condemnation, Rom. v. 12; the only way to free it from which is baptizing it with water and the Holy Ghost, John iii. 5. And secondly, beseeching all present, upon this account to pray to God, that, while He baptizes this child with water, God will give it his Holy Spirit, so as to make it a lively member of Christ's church, whereby it may have a title to "remission of sins." Thirdly, the two Collects follow, made by the priest and all the people for the child: the first Collect commemorates how God did typify this salvation, which He now gives by baptism, in saving Noah and all his by water, 1 Pet. iii. 21; and by carrying the Israelites safe through the Red Sea, 1 Cor. x. 2. And it declares also how Christ Himself by being baptized sanctified water for remission of sin: and upon these grounds we pray, that God will by his Spirit cleanse and sanctify this child, that he may be delivered from his wrath, saved in the ark of his church, and so filled with grace as to live holily here, and happily hereafter. The second Collect, after owning God's power to help this child, and to raise him from the death of sin to the life of righteousness, doth petition Him to grant it may receive remission and regeneration, pleading with God to grant this request, by his promise to give to them that ask, that so this infant may be spiritually cleansed by God's grace in its baptism, and come at last to his eternal kingdom, through Christ our Lord, Amen.

2. The next part of the preparation concerns the Godfathers or sureties, who are, 1. encouraged in the Gospel and its application, with the thanksgiving; 2. instructed in the preface before the covenant; 3. engaged in the questions and answers. The Jews had sureties at circumcision, who promised for the child till it came to age, Isa. viii. 2; and the primitive Christians had sponsors to engage for such as were baptized; and since children cannot make a covenant themselves, it is charity to appoint (as the laws of men do) others to do it for them till they be of age; and this gives security to the church, the child shall not be an apostate; provides a monitor for both the child and its parents, to mind them of this vow, and keep the memory of this new birth, by giving the child new and spiritual relations of Godfathers and Godmothers: now to these the priest next addresseth, 1. in "the Gospel," Mark x. 13; which shews how the Jews, believing that Christ's blessing would be very beneficial to young children, brought them to Him in their arms, and when the disciples checked them, Christ first declares that infants, and such as were like them, had the only right to the kingdom of heaven, and therefore they had good right to his love and his blessing, and to all means which might bring them to it, and accordingly He took them in his arms and blessed them. After this follows the explication, and applying this Gospel to the sureties; for if they doubt, here they may see Christ's love to infants, and their right to heaven and to this means, so that they may firmly believe He will pardon and sanctify this child, and grant it a title to his kingdom; and that He is well pleased with them, for bringing this child to his holy baptism; for He desires that this infant, as well as we all, may come to know and believe in Him. Wherefore, thirdly, here is "a thanksgiving" to be offered up by all, beginning with praising God for calling us into his church, where we may know Him and obtain the grace to believe, it being very proper for us to bless God for our being Christians, when a new Christian is to be made; and then follows a prayer, that we who are Christians may grow in grace, and that this infant may receive the Spirit in order to its regeneration and salvation. After which form of devotion, fourthly, there is a "preface to the covenant," wherein the Godfathers and Godmothers are put in mind, first, what hath been done already, namely, They have brought the child to Christ, and begged of Him in the Collects to accept it, and Christ hath shewed them in the Gospel, that the child is capable to receive, and He willing to give it salvation, and the means thereof upon the conditions required of all Christians, that is, repentance, faith, and new obedience. Secondly, therefore, they are required to engage in the name of this child, till it come of age, that it shall perform these conditions required on its part, that it may have a title to that which Christ doth promise, and will certainly perform on his part. Fifthly, the engagement itself follows, which is very necessary, since baptism is a mutual covenant between God and man, and therefore in the beginning of Christianity, (when the church consisted chiefly of such as were converted from the Jews and heathens, after they came to age,) the parties baptized answered these very same questions, and entered into these very engagements for themselves, which infants (who need the benefits of baptism as much as any) not being able to do, the Church lends them the feet of others to bring them, and the tongues of others to promise for them; and the priest stands in God's stead to take this security in his name; he "demands" therefore of the sureties, first, if they in the name and stead of this child will renounce all sinful compliances with the "devil," the "world," and the "flesh," which tempt us to all kinds of sin, and so are God's enemies and ours also, in so high a measure, that unless we vow never to follow and be led by them, we cannot be received into league and friendship with God: to this they reply in the singular number, as if the child spake by them, "I renounce them all." Secondly, as Philip asked the eunuch, if he did believe before he baptized him, Acts viii. 31, so the priest asks, if they believe all the articles of the Christian faith, into which religion they are now to be entered, and therefore they must engage to hold all the fundamental principles thereof revealed in Scripture, and comprised in the Apostles' Creed, and they are to answer, "All this I stedfastly believe." Thirdly, that it may appear to be their own free act to admit themselves into this holy religion, they are asked if they will be baptized into this faith, and they answer, "That is my desire;" for who would not desire to be a child of God, a member

the kingdom of God[e], except he be regenerate[f] and born anew of Water and of the Holy Ghost[g], I beseech you to call upon God the Father[h], through our Lord Jesus Christ, that of his bounteous mercy he will grant

John iii. 5.

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of Christ, and an heir of heaven? But since these benefits of baptism are promised only to them who live holily, fourthly, it is demanded if they will keep God's holy will and commandments as long as they live, since they now take Christ for their Lord and Master, and list themselves under his banner, and receive his grace in this sacrament, to renew and strengthen them to keep this vow. Upon these accounts they promise "they will" keep God's commandments. And now the covenant is made between God and this infant, He hath promised it pardon, grace, and glory, and is willing to adopt it for his own child: and this child by its sureties hath engaged to forsake all evil ways, to believe all truth, and to practise all kind of virtue. *Dean Comber.*

[b] — *Then shall the Priest proceed* &c.] If the minister be answered, that the child hath not been baptized, he then begins the solemnity with an exhortation to prayer: for there being a mutual covenant in this sacrament between God and man, so vast a disproportion between the parties, and so great a condescension on the part of the Almighty, (who designs only our advantage by it, and is moved by nothing but his own free grace to agree to it,) it is very reasonable, the whole solemnity should be begun with an humble address to God. *Dean Comber, Wheatly.*

[c] *Dearly beloved, forasmuch as all men* &c.] Holy Church's aim being in all her services to make them "reasonable," that according to St. Paul, 1 Cor. xiv, we may all join with her in her offices, both with our "spirit and understanding," she hath been careful, not only to put them into a known tongue, but also to instruct us in the nature of them: making thus her Prayer Book a sum of divinity. Therefore here in the beginning, she instructs out of holy Scripture concerning the necessity and efficacy of baptism, as very briefly, so very pithily and fully. First, laying down this for a rule, that we are all born in sin, as it is in Rom. v. 18, 19; all guilty in Adam's fall, (so the Catholick church spread over the world always understood it,) and therefore by our first birth have no right to heaven, into which "no unclean thing shall enter," Eph. v. 5. Secondly, that therefore there is need of a second birth to give us a right to that, as it is in St. John iii. 3, "Except a man be born again, he cannot enter into the kingdom of God." Thirdly, that this second or new birth is by water and the Holy Ghost, St. John iii. 5, "Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." By water and the Holy Ghost is there meant holy baptism. For first, this is the most literal interpretation of the words; for what is baptism but water and the Holy Ghost? and therefore the best: for that is certainly the sense of the Holy Ghost, who, as we all believe, was the author of the letter of the Scripture, and therefore of the literal sense, where that is not contrary to, but agreeable with, the other Scriptures. Now this literal sense given is agreeable to other texts: as, namely, to Acts viii. 38; x. 47; where water is declared to be the element of baptism: and expressly again, Eph. v. 26, "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water." And as this is the most literal, so is it the most catholick interpretation of the words; and therefore also the best, by St. Peter's rule, 2 St. Peter i. 20, "Knowing this first, that no prophecy of Scripture is of private interpretation." That this is the most catholick interpretation, appears by all the ancient interpreters upon the place, who all expound it of baptism. And indeed if it were lawful to expound it otherwise, seeing no other Scripture contradicts this literal sense; I know not how it can be avoided, but that men may lose all their creed by playing so with Scripture, leaving the letter for figures. Thus are we instructed in the nature, necessity, and efficacy of holy baptism; that it is the only ordinary means of our regeneration, or second birth, which gives us a right and title to heaven. *Bp. Sparrow.*

Of all the ancients there is not one to be named, that ever did otherwise either expound or allege the place, than as implying external baptism. *Hooker.*

[d] — *forasmuch as all men are conceived and born in sin;*] The Church here assigns as an argument why we should pray for the infant, the consideration of that sin, in which it was "conceived and born:" which although arrogantly denied by the old Pelagians, and their revived issue, the Socinian and Anabaptist, yet is it affirmed in Scripture, Ps. li. 5; Rom. v. 12. 18; Job xiv. 4, 5: and was observed by the light of nature among the heathens; believed by revelation among the Jews, and all the orthodox Christians; yea, it hath a thousand witnesses in every man's breast, who will but consider how miserably he is inclined in many cases against his reason, his judgment, and his resolutions. And it was very necessary for the Church to lay this foundation, because the denial of original sin hath always been followed by the contempt of infant baptism. *Dean Comber.*

[e] — *he cannot enter into the kingdom of God,*] That is, he can neither have part in the kingdom of grace nor of glory; neither be made a member of the Church militant nor triumphant. Nothing defiled can come there, Rev. xxi. 27; 2 Cor. xvi. 15, 16: and, alas! they are defiled both in body and soul. But God hath provided a remedy as large as the evil: water, to cleanse the outward, and the Spirit, to purify the inward man. The baptism of water without the Spirit will not suffice; no, nor yet the baptism of the Spirit without water; for St. Peter orders those to be baptized with water, who had received the Spirit before, Acts x. 47, 48. So that since children need this grace so exceedingly, and God hath so graciously provided this remedy, and assured us of the necessity thereof; we must not allege that God is able to save without it; but most devoutly beseech Him that "this child" may become partaker of this blessed means. *Dean Comber.*

[f] — *except he be regenerate and born anew of Water and of the Holy Ghost,*] That is, except he be baptized. *Bp. Cosin.*

[g] — *born anew of Water and of the Holy Ghost,*] To be "born of water" signifies to be baptized with water; and to be "born of the Spirit" signifies to be renewed in the inner man, to be sanctified or made holy by the gracious influence of the Holy Spirit. And this birth of water and of the Spirit is a new birth, as it is distinguished from that old or former birth of nature, by which we enter into the world. *Dr. Bennet.*

[h] — *to call upon God the Father,*] Who gives this grace. "through our Lord Jesus Christ," who instituted this ordinance, and intercedes for us, and with us. *Dean Comber.*

to *this Child* that thing which by nature *he* cannot have[i]; that *he* may be baptized with water and the Holy Ghost[k], and received into Christ's holy Church, and be made *a lively member* of the same.

1 Cor. xii. 13, 14.

Rom vi. 3—11—13.

¶ *Then*[l] *shall the Priest say,*

Let us pray[m].

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism[n]; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify Water[o] to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost: that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting

1 Pet. iii. 20, 21.

1 Cor. x. 1, 2.

Matt. iii. 13—15.

1 Pet. v. 9. Heb. iii. 14. Heb iii. 5, 6; vi 19. 1 Cor. xiii. 13. Col. iii. 14.

Acts xiv. 22.

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[i] — *that thing which by nature he cannot have;*] Nothing is more evident, than that the blessings of the covenant with God by Christ cannot be had by nature: for by nature we are the children of wrath, and consequently the objects of God's displeasure. *Dr. Bennet.*

[k] — *baptized with water and the Holy Ghost,*] Baptism with the Holy Ghost does in Scripture phrase betoken the being endued with the extraordinary gifts of the Holy Ghost. But in human writings it very commonly signifies otherwise; and particularly in this place it denotes the being endued with the sanctifying and regenerating grace of the Spirit. *Dr. Bennet.*

[l] *Then* &c.] The rubrick here is deficient with respect to the posture or action of the minister. It is not said, whether he shall kneel or stand, at these and the other prayers previous to the administration of baptism in the two first offices. In that for adults indeed the rubrick is far more clear for his standing; it being said before the two first prayers in the office, "And here all the congregation shall kneel;" whereby the minister seems to be excepted. But nothing certain can be gathered as to the two former offices, which occasions the clergy to practise differently in this circumstance. *Archdeacon Sharp.*

Every one in the congregation ought devoutly to join in this and all the other prayers, and to shew their piety, their zeal, and their charity, in interceding for the child or children here offered to God, that they may effectually receive all the benefits annexed to this holy sacrament. *Archdeacon Yardley.*

[m] *Let us pray.*] Being prepared with the former motives and directions, the minister invites us in the ancient form, "Let us pray;" and goes before us in these two pious composures. In the first of which there are three parts: 1. A preface, laying down the encouragements to his request; 2. The request itself; 3. The end for which we make it.

1. The preface, having reminded us, that He, whom we call upon, is "Almighty" in power, and "Everlasting" in duration, commemorates the ancient types of holy baptism, together with the consignation thereof in the person of our Lord Jesus Christ: that by remembering what God hath done by, and for, the element of water, with respect to this mystery, we may heighten our own expectations, and learn to hope for great things from it, and engage the Almighty to make the present effect answerable to so early and so noble an apparatus, as Himself had made thereunto.

2. The petition advanced upon these promises is, first, for God's general pity to be expressed towards this infant, because it is miserable by nature, and liable to his wrath; secondly, particularly that He will please to wash and purify it from all its natural pollutions by the living water, John vii. 38, even his holy Spirit, which alone can cleanse the soul, and which gives the power of cleansing to this water.

3. And we ask this the more fervently because there will follow so blessed an effect upon our being heard: namely, first, privative; if it please Him so to wash away the sin of this child, it shall be "delivered from God's wrath," Matt. iii. 7. Secondly, there will follow also positive effects, even the seeds of sanctifying graces, which will manifest themselves in due time, so as to conduct him to happiness hereafter. *Dean Comber.*

[n] — *figuring thereby thy holy Baptism;*] The apostle tells us, that "the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, &c." 1 Pet. iii. 20. Whence it is plain, that in the deliverance of Noah's family by the ark, God did prefigure, or represent by way of type, the Christian baptism. We are told also, that the children of Israel were all of them "baptized unto Moses in the cloud and in the sea," 1 Cor. x. 2; that is, they were by that baptism made the disciples of Moses; and consequently that baptism was a type or figure of the Christian baptism, by which we are made our Saviour's disciples. *Dr. Bennet.* See page 153, note *s*.

[o] — *didst sanctify Water* &c.] Such was the language of the primitive church: not that they thought the water contracted any new quality in the nature; but was only said to be "sanctified" in the use thereof, being converted by Christ's institution from common to sacred purposes. *L'Estrange.*

The action of our blessed Saviour, here alluded to, serves to shew us, that though baptism, or the being washed or sprinkled with water, be in itself of no consequence, yet, when it is appointed by God, it is to be otherwise esteemed of; and, by thus doing, He hath as effectually declared, that baptism, when thus appointed, is an holy thing, as if He had expressly said so: and God's declaring a thing holy by the words or deeds of our Saviour may be properly called a sanctifying of it. The end and design of his sanctifying baptism may be shewn from innumerable places of the New Testament. It will be sufficient to mention but one in this place, namely, Acts ii. 38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." *Venner.*

Matt. vii. 24. Rev. xxii. 5. Heb. xi 16. life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

Ps. cxxiv. 8; lxxii. 12; ix. 10. John iii. 36; xi. 25. ALMIGHTY and immortal God[p], the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of Tit. iii. 5. *his* sins[q] by spiritual regeneration[r]. Receive *him*, O Lord, as thou hast promised[s] by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek find; open the gates unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.* Matt. vii. 7. Gal. iii. 27—29.

¶ *Then shall the people stand up, and the Priest shall say*[t],

Hear the words of the Gospel, written

[p] *Almighty and immortal God*, &c.] In this second prayer, in which we renew our address to express our earnestness and importunity, we request, 1. that this child may be pardoned and regenerated; 2. that it may be adopted and accepted by Almighty God: both which are enforced with their proper motives. The first petition is ushered in by a solemn invocation, wherein we call upon God by all those attributes, which express his power and mercy; we confess Him to be "Omnipotent" and "Immortal," 1 Tim. vi. 16; the "reliever" of the needy, Ps. x. 16, and lxix. 33; the "helper" of those that fly to his protection, John vi. 37: He giveth eternal "life" to "believers," and raiseth those that are "dead," John xi. 25: and therefore He is fittest to be solicited in behalf of a weak and helpless infant, dead in trespasses and sins. *Dean Comber.*

[q] — *may receive remission of his sins* &c.] These words are capable of two different senses. Either original sin may, with respect to the several actual transgressions, to which it leads, be called "sins" in the plural number: or else "remission of sins" may signify the state of remission of sins, even that covenant state through Christ, by which the remission of sins, both original and actual, is made over to us. Into this state infants are put by baptism. Their original sin is immediately forgiven; and they have an assurance, that their future actual sins shall be forgiven also, provided they continue in their duty. *Dr. Bennet.*

[r] — *by spiritual regeneration.*] What is meant here by "spiritual regeneration," requires to be spoken to. To be "regenerate and born anew of water and of the Holy Ghost" are, in the beginning of this office, spoken of as the same thing: "the inward and spiritual grace," conveyed to us in this sacrament, is by our Church Catechism said to be "a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." St. Paul says, "We are buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. vi. 4. And the same St. Paul styles baptism "the washing of regeneration," Tit. iii. 5; because in baptism the holy Spirit works in us a change something like a new birth, translating us from a natural state in Adam to a spiritual state in Christ; both the water and the Spirit at the same time concurring to this new birth: for, as we are but once born into our natural life, so are we but once born into our spiritual or Christian life: we are but once baptized, and once regenerated; regenerated at the very time when we are baptized. This is the language of Scripture: thus this term was applied by the ancient fathers; and thus it is used by our Church. So that to speak of a Christian's being regenerated in any other stage of his life; or to apply the term of regeneration, or new birth, to the turning from a lapsed state to a state of holiness, to that renovation, amendment, or renewal of the heart of man, which is the duty of a Christian, and which the word of God exhorts us to acquire; to make it signify conversion or repentance; is, if there were no worse consequences attending it, mixing and confounding distinct notions, misapplying Scripture phrases, and abusing the ancient and known language of the Church. *Archdeacon Yardley.*

[s] *Receive him, O Lord, as thou hast promised* &c.] The motive, by which we urge this second petition, is no less than God's gracious promise by Jesus Christ, Matt. vii. 7, that "if we ask, we shall have:" which St. Luke applies to the giving of the Holy Spirit, Luke xi. 13; and some of the ancients refer the promise to this very mystery. Nor can this promise be urged more properly. For we have brought this infant to heaven's gate; but we cannot make it the child of God, nor let it in: so that all we can do is to "ask" and "seek" to Him to open the gate, and to receive it, who hath promised to hear the prayers of his Church. *Dean Comber.*

[t] *Then shall the people stand up, and the Priest shall say*, &c.] "The people standing up," which shews that they were to kneel at the two foregoing prayers; the minister, in the next place, is to read to them a portion out of the Gospel of St. Mark. Which, though anciently applied to the sacrament of baptism, has been censured by some as improper for this place, because the children there mentioned were not brought to be baptized. But if people would but consider upon what account the Gospel is placed here, without doubt they would retract so impertinent a charge. In the making of a covenant, the express consent of both parties is required: and therefore, the covenant of baptism being now to be made between Almighty God and the child to be baptized; it is reasonable, that, before the sureties engage, in behalf of the infant, they should have some comfortable assurances, that God on his part will be pleased to consent to and make good the agreement. For their satisfaction, therefore, the priest, who is God's ambassador, produces a warrant from Scripture, (the declaration of his will,) whereby it appears that God is willing to receive infants into his favour, and hath by Jesus Christ declared them capable of that grace and glory, which on God's part are promised in this baptismal covenant: wherefore the sureties need not fear to make the stipulation on their part, since they have God's own word, that there is no impediment in chil-

by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his goodwill toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore we being thus persuaded of the goodwill of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable work of our's in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him[u], and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

1 Pet. ii. 9. 2 Tim. i. 9. 1 Cor. i. 21. Eph. i. 15—17. 2 Pet. iii. 18. 2 Thess. i. 3. Tit. iii. 5—7. John iii. 3.

¶ *Then shall the Priest speak unto the Godfathers and Godmothers*[x] *on this wise.*

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dren to make them incapable of receiving that, which He hath promised, and will surely perform.

From all which premises, the Church in a brief exhortation that follows, concludes, that the sureties may cheerfully promise that which belongs to their part, since God by his Son hath given sufficient security that his part shall be accomplished. *Dean Comber, Wheatly.*

Lest any should doubt, whether Christ will accept an infant to baptism, and the effects of it, holy Church propounds to us the tenth chapter of St. Mark, out of which she concludes Christ's love and good-will to children in general; "for he commanded them to be brought to him; he rebuked those that would have kept them from him; he embraced them in his arms, and blessed them:" which are all plain arguments, that He will receive them when they are brought to Him. Yea, and that He will so far embrace them, as to receive them to eternal life, if they be brought to Him, is plain by his own words in that Gospel: "Suffer little children to come unto me; for to such," and therefore to themselves, (for what belongs to others, because they are such as children are, must needs belong to the children,) "belongeth the kingdom of God." Since then they be capable of the kingdom of heaven, and there is no ordinary way for them to the kingdom of heaven, but by a new and second birth of water and the Holy Ghost, that is, baptism; doubt ye not, but that he," who expressed so much love to them, as is mentioned in the Gospel, "will favourably receive the present infant to baptism, and graciously accept our charitable work in bringing him to it." Thus holy Church concludes out of Scripture, according to the practice and doctrine of the Catholick church.

Cyprian tells us, that the infant is not to be hindered from baptism. This was the sentence of that council in the year of our Lord 246; and this was no new decree, but the most established faith of the Church, as St. Augustine saith. *Bp. Sparrow.*

[u] *— let us faithfully and devoutly give thanks unto him,* &c.] The willingness of God to receive us into his favour being the overflowings of his pure mercy and goodness, and not owing to any merits or deserts in us, it is fit it should be acknowledged in an humble manner. And therefore next follows a thanksgiving for our own call to the knowledge of, and faith in, God, which we are put in mind of by this fresh occasion: and wherein we also beg of God to give a new instance of his goodness, by "giving his Holy Spirit to the infant" now to be baptized, that so "it may be born again, and made an heir of everlasting salvation. *Wheatly.*

[x] *Then shall the Priest speak unto the Godfathers and Godmothers* &c.] No doubt now remaining, but that God is ready and willing to perform his part of the covenant, so soon as the child shall promise on his; the priest addresses himself to the Godfathers and Godmothers to promise for him: and from them takes security, that the infant shall observe the conditions that are required of him. And in this there is nothing strange or new: nothing which is not used almost in every con-

DEARLY beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments. Heb. x. 23. 1 John iii. 8, 9. 2 Tim. ii. 19. Acts viii. 36, 37. Col. i. 21—23. Rom. vi. 3—14.

I demand therefore[y],

DOST thou, in the name of this Child, renounce the devil and 1 John iii. 8, 9.

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tract. By an old law of the Romans, all magistrates were obliged, within five days after admission to their office, to take an oath to observe the laws. Now it happened, that C. Valerius Flaccus was chosen Edile, or overseer of the publick buildings But he, being before Flamen Dialis, or Jupiter's High Priest, could not be admitted by the Romans to swear: their laws supposing, that so sacred a person would voluntarily do what an oath would oblige him to. C. Valerius however desired, that his brother, as his proxy, might be sworn in his stead: to this the commons agreed, and passed an act that it should be all the same as if the Edile had sworn himself. Much after the same manner, whenever kings are crowned in their infancy, some of the nobility, deputed to represent them, take the usual oaths. The same do ambassadors for their principals at the testifying of leagues or articles; and guardians for their minors, who are bound by the law to stand to what is contracted for them. Thus the Church, acting after the same method as all nations and orders of men, admits infants to baptism by sponsors undertaking for them. *Wheatly. Dr. Nicholls.*

The custom of Godfathers and Godmothers seems to have had its original from a like practice among the Jews: (see above, page 333, note *t*:) the modern Jews, as Buxtorf informs us, have always a sponsor or susceptor at the circumcision of the child. But the use of them in the Christian church is of so ancient a date, that they are mentioned by some of the earliest writers of our religion: such as Justin Martyr, Tertullian, St. Cyril of Alexandria, and St. Austin. But if there were nothing of antiquity in favour of this usage of our Church, yet methinks the benefits of it to common Christianity should skreen it from those furious assaults, which have been sometimes made against it. For what an excellent security is it to the Church, that several Christian men and women pass their word that the child shall be instructed in the Christian faith; that they will take this duty upon themselves, in case the parents of it die, or be negligent of it? *Dr. Nicholls.*

It is the duty of Godfathers and Godmothers, not only to answer for the child, as we call it, when it is baptized; but also and principally to take care of the education thereof, to assist the parents in that great duty, and, in case of their death, to take it more particularly upon themselves. They are therefore obliged to have a watchful eye over their charges; to give them good instructions; to admonish, correct, and reprove them; to encourage them in well doing, &c. And this care must not cease, till the children either are confirmed, or have received the Lord's Supper, and thereby in a solemn manner taken upon themselves their baptismal covenant. Hence it is evident, how useful this institution is; and with what good reason our Church insists upon having Godfathers and Godmothers at the baptism of infants. For, though the parents are indeed obliged, both by nature and religion, to bring up their children virtuously; yet the Church, for the greater security, requires sponsors also to see that it be done: and has thereby made every provision in her power for avoiding neglect in the education of children, and for bringing them up in the nurture and admonition of the Lord. Only let parents remember, of what importance this matter is; and let them discharge a good conscience therein, by procuring proper persons for this office: such as are truly pious; such as have a deep sense of their duty, and are zealous for the promotion of God's glory, and the salvation of souls. *Dr. Bennet.*

[y] *I demand therefore*, &c.] The reasonableness of a vicarious stipulation having been justified, the form, that is here used, is now to be considered. It is drawn up all along by way of question and answer, which seems to have been the method even in the days of the apostles; for St. Peter calls baptism the "answer of a good conscience," 1 Pet. iii. 21: and in the primitive church queries were always put to the persons baptized, which persons at age answered themselves, and children by their representatives, who are therefore to answer in the first person, (as the advocate speaks in the person of the client,) "I renounce, &c." because the contract is properly made with the child.

2. For which reason, in the first book of King Edward, the priest is ordered to demand of "the child" these several questions proposed; and in our present Liturgy, though the minister directs himself to the Godfathers and Godmothers, yet he speaks by them to the child, as is manifestly apparent from the third question: and consequently the child is supposed to return the several answers which are made by the Godfathers, &c. and "to promise by those that are his sureties" (as the above preface expresses it) "that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

3. The queries proposed are four, of which the last was added at the Restoration; there being but three of them in any of the former books, though in the first of King Edward they are broke into eight. They being all of them exceedingly suitable and proper, I think it not amiss to take notice of them severally.

4. First, then, when we enter into covenant with God we must have the same friends and enemies as He hath; especially when the same, that are enemies to Him, are also enemies to our salvation. And therefore, since children are by nature the slaves of the devil, and, though they have not yet been actually in his service,

1 John ii. 15, 16; v. 19. 1 Cor. vii. 31. Rom. viii. 12—14.

all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Tit ii. 11—14.

Answer[z]. I renounce them all[a]

will nevertheless be apt to be drawn into it, by the "pomps and glory of the world, and the carnal desires of the flesh;" it is necessary to secure them for God betimes, and to engage them to take all these for their enemies, since whoso loveth them cannot love God, 1 John ii. 15. This first part of the baptismal vow, together with the answer, is so exactly primitive, that if we compare ours and the ancient forms together, we shall thereby perceive, that although they somewhat differed among themselves, yet we have extracted the marrow and substance of them all.

5. Secondly, faith is a necessary qualification for baptism, Mark xvi. 16: and therefore before Philip would baptize the eunuch, he asked him, "If he believed with all his heart?" and received his answer, that "he believed Jesus Christ to be the Son of God." Acts viii. 37. From which remarkable precedent the Church hath ever since demanded of all those who enter into the Christian profession, "if they believe all the articles" which are implied in that profession; and this was either done by way of question and answer, or else the party baptized (if of age) was made to repeat the whole Creed.

6. But thirdly, it is not only necessary that the party to be baptized do believe the Christian faith; but he must also desire to be joined to that society by the solemn rite of initiation: wherefore the child is farther demanded, "Whether he will be baptized in this faith?" because God will have no unwilling servants, nor ought men to be compelled by violence to religion. And yet the Christian religion is so reasonable and profitable both as to this world and the next, that the Godfathers may very well presume to answer for the child, that "that is his desire:" since if the child could understand the excellency of this religion, and speak its mind, it would without doubt be ready to make the same reply.

7. Lastly, St. Paul tells us, they that are baptized must "walk in newness of life," Rom. vi. 4: for which reason the child is demanded, fourthly, "If he will keep God's holy will and commandments, and walk in the same all the days of his life?" For since he now takes Christ for his Lord and Master, and lists himself under his banner, it is fit he should vow, in the words of this sacrament, to observe the commands of his general. Wherefore as he promised to forsake all "evil" before, so now he must engage to do all that is "good," without which he cannot be admitted into the Christian church. *Dean Comber, Wheatly.*

For the better understanding of the true sense and meaning of these questions, which are put to the sponsors, and the answers, which the sponsors are to make; it must be observed, that when an adult person is baptized, these questions are put to the person himself, and he himself returns the answers to them. So that there is a most express and formal covenant then made between God and the party baptized: God acting by his lawful minister, and the person baptized acting in his own person. But infants are not capable of entering into covenant in their own persons: and yet they are obliged to the terms of the covenant, when they come of age. Wherefore, that this may be the more effectually represented and shadowed forth to the congregation, the questions are put to the sureties, and the sureties do make answers in the infants' names. Not that the infants can be supposed actually to renounce the devil, &c.; to believe the articles of the Christian faith; or to promise obedience to God's commandments; but all this is done to signify the engagements which the infants are brought under, and which they must actually perform when they are able so to do. The sureties do therefore act in the infants' stead, as is usually done in other cases: for instance, when a copyhold estate is taken up in the name of an infant, some one personates the infant, and makes the same assurances as if the infant were of age. Even so here the sureties answer for the infant in the same manner of words, as if the infant himself were capable of returning the answers in his own person.

This is manifestly our Church's intention and design in this case: as farther appears, if there be any farther need of proof, from that exposition of the interrogatories in baptism, which was accepted by King James the First, and affirmed by the Archbishop of Canterbury to be the true sense and intention of the Church of England, when it was given in by Dr. Burgess in these words following; namely, "I conceive that those interrogatories made to the infant, and answered as in his name by the sureties, intend only an adumbration of that stipulation and covenant, which is really entered into by receiving the sacrament of baptism, and not to import, that the child actually hath such a distinct faith, repentance, or desires as are there professed: or that he is indeed supplied thereof from his sureties, who cannot make over their own faith and repentance to others, as goods and chattels used to be conveyed." *Dr. Bennet.*

Whilst these demands and answers are making, the rest of the congregation are not to join therein: the whole transaction being between the minister on the one side, and the Godfathers and Godmothers on the other. But that this time, instead of being lost, may be employed to the spiritual advantage of all, let every one seriously recollect what passed at his own baptism; and let him take this proper opportunity of renewing the vows which were then made for himself. When the minister begins, "Dost thou renounce?" let him say, not aloud, so as to disturb the congregation, but to himself, with a devout heart, "I do renounce the devil and all his works, &c., so that, God being my helper, I will not follow nor be led by them." When the minister saith, "Dost thou believe?" repeat to yourself the articles of your Christian faith, and at the end say in your heart, "All this I stedfastly believe." When he saith, "Wilt thou be baptized?" say softly, "Lord, I thank thee, that I have been baptized in this faith." And when he comes to the last demand, "Wilt thou then obediently keep?" say within yourself, "I will obediently keep God's holy will and commandments, and walk in the same all the days of my life: and may the grace of God assist me herein." Thus shall we turn this part of the service to our own use, into an act of true devotion, beneficial to our own souls, and acceptable to Almighty God. *Archdeacon Yardley.*

[z] *Answer. &c.*] Since this is so solemn a covenant, the sureties must speak with a plain and audible voice to the several queries. *Dean Comber.* And in the words set down in the Common Prayer Book; and not, as is too much the practice of the times, give assent only by silence or a consenting bow. *Archdeacon Yardley.*

[a] *I renounce them all.*] Here some persons object, that they promise more than they are able to perform. For, say they, how can we undertake that the child shall

Minister.

Matt. xxviii. 19. Acts viii. 37.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou be baptized in this faith? Acts viii. 36; xvi. 33.

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life? Matt. xix. 17. Rom. vi 2.

Answer. I will.

¶ *Then shall the Priest say*[b],

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renounce the devil, &c., when perhaps, after all our care, he will prove very untoward and wicked? The answer is, that it appears from the foregoing note, that neither the sureties do promise, nor does the Church desire them to promise, that the child shall certainly do what they say in his name. They only represent the child, and speak in his name, and bring solemn obligations upon him, for his own soul's good: and they are bound to endeavour, by good advice and instruction, to prevail with the infant, as he grows up, to act accordingly. But, if the infant after all their care shall prove refractory, the sureties have nothing to answer for. They have discharged the trust reposed in them, and done what they solemnly undertook as sureties: and the neglect and forfeiture of the baptismal covenant is what the child himself must answer for at God's tribunal. *Dr. Bennet.*

This form of interrogating the Godfathers in the name of the child is very ancient and reasonable. Its antiquity appears from various passages in St. Chrysostom, Cyprian, Cyril, and Augustine. And that it is reasonable we shall perceive, if we consider, that in baptism we are making or concluding a "covenant," the new covenant of the Gospel; in which covenant God's part is promises, precious promises, as St. Peter calls them, 2 Pet. i. 4, for performance of which He hath given his word; and therefore good reason it is, that we also should give our word and promise for performance of the conditions on our parts, namely, to renounce the devil and the world, and swear fidelity to our Lord. In all other covenants and contracts it is thought reasonable, that the several parties should mutually engage for performance of conditions, and that at the making and concluding of the contract. And why should not that, which is thought reasonable in all other contracts, be thought reasonable in this? As thus to give our faith and word for performance of conditions is reasonable; so, if it be done with grave solemnity, and in publick, it is so much the better, and more obliging: for grave solemnities make a deep impression upon the apprehension: (whence it is, that a corporal oath vested with the religious solemnity of laying the hand upon, and kissing the holy Gospels, is more dreaded, than a naked and sudden oath:) and promises made in publick bind more, because of the shame of falsifying, where so many eyes look on: which very shame of being noted to be false oft-times is a greater bridle to sin, than the fear of punishment, as the world knows. And this use the ancient fathers made of it, to shame gross offenders, by remembering them of their solemn promise made in baptism, to renounce the devil, and give up themselves to God.

"Children, who by reason of their tender age, cannot perform this solemnity," have appointed them by the Church, Susceptores, Godfathers, who shall in the name of the child do it for them. As, by the wisest laws of the world, guardians may contract for their minors or pupils to their benefit; and what the guardians in such cases undertake, the minors or pupils are bound, when they are able to perform; for the law looks upon them, not the guardians, as obliged: so did the Church always account, that these promises, which were made by the Godfathers in the name of the child, did bind the child, as if in person himself had made it. And when the ancients did upbraid any offenders with the breach of their promise made in baptism, none of those, that were baptized in their infancy, were so desperate, as to answer scornfully, It was not I, but my Godfathers, that promised; and if any should so have answered, he would have been loudly laughed at for that his empty criticism.

Though this promise of abrenunciation made in baptism be ancient and reasonable, yet it is not "absolutely necessary" to baptism; but when danger requires haste, it may be omitted, as the Church teaches in "Private Baptism;" yet if the child lives, it is to be brought to church, and this solemnity to be performed after baptism. See "Rubrick at Private Baptism." *Bp. Sparrow.*

[b] *Then shall the Priest say*, &c.] The administration of baptism, which now follows, contains, first, prayers for sanctifying the child and the water: secondly, the form of baptizing instituted by Christ Himself; thirdly, the solemn receiving of it into the Church. The first prayers are four short collects for the child, that it may receive the benefits of baptism. First, that the evil inclinations which it draws from old Adam may be mortified, and that it may put on those virtuous dispositions called the new man. Secondly, that the concupiscence, and all carnal affections, may be destroyed, so as the effects of the Spirit may live and grow in it. Thirdly, that it may have strength to triumph over the enemies it hath renounced. Lastly, that it may grow in grace, and be endued with all kinds of virtue. Secondly,

O Merciful God[c], grant[d] that the old Adam[e] in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.* Eph. iv. 20—24.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.* Rom. viii. 6.

Grant that *he* may have power and strength to have victory, and to Eph. vi. 10, 11. 13.

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the Prayer of Consecration for sanctifying the water (which was always made in the primitive church) contains, first, a preface commemorating how baptism was one of those sacraments of remission, typified by the blood and water shed out of our Saviour's side on the cross; and how it was instituted after his resurrection by his own express command; the words of which divine institution were anciently believed to consecrate the water, and to oblige the most holy Author to join his Spirit to the water, to make it effectual to that regeneration which is the inward part of this sacrament. And since the Spirit is necessary as well as the water, the whole congregation joins in beseeching Him by whose commission we do this, to sanctify the water for the washing away of sin, and so to let his Spirit go along with the outward part, that it may not only seal the child's pardon, but convey grace into it, to make it a living member of Christ, and a child of God, and to keep it in that estate for ever. Thirdly, the holy actions follow; first, naming the child with a new name, answerable to the new nature it here receives, a Christian name, as a remembrance of that religion it is entered into, given by the Godfather as a memorial of its new relations which it gets in baptism. Secondly, the form by which it is baptized, being of Christ's own inditing, "In the name of the Father, the Son, and the Holy Ghost:" and as the apostles only had commission to do this, so with us only lawful ministers may baptize. And since the belief of the Trinity is the peculiar and distinguishing article of the Christian religion, therefore Christ appoints they shall be made Christians by being thus baptized in the name of the three Persons of the Trinity: and while we pronounce Christ's words, we dip the child in the water, or (which custom, and the coldness of our climate, hath now made almost necessary) sprinkle it, because the efficacy of the sacrament depends not on the quantity of water, but on the grace of God, which we believe to be conveyed by this divine sacrament, and therefore say "Amen." Fourthly, having thus baptized it as Christ appointed, we first declare the child is a Christian, and a member of the Church, into which holy society the minister (as a steward of God's family) doth solemnly receive it, (and of old this was done with a kiss of charity,) and for the clearer manifestation that this child now belongs to Christ, we set his sign and peculiar mark upon it, signing it with the sign of the cross on the forehead, (a custom by which the primitive Christians declared what religion they were of,) for Christians only believe in a crucified Saviour, and therefore the cross was the badge of a Christian, and that in which St. Paul gloried: and though the Papists have abused this to superstition, yet that ought not to hinder us from restoring it to its first innocent use, namely, to be a token that this child shall confess the faith of Christ crucified, and to be the soldier's badge, to declare it is now listed under Christ's banner, and hath engaged to fight very courageously against all its spiritual enemies, under that victorious leader: and now that it is thus listed and signed with Christ's cognizance, we hope it will continue his faithful servant and soldier to its life's end, and we pray it may do so. Amen. *Dean Comber.*

[c] *O merciful God,* &c.] It is desirable, that the minister at this place make a short pause, that the congregation may have sufficient time to kneel down, and direct their minds to God, and be ready to join in the following excellent prayer. *Dr. Bennet.*

The contract being now made, it is fit the minister should more peculiarly intercede with God for grace to perform it: and therefore in the next place he offers up four short petitions: the first, for the child's regeneration; the second, for his sanctification; the third, for power against spiritual enemies; the fourth, for increase of grace. *Dean Comber, Wheatly.*

There was a custom which obtained in the early ages of the Church, which was to exorcise the baptized person, or to cast Satan out of him, who was supposed to have taken possession of his body in his unregenerate state. But because, in process of time, many superstitions and unwarrantable practices mixed with this ancient rite, especially in the Roman church, our reformers wisely thought fit to lay it quite aside, and to substitute in lieu of it these short excellent prayers: wherein the minister and the congregation put up their petitions to Almighty God, that the child may be delivered from the power of the devil, and receive all the benefits of the divine grace and protection, without the ancient ceremony attending it. *Dr. Nicholls.*

[d] *O merciful God, grant* &c.] The first Collect is taken out of Romans, vi. 4—6; where the apostle teaches us, that a principal end of baptism is for the mortifying of the old man, or old Adam; that is, for the destruction of original corruption, and the extirpation of all evil concupiscence, which being slain and buried as it were, then the new man, that is, a gracious disposition, doth succeed by the Spirit's entering into us. 2. As the former Collect petitions for the removing of the cause, so the second does for the destruction of the effects; carnal affections, and inclinations to lust, covetousness, and vain-glory, spring from original sin, and are the branches and fruits of that root of bitterness; these evil fruits we pray may be rooted up by the Spirit, and that in their stead may be planted spiritual affections, heavenly desires, holy purposes, the love of God, and the like; that so the child may keep his covenant with ease and delight. 3. The third Collect goes farther, and sues for spiritual strength, not only that he may not be conquered, but may conquer and triumph over those enemies, which he hath now defied: and since human nature hath no such power of its own, we therefore beg of Him who is able to subdue all things to Himself. 4. The last Collect advanceth still higher, desiring that this child, and all others to whom this salutary rite shall be administered, may not only "cease to do evil," but "learn to do well," Isa. i. 16, 17; not only "escape the pollutions of the world, but "add to their faith virtue," 2 Pet. i. 4, 5. We pray that they may be endued with grace and heavenly qualities, meekness and charity, faith and patience, temperance and sobriety, zeal and devotion, &c.: so that they may obtain eternal life, which, though it be not due by the servant's merit, yet shall be bestowed by the mercy of the Master upon all that are so qualified. *Dean Comber.*

[e] — *that the old Adam* &c.] By "the old Adam" we mean that original pollution, which we derive from our parents: and by "the new man" we mean that gracious renovation, which is wrought in us by the Spirit of God through Jesus Christ. And by the burial of the one,

1 John v. 4. Rom. viii. 12—14. triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and
1 Cor. iii. 5, 6. 2 Cor iv. 7. ministry, may also be endued with
Mark xvi. 16. heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live,
Ps. ciii. 19; lxvi. 7. and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God[f], whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most
John xix. 34. precious side both water and blood[g], and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and
Matt. xxviii. 19. the Holy Ghost; Regard, we beseech thee, the supplications of thy con-
1 John v. 14. Matt. xviii. 20. gregation; sanctify this Water to the mystical washing away of sin[h]; and
Acts xxii. 16. 1 Pet. iii. 20, 21. grant that *this Child*, now to be baptized therein[i], may receive the fulness of thy grace, and ever remain
John i. 16. Eph. iii. 14, 19. in the number of thy faithful and
Jude 24. 1 Thess. v. 23. elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest sholl take the Child into his hands*[k], *and shall say to the Godfathers and Godmothers*[l],

Name this Child.

Luke i. 59—63; ii. 21.

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and the raising up of the other, we mean the mortification of the one, and the increase and vigour of the other. *Dr. Bennet.*

[f] *Almighty, everliving God,*] The word of God teacheth us, that the world was darkness, and a chaos, until "the Spirit of God moved upon the face of the waters," Gen. i. 2; whence the rude and indigested matter received a quickening influence, which produced that beauty and order that we now behold. And, as it was in the first creation and generation of all things, so it is in the new creation and generation of a Christian: the Spirit moving upon the waters of baptism giveth light and life, and bringeth in order and comeliness instead of the confusion and darkness which sin had caused. Wherefore, since there is so great a work to be done by the Spirit, we must most humbly beseech, that the Holy Spirit may return to its ancient seat. That the primitive Christians always used a prayer for the consecrating of the water, appears by many witnesses; and, what is more, their prayers consisted of two principal parts, as ours also doth: namely, 1. the repetition of Christ's word, Matt. xxviii. 19; and 2. a petition for the Holy Spirit. Only the present form is somewhat fuller. *Dean Comber.*

[g] — *did shed out of his most precious side both water and blood,*] We read that when our Lord was crucified, "one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water," John xix. 34. This was a part of our Saviour's passion, which He underwent for our sakes. And whether it had any significancy in it with respect to Christian baptism or not; or whether it was only the natural consequence of a wound in that part of our Saviour's body: for, the pericardium being wounded, a liquor resembling blood and water would probably issue forth; yet, since the matter of fact was undoubtedly true, it may lawfully be mentioned and taken notice of in this place. *Dr. Bennet.*

[h] — *sanctify this Water to the mystical washing away of sin;*] By a passage of St. Cyprian it should seem, that the ancient Christians had a custom in their baptism, to have a consecratory prayer for the dedication of the baptismal water to the sacred use, for which it was designed. But the Roman church afterwards added to this several strange and superstitious rites: breathing into it, making crosses over it, quenching in it a wax candle, mixing chrism in it, and this to be done only upon a certain day of the year, and kept afterwards for use. But our Church has reduced all to primitive practice, being content with only a prayer, to separate the water from a vulgar to a sacred use. *Dr. Nicholls.*

[i] — *grant that this Child, now to be baptized therein,* &c.] In baptism, the nature and substance of water doth still remain, and yet it is not bare water: it is changed, and made the sacrament of regeneration. It is water consecrated. *Bp. Cosin.*

[k] *Then the Priest shall take the Child into his hands,* &c.] All things being thus prepared for the baptism of the child, the minister is now to "take it into his hands," and to ask the Godfathers and Godmothers to "name" it. For the "Christian name" being given as a badge that we belong to Christ, we cannot more properly take it upon us, than when we are enlisted under his banner. We bring one name into the world with us, which we derive from our parents, and which serves to remind us of our original guilt, and that we are born in sin: but this new name is given us at our baptism to remind us of our new birth, when, being washed in the laver of regeneration, we are thereby cleansed from our natural impurities, and become in a manner new creatures, and solemnly dedicate ourselves to God. So that the naming of children at this time hath been thought by many to import something more than ordinary, and to carry with it a mysterious signification. We find something like it even among the heathens: for the Romans had a custom of naming their children on the day of their lustration, (that is, when they were cleansed and washed from their natural pollution,) which was therefore called "Dies Nominalis." And the Greeks also, when they carried their infants, a little after their birth, about the fire, (which was their ceremony of dedicating or consecrating them to their gods,) were used at the same time to give them their names.

And that the Jews named their children at the time of circumcision, the holy Scriptures, Gen. xxi. 3, 4; Luke i. 59, 60; ii. 21, as well as their own writers, expressly tell us. And though the rite itself of circumcision was changed into that of baptism by our Saviour, yet He made no alteration as to the time and custom of giving the name, but left that to continue under the new, as He had found it under the old dispensation. Accordingly we find this time assigned and used to this purpose ever since; the Christians continuing from the earliest ages to name their children at the time of baptism. *Wheatly.*

[l] — *and shall say to the Godfathers and Godmothers,* &c.] This rubrick directs that the name, though it may be pitched upon by the relations, be dictated by

¶ *And then naming it after them (if they shall certify him*[m] *that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,*

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Matt. xxviii. 19.

¶ *But if they certify*[n] *that the Child is weak, it shall suffice to pour Water upon it*[o]*, saying the foresaid words,*

NI baptize thee In the Name[p] of the Father, and of the Son, and of the Holy Ghost. Amen.

the Godfathers and Godmothers. For this being the token of our new birth, it is fit it should be given by those who undertake for our Christianity, and engage that we shall be bred up and live like Christians; which, being confirmed by the custom and authority of the Church in all ages, is abundantly enough to justify the practice, and satisfy us of the reasonableness of it. *Wheatly.* We derive one name, together with our original guilt, from our parents, which ought to humble us, and remind us of our being born in sin. But this new name we receive at the time of our regeneration, to admonish us of our new birth and our heavenly kindred. This Christian name was given us, when we were listed under Christ's banner; and it is a badge that we belong to God: so that, as often as we hear it, we should remember the vow then made in our behalf. *Dean Comber.*

[m] — *(if they shall certify him* &c.] After the name is thus given, "the priest (if the Godfathers, &c. certify him that the child may well endure it) is to dip it in the water discreetly and warily;" which was in all probability the way by which our Saviour, and for certain was the usual and ordinary way by which the primitive Christians did receive their baptism, Acts viii. 38; Rom. vi. 3, 4; Col. ii. 12. And it must be allowed, that by dipping, the ends and effects of baptism are more significantly expressed; for as in immersion there are three several acts, namely, the putting the person under water, his abiding there for some time, and his rising up again; so by these were represented Christ's death, burial, and resurrection; and in conformity thereunto (as the apostle plainly shews, Rom. vi. 3, 4) our dying unto sin, the destruction of its power, and our resurrection to newness of life. Though indeed affusion is not wholly without its signification, or entirely inexpressive of the end of baptism. For as the "immersing" or "dipping" the body of the baptized represents the burial of a dead person under ground; so also the "affusion" or "pouring water" upon the party, answers to the covering or throwing earth upon the deceased. So that both ceremonies agree in this, that they figure "a death and burial unto sin:" and therefore, though immersion be the most significant ceremony of the two, yet it is not so necessary but that "affusion" in some cases may supply the room of it. For since baptism is only an external rite, representing an internal and spiritual action, such an act is sufficient, as fully represents to us the institution of baptism: the divine grace which is thereby conferred, being not measured by the quantity of water used in the administration of it. It is true "dipping" and "affusion" are two different acts; but yet the word "baptize" implies them both: it being used frequently in Scripture to denote not only such washing as is performed by dipping, but also such as is performed by pouring or rubbing water upon the thing or person washed, Mark vii. 4; Luke xi. 38. And therefore when the Jews baptized their children, in order to circumcision, it seems to have been indifferent with them, whether it was done by immersion or affusion. And that the primitive Christians understood it in this latitude, is plain, from their administering this holy sacrament in the case of sickness, haste, want of water, or the like, by affusion, or pouring water upon the face. Thus the jailor and his family, who were baptized by St. Paul in haste, the same hour of the night that they were converted and believed, Acts xvi. 33, are reasonably supposed to have been baptized by affusion; since it can hardly be thought that at such an exigency they had water sufficient at hand to be immersed in. *Wheatly.*

[n] *But if they certify* &c.] Although dipping or plunging into the water were the more ancient practice, and more universal in the primitive times; yet sprinkling or pouring water on the head of the baptized person was of great antiquity in the Church likewise. It had its beginning in the cases of sick persons chiefly, who could not come to the publick baptistery, nor could the weakness of their constitution admit of their being dipped all over in the water: and therefore the sprinkling or pouring of a small quantity of water upon the face or head was judged sufficient. In the fourth and fifth centuries aspersion was more common. After the heathen nations were converted to Christianity, and by that means the baptisms of adults were less frequent, the tenderness of children's bodies, especially in the colder countries, not enduring to be dipped in water, the use of sprinkling generally succeeded in the Church, instead of that of dipping. And indeed during the more early ages of the Church, and when adults were frequently baptized, there were some particular cases, when aspersion was used instead of immersion: as in that of some young women, noticed by St. Chrysostom. Our Church with great moderation does not totally lay aside immersion, if the strength of the child will bear it, as indeed it seldom will without danger in our cold country: in which case she admits aspersion only, rather than occasion any injury or danger to the body of a tender babe; wisely considering that in the sight of God "mercy is better than sacrifice." *Dr. Nicholls.*

Either of these modes of administering baptism is sufficient. For it is not in this spiritual washing, as it is in the bodily, where, if the bath be not large enough to receive the whole body, some parts may be foul, when the rest are cleansed. The soul is cleansed after another manner: a little water can cleanse the believer, as well as a whole river. The old fashion was to dip or sprinkle the person "thrice," to signify the mystery of the Trinity. The Church so appointed then because of some hereticks that denied the Trinity; upon the same ground, afterwards it was appointed to do it but once, (signifying the Unity of Substance in the Trinity,) lest we should seem to agree with the hereticks that did it thrice. This baptizing is to be at the "font." *Bp. Sparrow.*

[o] — *it shall suffice to pour Water upon it,*] It should here be noticed that our Church doth not direct sprinkling or aspersion, but affusion or "pouring of water" upon the children to be baptized. It is true the quantity of water to be used is no where prescribed, nor is it necessary that it should be: but, however the quantity be left to the minister's discretion, yet it must be understood to determine itself thus far: first, that the action be such as is properly a "washing," to make the

¶ *Then the Priest shall say* [q],

WE receive this Child into the congregation of Christ's flock *, and do sign *him* with the sign of the Cross [r], in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified [s], and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

1 Cor. xii. 13. Gal. vi. 14.

* *Here the Priest shall make a cross upon the Child's forehead.*

1 Cor. i. 23, 24. Eph. vi. 10, 11. 13. 1 John v. 4. Rom. viii. 12—14 2 Tim. ii. 3.

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administration correspond with the institution; and this we should observe as ministers of Christ at large; secondly, that the action be such, as is properly a "pouring of water," which is the rubrickal direction to express that washing at all times, when "dipping" is not practised; and this we are bound to observe as ministers of the Church of England in particular; taking it always for granted, that there is a reason for whatever is prescribed in a rubrick, and such an one as is not to be contradicted by our private practice, or rejected for the sake of any modes or customs brought in we know not how.

And we should the rather keep to this rule of affusion, because we have in a manner lost that more primitive way of baptizing by immersion. Custom having "certified" in general, that it is the opinion and judgment of all who bring their children to the font, that they are "too weak to endure dipping." Or, if we would have their sentiments certified more explicitly, there being a rubrick to that purpose, we are sure, as Dr. Wall observes, to find a certificate of the children's weakness in their dress: and to ask for farther satisfaction would be a mighty needless inquiry. I mention this observation of his, as the best apology I know of for our present practice of baptizing by affusion, without any formal declaration being made, according to rubrick, of the danger of "dipping." It is not said we shall ask any questions. And when we are sure beforehand what would be the answer, if the question were asked, we seem under no obligation, as we are under no direction, to put it at all. *Archdeacon Sharp.*

[p] *I baptize thee In the Name* &c.] As this form of baptism was given us by our blessed Lord, so the Catholick church has in all ages been very careful not to vary from it. And we learn from passages in the writings of Justin Martyr and Tertullian, that the Christians of their times were careful to baptize in the name of every one of the Persons of the ever-blessed Trinity distinctly. *Dr. Nicholls.*

When the priest dips or pours water upon the child, he is to say, (calling the child by its name,) "N. I baptize thee," which was always the form of the Western church. The Eastern church useth a little variation, "Let N. be baptized, &c." or else, "The servant of God, such a one is baptized, &c." but the sense is much the same: however, in the next words, that is, "In the name of the Father, and of the Son, and of the Holy Ghost," all orthodox Christians did ever agree; because they are of Christ's own appointment, and for that reason unalterable. Wherefore, when the heretieks presumed to vary from this form, they were censured by the church, and those baptisms declared null, which were not administered "in the name of the Father, Son, and Holy Ghost." Some indeed took liberty to mingle a paraphrase with them, baptizing "in the name of the Father who sent, of the Son that came, and of the Holy Ghost that witnessed;" but our Reformers thought it more prudent to preserve our Lord's own words intire, without addition or diminution.

Now by baptizing in the name of the three Persons, is not only meant that it is done by the commission and authority of God the Father, Son, and Holy Ghost; but also that we are baptized into the faith of the holy Trinity; and are received into that society of men, who are distinguished from all false professions in the world, by believing in three Persons and one God. This is the great fundamental article, on which all the rest depend, and to which they may be referred. *Dean Comber, Wheatly.*

[q] *Then the Priest shall say,* &c.] Baptism is, by the appointment of Christ Himself, the sacrament of our initiation and admission into his Church; wherefore, when any one is solemnly baptized, it is requisite he should be solemnly declared a member of the visible church, and when God hath received him into his favour, and sealed him with his Spirit, as He ever doth in this mystery where there is no impediment, we may then very justly receive him into our communion, and sign him with the cognizance of Christ's religion, as we do in this form. If we seek any precedent in Scripture for the words which follow, it may be deduced from that solemn proclamation made by God the Father, immediately after the baptism of Jesus Christ, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17. As He by the Master, so we by the servant, are declared to belong to God. He, as his own only-begotten Son; we, as adopted by Him into the family of our heavenly Father. Again, St. Paul, speaking of the Ephesians, who were baptized, which is meant by their being "raised up together in Christ," Eph. ii. 6, declares, that, whereas they were before "aliens from the commonwealth of Israel, and strangers from the covenant of promise," ver. 12, they were now become "fellow-citizens with the saints, and of the houshold of God," ver. 19. Our Lord Jesus hath rescued this poor soul from the bondage of Satan; He hath found this strange and straying sheep, and hath sent it home: wherefore let us joyfully receive it. *Dean Comber.*

[r] *— and do sign him with the sign of the Cross.*] After the priest hath baptized the child, he receives it into the congregation, by this solemnity declaring that he is by baptism made a member of the Church, 1 Cor. xii. 13. "We are all baptized into one body." And when he thus receives it, he signs it with the sign of the cross, as of old it was wont, according to St. Augustin; and on the forehead, the seat of blushing and shame, that he may not hereafter blush and be ashamed of the disgraced cross of Christ, as St. Cyprian saith. By this badge is the child dedicated to his service, whose benefits bestowed upon him in baptism, the name of the cross in holy Scripture does represent. Whosoever desires to be fully satisfied concerning the use of the cross in baptism, let him read the thirtieth canon of our Church, in the year 1603. *Bp. Sparrow.*

This rubrick must be expounded by the thirtieth canon of the Church, and by that which followeth: for the signing is not immediately to succeed the formal words of baptism. But the minister is first to say, "We receive this child into the congregation of Christ's flock;" and then to sign: and so the words "do sign" in the present tense do infallibly import. For the Church, studious to retain this ancient and universal ceremony of the purest primitive times, was also careful

¶ *Then shall the Priest say* [t],

SEEING now, dearly beloved brethren, that *this Child* is regenerate [u], and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these be-

to decline all fear of superstitious intendment; as if she thought the sacrament imperfect without it. Therefore, whereas the primitive mode made it to usher in baptism, our Church inverted the order, and made it come after, and so to follow it, as she expressly first declareth, "the child to be received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed to the sign of the cross," Canon 30. And further to assure all distrustful minds, that she maketh it not of the substance of the sacrament, she hath totally omitted it in the office of private baptism. *L'Estrange.*

The child, being now baptized, is become a member of the Christian church, into which the minister (as a steward of God's family) doth solemnly receive it; and, for the clearer manifestation that it now belongs to Christ, solemnly signs it in the forehead with the sign of the "cross." For the better understanding of which primitive ceremony, we may observe, that it was an ancient rite for masters and generals to mark the foreheads or hands of their servants and soldiers with their names or marks, that it might be known to whom they did belong; and to this custom the angel in the Revelation is thought to allude: "Hurt not the earth, &c., till we have sealed the servants of our God in their foreheads," Rev. vii. 3: thus again, the retinue of the Lamb are said to "have his Father's name written in their foreheads," chap. xiv. 1. And thus, lastly, in the same chapter, as Christ's flock carried his mark on their foreheads, so did his great adversary the beast sign his servants there also: "If any man shall receive the mark of the beast in his forehead, or in his hand, &c." ver. 9. Now that the Christian church might hold some analogy with those sacred applications, she conceived it a most significant ceremony in baptism, (which is our first admission into the Christian profession,) that all her children should be signed with the cross on their foreheads, signifying thereby their consignment up to Christ; whence it is often called by the ancient fathers, the "Lord's signet," and "Christ's seal." *Wheatly.*

The true sense and intention of the Church of England in appointing this sign appear from Dr. Burgess's sense of the matter, which was accepted by King James the First, and affirmed by the Archbishop of Canterbury to be the sense of the Church. His words in the place being referred to, (see p. 341,) are these which follow: "I know it is not made any part of the sacrament of baptism, which is acknowledged by the canon to be complete without it, and not perfected or bettered by it.

I understand it not as any sacramental, or operative, or efficacious sign bringing any virtue to baptism, or the baptized.

Where the book says, 'and do sign him with the sign of the cross in token &c.;' I understand the book not to mean, that the sign of the cross has any virtue in it to effect or further this duty; but only to intimate and express by that ceremony, by which the ancients did avow their profession of Christ crucified, what the congregation hopeth and expecteth hereafter from the infant; namely, that he shall not be ashamed to profess the faith of Christ crucified, into which he was even now baptized.

And therefore also, when the 30th canon saith, that the infant is 'by that sign dedicated unto the service of Christ,' I understand that dedication to import, not a real consecration of the child, which was done in baptism itself; but only a ceremonial declaration of that dedication, like as the priest is said to make clean the leper, whose being clean he only declared."

The Church's use of the sign of the cross, and her expressions concerning it, are fairly capable of this construction: and so authentick a declaration is sufficient to satisfy any sober inquirer, that this sense not only may be, but ought to be, received. *Dr. Bennet.*

[u] *—to confess the faith of Christ crucified,*] The heathens were wont to deride the Christians, and to speak disdainfully of them, as worshippers of a malefactor crucified. To encounter which reproach, and to shew that they "gloried in the cross of Christ," Gal. vi. 14; taking it to be an honour, not an ignominy; they assumed this ceremony of signing themselves with the cross, both in baptism, and at several other times. And this sign being significant of a duty to be elicited by future practice, good reason had our Church to continue it. *L'Estrange.*

It is, in brief, a mark, by which we, as the primitive Christians did, declare our religion; and no more than that, wherewith we conclude all our prayers and thanksgivings, when we say, through Jesus Christ, our Lord and Saviour. *Clutterbuck.*

Upon the whole, the ceremony is exceeding proper, and very innocent; used by most Christians; approved by all the ancients, and by some of the most eminent reformed divines expressly; and condemned by no church; so that, if this ceremony be rejected by any, they ought to consider that the fault is in themselves, not in the thing, at which offence is taken, but none justly given, if the Church be but rightly understood. *Dean Comber.*

[t] *Then shall the Priest say,* &c.] After the child is baptized, we conclude all with, first, declaring the benefits of baptism; secondly, praying the child may receive them; thirdly, directions to the sureties in order thereto. First, there is an Exhortation to the congregation, grounded on the benefits which this infant (who, being guilty of no actual sin, could put no bar to God's grace) hath received: so that we doubt not it is inwardly regenerate, and hath obtained a new principle of grace, which will always guide it in holy ways (if it do not afterwards wickedly resist it). And secondly, we are sure it is by this holy rite made a lively member of Christ's Church. Wherefore the priest exhorts all present, first, to praise God for these benefits, and then to pray it may lead the rest of its life in a way answerable to God's mercy, and its own vows. Secondly, the priest begins these devotions, and now can say with and for this infant, being a child of God as well as any of us, "Our Father, &c." And then follows a prayer, wherein we, first, give thanks for the benefits of baptism, blessing God, first, for regenerating this child with his Holy Spirit; secondly, for adopting it in Christ Jesus to be one of his own children, and consequently making it an heir of glory; and thirdly, in order to the obtaining thereof, that he hath by this rite made it one of the members of his Church, one of that body whereof Christ is the head. And because it is possible by its wilful apostasy it may lose these benefits, secondly, we pray for grace to assist it in the whole course of its life, so that what is signified by this rite, may indeed be fulfilled, even that it may forsake all evil, and as it were be dead to all the motions of it, and may be lively and active to all good,

Ps. ciii. 2. Acts iv. 24. nefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning. Gal. v. 7. Phil. i. 3—6. 9—11.

so that it may have the benefit of Christ's death and resurrection, and with all faithful Christians may come to inherit the kingdom of glory. Amen. Lastly, we turn to the Godfathers and Godmothers, and we mind them, first, what they have done in entering this bond to God in the child's name; so that it hath promised by them to renounce all evil, to believe all saving truth, and to live in all holiness. Secondly, we shew them what they must do, namely, sincerely endeavour the child may keep this vow, by bringing it to church to be instructed by preaching and catechising in the nature and benefits of this baptismal vow, and by private endeavours with the parents and the child, that it may have a virtuous education. And the reason of this is given also, namely, because the design of baptism is to make us holy, and to oblige us to live agreeable to our religion, and to walk in a manner according to the example of Christ in all purity and virtue: and though they shall not be condemned, who use their best care to make this child keep its vow, though it should fall away; yet it is a great fault in sureties not to look after those they have engaged for, and an occasion that some fall into evil principles, others into wicked practices; which may be prevented in many, if the sureties will do their duty, especially if they will labour, first, to fit them for confirmation, and then bring them to it, for then the child enters the bond in its own name, and the surety is discharged from all but the duty of charity. *Dean Comber.*

"— *that this Child is regenerate,*] The former part of this exhortation is very frequently objected against, because it supposes all baptized infants to be "regenerated;" which, the objectors say, we cannot be certain of. But since they are "baptized into Christ's body," 1 Cor. xii. 13; and "into Christ," and have "put on Christ," Gal. iii. 27; and consequently are "new creatures," 2 Cor. v. 17; since they are "baptized for the remission of sins," Acts ii. 38; and since baptism is called "the washing of regeneration," Tit. iii. 5: therefore the Scripture, as well as the Church, supposes them to be "regenerated," unless the ordinances and promises of God are of none effect towards them. *Veneer.*

There have been some very unreasonable exceptions taken against this expression: as if all persons, who are baptized, were truly regenerate, whereas several of them prove afterwards very wicked. But this objection is grounded upon a modern notion of the word "regeneration," which neither the ancient fathers of the Church, nor the compilers of our Liturgy, knew any thing of. Indeed some writers of the last century ran into this new-fangled phrase, to denote conversion, or a returning from a lapsed state, after a notorious violation of the baptismal covenant, to an habitual state of holiness. But no ancient writer that I know of, ever expressed this by the word "regeneration." Regeneration, as often as it is used in the Scripture books, signifies the baptismal regeneration. There is but one word which answers to this in the New Testament, and that is παλιγγενεσία; and that παλιγγενεσία refers to baptism is plain, by having the word λουτρὸν joined with it: "According to his mercy he saved us by the washing of regeneration," Tit. iii. 5. Our Saviour indeed made use of the like expression, before the apostle, to Nicodemus: "Except a man be born again, he cannot see the kingdom of God," John iii. 3. But what He means by being born again He explains, ver. 5, by directing it positively to baptism, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Regeneration," in the language of the fathers, constantly signifies the participation of the sacrament of baptism. The Greeks have a variety of words to express regeneration by: not only ἀναγέννησις, which is an exact translation of it; but ἀνακαινισμὸς, "renovation;" ἀνάκτισις, "recreation;" ἀνανέωσις, "renewing;" ἀνάστασις, "resurrection;" μεταβολὴ, the "change;" μεταποίησις, the "refitting;" παλιγγενεσία, the being "born again;" παλιντοκία, the "begetting again:" all which expressions are used of baptism, and seldom or never of the rise after a lapse. The language of the Latin fathers is the same. The Latin translator of Irenæus, which undoubtedly is very ancient, expresses the Greek ἀναγέννησις by "regeneration:" "baptism which is a regeneration unto God:" and so likewise calls the ἀναγεννήμενοι, the baptized, "regenerati," the "regenerate." St. Ambrose, speaking of baptism, expresses himself thus: "By baptism we are renewed, by which also we are born again." St. Austin, besides innumerable other passages, within the compass of a few lines has several expressions all to this purpose: he calls baptism "the spiritual regeneration;" he says the baptized person "is born again, because he is regenerated;" and, lastly, he calls baptism "the sacrament of regeneration." And in another place he moves a question, whether the baptism of the schismatical Donatists does confer regeneration or not; but never doubted whether that of the Catholicks did so. But when any of the ancients have occasion to express a returning to God after a state of sin; the Greeks use the word μεταμέλια, μετάνοια, &c.; the Latins, pœnitentia, conversio. The language of the Schools is exactly that of the Latin fathers in this point; they make the effect of baptism to be a "regeneration," or "a generation to a spiritual life;" but the turning to God after a course of sin they call, either "penitence," or "conversion to God." The most eminent divines of the Reformation use these words in the ancient sense. Peter Martyr uses "regeneration" for baptism; and calls the turning to God, after a state of sin, the "conversion and change of a man." Calvin, where he designs to speak with exactness, uses regeneration for the baptismal renovation, as in his catechism; though sometimes he uses it to signify conversion: but this is but seldom; he generally, with the ancient Latin writers, expressing this by "conversion." When the Quinquarticular controversy came afoot, and long treatises were written about the methods of converting grace, the divines, who managed them, being willing sometimes to vary their expressions, to make these discourses, dry enough in themselves, thereby something more pleasant, began to use "regeneration" as a synonymous word with "conversion." But in the Synod of Dort itself, though in some of the particular declarations of the divines of the several countries "regeneration" and "conversion" are used reciprocally; yet in the Synodical resolutions the word "conversion" is always used. In the sermons and books, written about the beginning of the late civil wars, "regeneration," for "repentance" or "conversion," became a very fashionable word: but sometimes oddly expressing it by "regeneration-work," &c., they made sport for vain people. However, by frequent use the word has come to obtain among grave and judicious writers, though the use of it was so very modern; insomuch that some divines, who had their education since the Quinquarticular controversy, and were concerned in the review of the Liturgy at the Restoration,

¶ *Then shall be said, all kneeling:*

OUR Father, which art in heaven[v], Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread,

pretended to find fault with the Common Prayer Book for using the word "regeneration" in the ancient sense, which it had kept for sixteen hundred years, in opposition to theirs, which was hardly sixty years old. And this is sufficient to justify the Common Prayer Book expression; and, I hope, to silence all objections under this head. *Dr. Nicholls.*

The sense of the Church in this passage is so plain, that no more would need to be added, but only that some, with Nicodemus, are apt to say, "How can these these things be?" John iii. 9; judging it impossible, that so great a matter as regeneration can be effected so soon, and by so mean an instrument as they account it: whereas the effect is to be ascribed to the divine power of the Author, not to the intrinsick efficacy of the outward means. Yet in regard we can never bless God heartily for a mercy, unless we believe He hath bestowed it, we must labour to remove these scruples by a fuller account of this baptismal regeneration, that we may not withhold the divine praises, by our doubting and unbelief. The word "regeneration" is but twice, that I know of, used in Scripture: first, Matt. xix. 28; "Ye that have followed me in the regeneration:" where, though by altering the point, "Followed me, in the regeneration when the Son of man," &c., it may signify the resurrection; yet, as we read, it signifies the renewing of men by the Gospel and baptism. Secondly, Titus iii. 5, "He saved us by the laver of regeneration and renewing of the Holy Ghost," which is a paraphrase upon that of our Saviour, John iii. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven," ver. 5.

And because persons, come to age before their conversion, are first taught and persuaded by the word of God, the language of holy writ enlarges the metaphor, and saith, such are "begotten by the word of God," 1 Cor. iv. 15; and then born again or regenerated in baptism. In like manner speak the fathers, who do constantly and unanimously affirm, that we are regenerated in or by baptism. So that we must next inquire wherein this regeneration doth consist.

And first, whereas both children and those of riper years are by nature dead in sin, so that they live under the guilt and power thereof; our gracious Father doth here in baptism seal a covenant with us, wherein He promises to pardon us; and, when this deadly load is removed, the soul receives, as it were, a new life, and takes new hopes and courage, being restored to the divine favour, and being set free from the sad expectations of condemnation for former sin, original in infants, and both it and actual in those of riper years. Before this covenant we were dead in law, and by the pardon of our sins we are begotten again to a lively hope; and herein stands the first particular of our regeneration, namely, in the remission of sins: wherefore both Scripture and antiquity teach us, Luke iii. 3; Acts ii. 38; chap. xxii. 16; that baptism is the means for remission of sin; and hence they join pardon and regeneration commonly together, because this forgiveness puts us into a new estate, and an excellent condition, in comparison of that which our natural birth had left us in.

Secondly, but further, by baptism we gain new relations, and old things being done away all things become new. Hence the Jews called their proselytes "newborn children," because they forsook all their heathen kindred; so we, although we do not renounce our earthly parents, because they also are Christians, yet we gain new alliances; for God hereby doth become our Father, and Jesus our Master, and all the saints both in heaven and earth our brethren; so that it is as if we were born over again, since baptism doth entitle us to this celestial kindred.

But this is not all. For, thirdly, our corrupt nature is changed in baptism, and there is a renovation effected thereby, both as to the mortification of the old affections, and the quickening of the new, by the Holy Spirit, which is hereby given to all that put no bar or impediment unto it. This was the ancients' doctrine, who affirmed a real change to be wrought, and believed the Spirit to be therein bestowed, as God had promised, Ezek. xxxvi. 25, 26, "That he would sprinkle clean water upon them, and they should be clean from all their filthiness, and then a new heart would he give them, and put a new spirit within them." And it is manifest, that, in the first ages of the Church, there was abundance of gifts and graces miraculously bestowed upon Christians in their baptism; and no doubt, if the catechumens of our days, who are of age, would prepare themselves as strictly by repentance, fasting, and prayer, as they of old did, they should find incomparable effects of this sacred laver, if not in as miraculous measures, yet to as real purposes; that is, they should be truly regenerated, and their hearts changed by the influence of the divine Spirit. But some may doubt whether infants be regenerated in this sense, because they are not capable of giving any evidences of their receiving the Spirit, nor doth there any immediate effects of their regeneration appear: hence the Pelagians denied it; but they are therefore condemned by the Milevitan council, and confuted by St. Augustine. It is confessed they can shew no visible signs of spiritual life in the operations thereof, no more can they of their having a rational soul, for some time; and yet we know they have the power of reason within them: and since all infants are alike, either all do here receive a principle of new life, or none receive it; wherefore I see no reason why we may not believe, as the ancients did, that God's grace, which is dispensed according to the capacity of the suscipient, is here given to infants to heal their nature, and that He bestowed on them such measures of his Spirit as they can receive; for the malignant effects of the first Adam's sin are not larger than the free gift obtained by the second Adam's righteousness, Rom. v. 15. 18. And if it be asked how it comes to pass then that so many children do afterwards fall off to all impurity; I answer, so do too many grown persons also; and neither infants, nor men, are so regenerated in this life, as absolutely to extinguish the concupiscence; for the flesh will still lust against the Spirit: but then God gives the Spirit also to lust against the flesh, Gal. v. He leaves the corruption to try and exercise us, but so that He engageth to enable us to get the better, through this new nature planted in us, if we will improve it, and follow the dictates of his Holy Spirit; but by neglect, or wilful complying with the flesh, we may lose this grace again: our gracious Father hath already done his part, and will do it more and more as the child shall be capable and willing to receive it. And, if this seem strange to any, whose opinions are taken up from later definitions of regeneration, let them dispute with holy Cyprian, not with

And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Priest say,*

WE yield thee hearty thanks[x], most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant[y], that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

Gal. iv. 4, 5.

Rom. vi. 5, 6.

Heb. xii. 22, 23.

¶ *Then, all standing up, the Priest shall say to the Godfathers[z] and Godmothers this Exhortation following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to

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me, who saith, "The grace of God is equally distributed in baptism, but it may either be diminished or increased afterward, by our acts and conversation."

The sum is, that baptism doth seal a pardon to us for all former transgression, and begets us again to the hope of eternal life; that it restores us to the favour of God, and gives us a new relation to Him; and finally it heals our nature by the Spirit hereby conveyed to us: and, though all this be upon condition of our keeping our part of the covenant, yet that makes not God's mercy less, nor ought it to diminish any of our praises; but only it must make our prayers at present more earnest, and the child's care more strict hereafter to make this its calling and election sure.

This is I hope the sense of our Church, as well as of the primitive; and if so, it will not be material to a judicious Christian for any to say, it doth not agree to some modern systems. *Dean Comber.*

[y] *Our Father, which art in heaven,* &c.] The Lord's Prayer having been prescribed by our Saviour to his disciples, as a badge of their belonging to Him; it can never be more reasonable or proper to use it than now, when a new member and disciple is admitted into his church. And therefore, whereas, in other offices, this prayer is generally placed in the beginning, it is here reserved till after the child is baptized, and received solemnly into the Church: when we can more properly call God "our Father," with respect to the infant, who is now by baptism made a member of Christ, and more peculiarly adopted a child of God. And this is exactly conformable to the primitive Church: for the catechumens were never allowed to use this prayer, till they had first made themselves sons by regeneration in the waters of baptism. For which reason this prayer is frequently, by the ancient writers, called "The Prayer of the regenerate," or "believers," as being, properly speaking, their privilege and birthright. *Wheatly.*

[x] *We yield thee hearty thanks,* &c.] We begin this form with acknowledgments and praises, in imitation of the Jews; who, when the child is circumcised, use to say, "Blessed be the Lord our God, who hath sanctified us with his precepts, and commanded us to bring this child into the covenant of Abraham:" but this child enters into a better covenant, established upon better promises, so that we have more cause to bless God than they. Hence in the East they sang after baptism the thirty-second Psalm, "Blessed is he whose iniquity is forgiven, &c.:" and, St. Ambrose saith, the priest spoke to the person baptized in this manner, "God the Father Almighty, who hath regenerated thee by water and the Holy Ghost, and forgiven thee thy sins, &c.:" which shews, that the ancients did not question the effect of the sacrament, no, not in persons of age, until their future conversation declared they had broken their covenant. How much more then ought we to believe this in the case of infants, who can put no impediment to the grace of God, and are all alike, so that either all or none receive these blessings? *Dean Comber.*

[y] *— And humbly we beseech thee to grant,* &c.] In this second part of the prayer also we have a precedent in the Jewish rites after circumcision: only that our prayers are more spiritual; for inward grace rather than outward blessings; and good reason, for all the benefits of baptism will vanish, unless they be afterwards improved; they will not have their full effect, unless the conditions be performed. Neither we do, nor did the primitive Church, believe them to be so regenerate or so endued with the Spirit, but that by sloth and wilful iniquity they may be deprived of all again: their corruptions are not so mortified, but that by compliance and base negligence they may revive again, so that the last state shall be worse than the first, and it shall be more tolerable for heathens than for vile apostates. Wherefore we beg most humbly and earnestly, that this child may love as one, upon whom such great favours are bestowed. The words of these requests are St. Paul's, Rom. vi. 4—6, and 11—13; and the phrase is frequently used by the fathers in this case. *Dean Comber.*

[z] *Then, all standing up, the Priest shall say to the Godfathers* &c.] Because nothing tends more directly to the securing of holiness and religion, than a conscientious performance of this vow of baptism, to our prayers for the fulfilling thereof are here added our endeavours. In the first ages, when those of discretion were baptized, the "applications" were directed to the persons themselves, (as they now are in our "office of baptism for those of riper years,") but since children are now most commonly the subjects of baptism, who are not capable of admonition, here is a serious and earnest exhortation made to the sureties. *Wheatly.*

It is earnestly to be desired, that sponsors would seriously consider this excellent exhortation: and take due care of practising accordingly in every particular; considering what a dreadful account they must give to God, if they neglect the performance of that duty, which in the face of God and his Church they have so solemnly taken upon themselves. *Dr. Bennet.*

And this exhortation, if well considered, will shew

serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue[a], and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Gal. iv. 1. 2. Deut. iv. 10. Eccles. v. 4. Rom. x. 17. 1 Cor iii. 2. Heb. v. 14. Eph. vi. 4. John xvii. 3; viii. 24. Acts xiii. 39. Rom. vi. 3—14.

¶ *Then shall he add and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by God's Word[b], that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

To take away all scruple[c] concerning the use of the sign of the Cross in Baptism; the true explication thereof, and the just reasons for the retaining of it, may be seen in the xxxth Canon, first published in the year MDCIV.

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how improper it is for any to undertake this trust merely in compliment; how absurd to put little children (whose bond is not good in human courts) upon this weighty office; and also how ridiculous for those who have taken this duty upon them, to think they can shake off this charge again, and assign it over to the parents. But yet this is frequently the custom of this licentious age, and the chief occasion of many people's falling into evil principles and wicked practices, which might easily be prevented, if the sureties would do their duty, and labour to fit their God-children for confirmation, and bring them to it; which therefore the minister is in the last place to advertise the sureties of; for till the child by this means enters the bond in his own name, the sureties must answer for all miscarriages through their neglect: whereas, as soon as the child is confirmed, the sureties are freed from that danger, and discharged from all but the duty of charity. *Dean Comber, Wheatly,*

[a] *— in the vulgar tongue,*] It stood formerly "in the English tongue." The alteration was made in compliance, as it would seem, with a suggestion of Bishop Cosin, that "suppose, as it often falls out, that children of strangers, which never intend to stay in England, be brought there to be baptized," it would be exceptionable that "they also should be exhorted and enjoined to learn those principles of religion in the English tongue." *Edit.*

[b] *It is certain by God's Word,* &c.] Since it has been already shewn, page 348, note *u*, that infants, rightly baptized, are born again of the Holy Ghost, and put into a state of salvation; it necessarily follows, that children rightly baptized, which is here supposed, are undoubtedly saved, if they die before they commit actual sin. For, without the commission of actual sin, it is impossible that they should forfeit the benefits of the covenant, of which they are made partakers by baptism. *Dr. Bennet.*

[c] *To take away all scruple* &c.] The thirtieth canon, here referred to, is as follows: "We are sorry that his Majesty's most princely care and pains taken in the conference at Hampton Court, amongst many other points, touching this one of the cross in baptism, hath taken no better effect with many, but that still the use of it in baptism is so greatly struck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple, as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practice of the primitive Church; we do commend to all the true members of the Church of England these our directions and observations ensuing.

First, it is to be observed, that, although the Jews and Ethnicks derided both the apostles and the rest of the Christians, for preaching and believing in Him, who was crucified upon the cross; yet all, both apostles and Christians, were so far from being discouraged from their profession by the ignominy of the cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the apostles did honour the name of the cross (being hateful among the Jews) so far, that under it He comprehended, not only Christ crucified, but the force, effects, and merits of his death and passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the cross begat a reverend estimation even in the apostles' times (for ought that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions; thereby making an outward shew and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children, when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in baptism the name of the cross did represent.

And this use of the sign of the cross in baptism was held in the primitive Church, as well by the Grecks as the Latins, with one consent and great applause. At

what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient fathers.

Thirdly, it must be confessed, that in process of time the sign of the cross was greatly abused in the church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the churches of Italy, France, Spain, Germany, or any such like churches, in all things which they held, and practised, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the apostolical churches which were their first founders; in which respect, amongst some other very ancient ceremonies, the sign of the cross in baptism hath been retained in this Church, both by the judgment and practice of those reverend fathers and great divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth: and others, being exiled in the time of Queen Mary, did after their return in the beginning of the reign of our late dread Sovereign continually defend and use the same.

This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion book in King Edward the Sixth's days, and by the harmony of confessions of later years; because indeed the use of this sign in baptism, was ever accompanied here with such sufficient cautions and exceptions against all popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of popery, hath ever held and taught, and so doth hold and teach still, that the sign of the cross used in baptism is no part of the substance of that sacrament: for, when the minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words, 'I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost,' the infant is fully and perfectly baptized. So as the sign of the cross, being afterwards used, doth neither add any thing to the virtue and perfection of baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion book, that the infant baptized is by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the cross. So that for the very remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the sign of it in baptism: following therein the primitive and apostolical churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of Him that died upon the cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the sign of the cross in baptism, being thus purged from all popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the word of God, and the judgment of all the ancient fathers, we hold it the part of every private man, both minister and other, reverently to retain the true use of it prescribed by publick authority; considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited."

The Church in this canon is so exceedingly express and perspicuous in her explanation of the use of the sign of the cross, as nothing can be desired more: which explication, being the product of the conference at Hampton Court, was so abundantly satisfactory to the foreman of those opponents, Dr. Reinolds, as, having once perused it, he ingenuously protested, "he would never gainsay that ceremony any more." *L'Estrange.*

THE MINISTRATION OF

PRIVATE BAPTISM[d] OF CHILDREN

IN HOUSES.

¶ *The Curates of every Parish*[e] *shall often admonish the people, that they defer not the Baptism of their Children longer than the first or second Sunday next*

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[d] *The Ministration of Private Baptism* &c.] Though holy Church prescribes the font for the place, and Sundays and holy-days for the usual times of baptism, that she may conform, as much as conveniently may be, to the usages of primitive antiquity, which is her aim in all her services; and for other reasons mentioned in the first rubrick before baptism; yet in case of necessity she permits and provides, that a child may be baptized in any decent place at any time; in such cases requiring the performance only of the essentials, not the solemnities, of baptism; according to the practice of the apostles, who baptized at any time, as occasion required, and in fountains and rivers; and according to the use of succeeding ages. Nor can I see what can be reasonably objected against this tender and motherly love of the Church to her children, who chooses rather to omit solemnities, than hazard souls; which indulgence of hers cannot be interpreted any irreverence or contempt of this venerable sacrament, but a yielding to just necessity, which defends what it constrains, and to God's own rule, "I will have mercy, and not sacrifice," Matt. xii. 7. *Bp. Sparrow.*

Our Saviour Himself hath said, that "except a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God," John iii. 5; and He makes baptism as well as faith necessary to salvation, Mark xvi. 16. Whereupon the ancient Christians did constantly affirm, that there could be no salvation in an ordinary way without baptism; and whosoever died without it, their estate was believed doubtful, unless it were in such a case as that of the emperor Valentinian, who St. Ambrose hopes might be saved by the desire of baptism, because he had no opportunity. Upon the stock of this principle grew that great care, that no person might die unbaptized, insomuch that it was allowed in danger of death to baptize them who had not passed through all their preparations; provided that they should answer more fully if God restored them. The like care hath our Church taken of little children: for, though she require that they should be speedily and publickly baptized in the house of God, yet in cases of extremity she admitteth of that which is done in private houses, even without ceremony; upon condition there may be added more of the solemnity afterwards, when it is published in the church. And, that it may not be neglected, we are taught, that "it is certain by God's word, that children baptized, dying before they commit actual sin, are undoubtedly saved." For it is certain by God's word, that baptism is appointed for "remission of sins," Acts xxii. 16; ii. 38: and it is also certain, that all they, whose sins are forgiven, are undoubtedly saved, Ps. xxxii. 1. But infants have no other sin but their original corruption, which being remitted in baptism, they are undoubtedly saved. And it is plain from numerous passages that the first Christians believed the same doctrine. Wherefore let no parents, who love their own or their children's souls, upon pretence of God's power or mercy, presume to neglect that, which is so certainly a means of salvation: neither let them think it indifferent, whether their children be baptized or no; for this springs from a dangerous mistake. If children be weak, the parent must immediately endeavour to procure their baptism: but, if notwithstanding all possible care they die before, we must not then confine the Almighty to the outward means; but believe He may save without, where He did not give the opportunity. And in such case the parent may take comfort in his having done what he could, and ought to hope in the divine mercy. *Dean Comber.*

[e] *The Curates of every Parish* &c.] By this rubrick the curate is required to "admonish the people not to delay the baptism of their children, nor cause them without necessity to be baptized privately in their houses." As it is not said whether these monitions shall be from the desk, or the pulpit, or given in private as need requires, so we are at liberty, as I judge, to execute this direction in such a manner as we think will most effectually serve the end designed.

The former admonition against deferring baptism there is perhaps seldom occasion for: and the latter concerning private baptism is always most reasonable, when the thing itself is proposed to us without the rubrickal warrant of a great and reasonable cause to justify it. It is the curate's part on such occasions to declare and explain the rule, by which he is to act. But when he hath done this, I will not say how far he is authorized to refuse private baptism, when seriously desired, though he be not altogether satisfied in the greatness and sufficiency of the cause. For he cannot always be a proper judge of it. He must for the most part trust to the judgment and integrity of others. But as he can, generally speaking, distinguish between reasons and pretences, between an accidental extraordinary cause and a cause of mere humour or private interest, he will do well, and as he ought, never to

after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ *And also they shall warn them, that without like great cause and necessity they procure not their Children to be baptized at home*[f] *in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion*[g]*:*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister*[h] *that can be procured) with them that are present call upon God,*

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sacrifice the rules of his ministration, and the orders of the Church, to any man's fancies, or domestick conveniences. *Archdeacon Sharp.*

[f] — *without like great cause and necessity they procure not their Children to be baptized at home* &c.] The cause of the necessity of baptizing in private houses ought to be expressed: as, "When the child is in sudden danger of death, and not likely to live so long a time, that it may be brought to publick baptism in the church:" lest otherwise all persons take upon them to judge of this cause and necessity at their pleasure. *Bp. Cosin.*

[g] — *then Baptism shall be administered on this fashion:*] So that, whenever baptism is administered in a private house, this private office only must be used: and the Church must be understood to forbid the use of the office of publick baptism upon such occasions. *Archdeacon Yardley.*

[h] *First, let the Minister of the Parish (or, in his absence, any other lawful Minister* &c.)] The person, who baptizeth, ought to be a lawful minister: for Christ gave this commission only to the apostles, Matt. xxviii. 19; joining the office of preaching together with it: so that unordained persons may as well presume to preach as to baptize. And therefore the Church of old forbade women to baptize; and Epiphanius accounts it ridiculous in Marcion and his followers, to permit women to do this office: so that our Church requires it to be done by a lawful minister. I know there are some allegations out of antiquity, which seem to allow of a layman to baptize in cases of great necessity. But there are others of the fathers, who disallow that practice. And certainly it is a great presumption for an ordinary person to invade the ministerial office without any warrant. And, as to the pretence that a child may be in danger, I suppose the salvation of the child may be as safe upon the stock of God's mercy without any baptism, as with a baptism which is not commanded by God, and to which He hath made no promises. So that where God gives not opportunity of a person who may do it aright, it seems better to leave it undone. *Dean Comber.*

The admission of persons by baptism into the Church is an act of authority which none should pretend to, but those who are thereunto empowered by Christ the head of it: and in his name it is, that they on God's part promise remission of sins and spiritual regeneration, which came primarily and originally from God, and are never conveyed to man in the sacraments, but by those whom He hath been pleased to make his instruments. That this is the opinion of our Church is plain from her declaration in the twenty-third Article, where she saith, "It is not lawful for any man to take upon him the office of publick preaching or ministry of the sacraments in the congregation, before he be lawfully called and sent to execute the same:" and in her twenty-sixth Article she discovers the grounds, on which she passeth this judgment, because "Those, who have authority in the ministration of the word and sacraments, do not the same in their own name, but in Christ's, and do minister by his commission and authority." *Archdeacon Yardley.*

When necessity requires that baptism be privately administered, "the minister of the parish, or (in his absence) some other lawful minister, is to be procured." This is an order which was not made till after the conference at Hampton Court, upon the accession of King James I. to the throne. In both Common Prayer Books of King Edward, and in that of Queen Elizabeth, the rubrick was only this: "First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer; and then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words, N. I baptize thee, &c." Now this, it is plain from the writings and letters of our first Reformers, was originally designed to commission lay-persons to baptize in cases of necessity; being founded upon an error which our Reformers had imbibed in the Romish church, concerning the impossibility of salvation without the sacrament of baptism: which therefore being in their opinion so absolutely necessary, they chose should be administered by any body that was present, in cases of extremity, rather than any should die without it.

But afterwards, when they came to have clearer notions of the sacraments, and perceived how absurd it was to confine the mercies of God to outward means; and especially when they came to consider that the salvation of the child might be as safe in God's mercy, without any baptism, as with one performed by persons not duly commissioned to administer it: when the governours of our Church, I say, came to be convinced of this, they thought it proper to explain the rubrick above mentioned in such a manner, as should exclude any private persons from administering baptism. Accordingly, when some articles were passed by both Houses of Convocation, in the year 1575, the Archbishop and Bishops (who had power and authority in their several dioceses "to resolve all doubts concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer") unanimously resolved, that "even private baptism, in case of necessity," was only to be administered by a lawful minister or deacon; and that all other persons should be inhibited to intermeddle with the ministering of baptism privately, as being no part of their vocation. Bishop Gibson tells us, this Article was not published in the printed copy: but whether on the same account that the fifteenth Article was left out, (which was, that marriage might be solemnized at any time of the year, provided the banns were duly published, and no impediment objected,) namely, because disapproved by the crown, he cannot certainly tell: but it seems by the account that Mr. Collier gives us, as if it was published; for after all the Articles he only remarks from the journal of the Convocation, that the Queen refused to assent to the last Article, (that is, the fifteenth above mentioned,) for which reason, saith he, it was not published with the rest, which seems plainly to imply that all the rest were published. However, whether it was published or not, the bare "publishing of it in writing in every parish-church of every diocese in the province of Canterbury" by order of the Bishops, who had un-

and say the Lord's Prayer, and so many of the Collects[i] *appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it*[j]*, saying these words;*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, all kneeling down, the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his

doubted authority to explain the rubrick, was sufficient to restrain the sense of the rubrick in such a manner as should inhibit all persons not ordained from presuming to intermeddle with the administering of baptism. But besides this, Mr. Collier tells us, that notwithstanding none but the Archbishop and Bishops are mentioned for their concurrence in these Articles, yet in the Archbishop's mandate for the publication, they are said to be agreed, settled, and subscribed by both Houses of Convocation. So that from this time, notwithstanding the rubrick might continue in the same words, it is certain it gave no licence or permission to lay-persons to baptize. On the contrary, the Bishops, in their visitations, censured the practice, and declared that the rubrick inferred no such latitude.

However, upon the accession of King James I. to the throne, the matter was again debated in the Hampton Court conference: the result of which was, that instead of those words, "Let them that be present call upon God, &c." the rubrick should be, "Let the lawful minister, and them that be present, &c." And instead of what follows, namely, "Then one of them shall name the child, and dip him in the water, or pour water upon him, saying;" it was ordered, that, "the child being named by some one that is present, the said lawful minister shall dip it in water, &c." And thus the rubrick stood till the review at the Restoration, when it only underwent some small variation; "the minister of the parish" being first named as the most proper person to be sent for, if not out of the way; but "in his absence any other lawful minister is to be called in that can be procured." The Church only provides that none but a "minister," or one "duly ordained," presume to intermeddle in it: well knowing that the persons, by whom baptism is to be administered, are plainly as positive a part of the institution, as any thing else relating to that ordinance; and consequently that the power of administering it must belong to those only whom Christ hath authorized by the institution. It is true, there are some few of the primitive writers, who allow laymen to baptize in case of necessity: but there are more and earlier of the fathers, who disallow that practice: and upon mature consideration of the several passages, it will generally be found that these latter, for the most part, speak the judgment of the Church, whilst the former only deliver their private opinion. And therefore certainly it is a great presumption for an unordained person to invade the ministerial office without any warrant. What sufficient plea the church of Rome can pretend, for suffering even midwives to perform this sacred rite, I am wholly ignorant. For as to the pretence of the child's danger, we may be sure that its salvation may be as safe in God's mercy without any baptism, as with such a one as He has neither commanded nor made any promises to: so that where God gives no opportunity of having baptism administered by a person duly commissioned, it seems much better to leave it undone.

If it be asked, whether baptism, when performed by an unordained person, be, in the sense of our Church, "valid" and "effectual?" I answer, that, according to the best judgment we can form from her publick acts and offices, it is not. For she not only supposes, in the sixty-ninth Canon, that a child will die unbaptized, if the regular minister does not come time enough to baptize it; but in the abovesaid determination of the Bishops and Convocation, she expressly declares, that even in "cases of necessity," baptism is only to be administered by a "lawful" minister or deacon, and directly inhibits all other persons from intermeddling with it, though ever so "privately, as being no part of their vocation:" a plain intimation that no baptism, but what is administered by persons duly ordained, is valid or effectual. For if baptism administered by persons not ordained be valid and sufficient to convey the benefits of it, why should such persons be prohibited to administer it in cases of real necessity, when a regular minister cannot be procured? It would surely be better for the child to have it from any hand, if any hand could give it, than that it should die without the advantage of it. Our Church therefore, by prohibiting all from intermeddling in baptism but a "lawful" minister, plainly hints, that when baptism is administered by any others, it conveys no benefit or advantage to the child, but only brings upon those who pretend to administer it the guilt of usurping a sacred office: and consequently that persons so pretendedly baptized (if they live to be sensible of their state and condition) are to apply to their lawful minister or bishop for that holy sacrament, of which they only received a profanation before. *Wheatly.*

[i] *— say the Lord's Prayer, and so many of the Collects* &c.] Of which it is much to be desired, that the prayer, appointed for the consecration of the water, be never, unless absolutely necessary, omitted. For, besides the propriety of this prayer to beg a blessing upon the administration in general, it has already been shewn how important a part of the Office of Baptism the primitive Christians esteemed the consecration of the water. *Wheatly.*

[j] *— the Minister shall pour Water upon it.*] All the old Common Prayers say, he shall either "dip it in water, or pour water upon it:" but baptism in private being never allowed, but when the child is weak, the rubrick was properly altered at the last review, and the order for dipping left out; it being not to be supposed, that the child in its sickness should be able to endure it. *Wheatly.*

resurrection; and that finally, with the residue of thy Saints, *he* may inherit thine everlasting kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt*[k], *but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that, if the Minister*[l] *of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used; In which case he shall say thus*[m],

I Certify you, that according to the due and prescribed Order of the Church, *at such a time* and *at such a place*, before divers witnesses I baptized this Child.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church do answer, that the same Child is already baptized, then shall the Minister examine them further, saying*[n],

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this Child baptized?

With what words was this Child baptized[o]?

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[k] *And let them not doubt*, &c.] The Church adds this by way of explanation, lest any one should imagine, that the sacrament, administered in this short and concise manner, is not complete, and the child hereby not made a Christian, or should be apt to think or say, that the child is only half-christened, as too many ignorant people foolishly and absurdly express themselves. *Archdeacon Yardley.*

[l] — *to the intent that, if the Minister* &c.] In King Edward's and Queen Elizabeth's books, the former part of this and the latter part of the next rubrick were joined together, and made but one between them: "to the intent that the priest may examine and try whether the child, &c." All between was first added in King James's book after the conference at Hampton Court, except that the particular form of certification, in case that the minister of the same parish baptized it himself, was inserted at the Restoration. *Wheatly.*

[m] — *In which case he shall say thus*,] In this office a doubt may offer itself to the minister, as to the manner of certifying a baptism, which he himself administered. When he certifies upon the answer to the interrogatories, that the baptism was duly administered by another lawful hand, the form of the certificate, which is the same that stood in the old Prayer Books, is clear and unexceptionable, in which there is a proper transition to the Gospel or connexion of the certificate with the following part of the office. But, when he certifies his own act, by a form, that was put in at the last revisal for that purpose, it doth not appear either by the words themselves, or by the rubrick relating to these certificates, whether that form is complete as it stands, or whether it was designed only as a different preamble to be prefixed to that part of the other certificate which will connect it with the Gospel: or rather whether they are not both to be looked upon as one and the same form of certifying, with this only difference, that their respective introductions are a little diversified, mutatis mutandis, as the case to be certified requires.

In Bishop Cosin's scheme of alterations and amendments, drawn up at the Restoration, the new form of certifying, then designed to be added, stands thus:

"I certify you, that according to the due and prescribed order of the Church, in cases of necessity, at such a time, and in such a place before divers witnesses, I baptized this child, who being born in original sin," &c. referring to the remainder of the old form as a proper transition to the Gospel; by which it is plain that his design and meaning was, that, when a man certified his own act, the two forms should be thus joined or incorporated. But as neither such direction, nor such reference, is to be found in our present books, it seems a matter of discretion which method we take. We cannot be said to transgress rule by omitting that clause in the second form of certifying: nor can we be charged with altering or adding to the office, if we complete the first form by the second, as Bishop Cosin judged we ought to do, and as the natural construction of the office intimates we should. *Archdeacon Sharp.*

[n] — *then shall the Minister examine them further, saying*, &c.] When a child is brought to be received, which was baptized by some other hand, we ought to be punctual in putting the interrogatories relating to that private baptism, and in requiring the parties that are interrogated, to be clear and explicit in their answers.

Bishop Cosin's note at this place which he designed for a rubrick was this, "To every one of these questions must answers be directly given by those who bring the child:" and with good reason; because upon these answers depends our direction, either first, "to certify that in this case all is well done, and according to due order," &c.; or secondly, to use the publick office of baptism, with the hypothetical form; or, thirdly, to remit the child to those who brought it, without either hypothetical baptism, or reception into the congregation. *Archdeacon Sharp.*

[o] *With what words was this Child baptized?*] The essential words of Christ's institution are, "In the name of the Father, and of the Son, and of the Holy Ghost." For, though mention be made in the Acts of the Apostles of baptizing "in the name of Christ," ii. 38; xix. 5; yet must not the apostles be supposed to have baptized as excluding the other two Persons. For in truth, as Beza hath well observed, St. Luke doth not there describe the rite and formular of baptism, but the end and scope of initiating persons into Christianity thereby. The express precept of our Saviour obliged

¶ *And if the Minister shall find*[p] *by the answers of such as bring the Child, that all things were done as they ought to be; then shall not he christen the Child again, but shall receive him as one of the flock of true Christian people*[q], *saying thus,*

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now, by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life; for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

St. *Mark* x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little

even the Apostles themselves, and all their ecclesiastical derivatives, to such a form of baptism, as might distinctly and nominally mention the three Persons of the glorious Trinity, which was so indispensably necessary, as the omission of any one constituted the baptism null. *L'Estrange.*

[p] *And if the Minister shall find* &c.] Some direction is wanted in what manner we are to use this office, when there is one or more children to be baptized, as well as one or more children to be received by it into the congregation. The greatest part of each office being word for word, the same may reasonably and consistently be applied to both cases, and be used in common; provided those parts of each office which are particular and appropriate to the different cases be also used separately. And this I take to be the usual practice. Nor doth it seem liable to censure, though it is not authorized by any rubrick. And all the ends and uses of both offices are as completely answered this way as if they were to be performed distinctly.

But this indeed is said upon a supposition that the questions to be put to the sponsors are put on behalf of each child. For the third question in the first office cannot possibly be made an interrogatory in the second.

And I may here further remark, that we are to observe the same rule in certifying the private baptisms of those with whom the second office is to be used. That is to say, when there are more than one to be received into the congregation, we must certify the baptism of each of them distinctly, whether baptized by ourselves or by others: as appears from the manner in which these certificates are printed, if compared with the rest of the office. *Archdeacon Sharp.*

[q] — *shall receive him as one of the flock of true Christian people,*] Which, after he has certified the people that all was well done, and declared the benefits which the child has received by virtue of its baptism, he is directed to do in much the same form as is appointed for publick baptism. He reads the Gospel there appointed, and the Exhortation that follows it. After which he repeats the Lord's Prayer, and the Collect that in the office for publick baptism follows the Exhortation. Then "demanding the name of the child," he proceeds to examine the Godfathers and Godmothers, "whether, in the name of the child, they renounce the devil and all his works, &c.; whether they believe all the articles of the Christian Faith," and "whether they will obediently keep God's will and commandments, &c." For though the child was baptized without Godfathers at first, (when, being more likely to die than to live, there seemed no occasion for any to undertake for its future behaviour;) yet if it lives and is brought to church, it is fit there should be some to give security, that it shall be well educated and instructed. As soon as this is done therefore, the child is "received into the congregation of Christ's flock," and is "signed with the sign of the cross." After which the service concludes with the Thanksgiving and Exhortation that close the office for publick baptism. *Wheatly.*

At the end of this office there is a want of a direction, which we have in the former office of publick baptism, to admonish the sureties "that they take care to bring the children to be confirmed by the bishop."

To say how this comes to pass is not easy. In all the old Prayer Books before the Restoration there was a rubrick in the first office requiring the minister to admonish the sponsors to this effect; but leaving him to his own manner of expressing himself. Which rubrick was not repeated at the end of this office, but was referred to by these words, "and so forth as in publick baptism." Which reference was as good as the repetition of the rubrick; for it made the direction equally clear. But now, at the revisal, what had been a rubrick at the end of the former office was changed into a prescribed form of admonition, and what had been a reference at the end of this office was quite omitted. By what means I know not. But it was not an oversight, at least, not in all the revisors. For in Bishop Cosin's copy, where all the designed amendments stand added in the margin, there is a reference made at the end of this office to the form of admonition then newly added to the former office: which reference is thus expressed: "Then shall he add and say, Furthermore I require you to take care, &c."

What I collect from hence is, that it seems most likely to have been the design of the revisors, that this direction should be given in the same words at the end of both the offices, the reason of it being the same in both cases. But, as this design is not expressed in our printed copies, it remains yet a question with any man who guides himself by the letter of rubrick, whether he should on mere presumption of such design take upon him to add this supplement out of the former office or no. Surely no minister can be blamed for not doing what he is not commanded. But my own resolution of the doubt should rather be this. Though the admonition is not made part of the authorized form in our printed books, and is not necessary for completing the office: yet, as it is nevertheless a proper one, and the omission of it, or of a direction about it, was probably accidental and not designed, therefore to use it as an admonition from ourselves, or at least to give a direction to the same effect and purpose, as was done before the form of admonition was prescribed. And thus we shall keep up to the supposed intention of the Church, without transgressing any written rule. *Archdeacon Sharp.*

children to come unto me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and (as he hath promised in his holy Word) will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards *this Infant*, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us:

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he*, being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy *servant*, and attain thy promise; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest demand the Name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will.

¶ *Then the Priest shall say,*

WE receive this Child into the congregation of Christ's flock *, and do sign *him* with the sign of the Cross, in token that hereafter *he* shall

* *Here the Priest shall make a cross upon the Child's forehead.*

not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *this Child is* by Baptism regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answers to the Priest's questions, as that it cannot appear that the Child was baptized with* Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (*which are essential parts of Baptism,*) *then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, *N.* I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE MINISTRATION OF
BAPTISM
TO SUCH AS ARE OF RIPER YEARS[q], AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such Persons, as are of riper years, are to be baptized*[r], *timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit*[s], *then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.*

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[q] *The Ministration of Baptism to such as are of Riper Years*, &c.] We had no office in our Liturgy for the baptism of persons of "riper years" till the last review. For though in the infancy of Christianity adult persons were generally the subjects of baptism; yet after the several nations that have been converted were become Christian, baptism was always administered to children. So that when the Liturgy of the Church of England was first compiled, an office for "adult persons" was not so necessary. But by the growth of Anabaptism and Quakerism, during the grand Rebellion, the want of such an office was plainly perceived. For which reason the commissioners appointed to review the Common Prayer drew up this which I am now going to make some remarks upon, which is very useful for the baptizing of natives in our plantations, when they shall be converted to the faith, and of such unhappy children of those licentious sectaries I just now named, as shall come to be sensible of the errors of their parents. *Wheatly.*

This office was thought to be composed by Dr. George Griffith, bishop of St. Asaph. Anthony Wood says, in the Athenæ Oxonienses, "In 1662, in a convocation of the clergy then held, he concurred effectually, in drawing up the Act of Uniformity, and making certain alterations in the Common Prayer then set out; and it is thought the form of baptizing those of riper years was of his composing." *Collis.*

[r] *When any such Persons, as are of riper years, are to be baptized*, &c.] In the baptism of persons who are of age and understanding, there is more required than in that of infants. For, they being capable to receive instruction, to declare their faith, and to exercise an actual repentance, our Church commands that they be first taught and catechised: which of old lasted all the forty days of Lent: and then that they be examined concerning their faith and repentance, Luke iii. 8—11. Finally, the persons themselves are advised, according to the primitive discipline, to prepare themselves for this seal of remission by fasting, and prayer, and a serious consideration of the covenant, into which they are about to enter. This difference between their duty and that of infants hath occasioned the compiling of a peculiar office. *Dean Comber.*

This office is so seldom used, that, whenever it is, more than ordinary care is commonly taken about it. The persons are beforehand examined, whether they be sufficiently instructed in the principles of the Christian religion, and able to answer for themselves when they take this great charge upon them.

All sureties are equally obliged to be thus qualified, who take upon themselves the trust of answering for others; as these are required to be, when they come to answer for themselves.

The Gospel is the discourse, which our Saviour had with Nicodemus touching the necessity of baptism: and it is followed by an admirable exhortation of the same nature, taken out of several parts of Scripture.

It would be very useful for all persons to read this ministration carefully over, before they come to be confirmed. *Collis.*

[s] *And if they shall be found fit*, &c.] In this case the minister is to baptize them in the same manner and order as is appointed before for the baptism of infants; except that the Gospel is concerning our Saviour's discourse with Nicodemus touching the necessity of baptism, which is followed by an exhortation suitable and proper. Again, the persons to be baptized being able to make the profession that is requisite, in their own persons, the minister is ordered to put the questions to them. There are Godfathers and Godmothers indeed appointed to be present, but they are only appointed as witnesses of the engagement, and undertake no more than to remind them hereafter of the vow and profession which they made in their presence, and to call upon them to be diligent in instructing themselves in God's word, &c., the chief part of the charge being delivered at last by the priest to the persons that are baptized. *Wheatly.*

¶ *And standing there the Priest shall ask, whether any of the persons here presented be baptized, or no: If they shall answer,* No; *then shall the Priest say thus,*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

John iii. 6. Rom. viii. 7, 8.

¶ *Then shall the Priest say,*

Let us pray.

(¶ *And here all the Congregation shall kneel.*)

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost, that *they*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end; through Jesus Christ our Lord. *Amen.*

ALMIGHTY and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they*, coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel, written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whi-

ther it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this Exhortation following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Mark xvi. 16.

Acts ii. 37—40.

1 Pet. iii. 21.

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* persons *to be baptized on this wise:*

WELL-beloved, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, promise in the presence of these your Witnesses, and this whole congregation, that *ye* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following:*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Question.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Question.

WILT thou be baptized in this faith?

Answer. That is my desire.

Question.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this Water to the mystical washing away of sin; and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the name; and then shall dip him in the water, or pour water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Priest say,*

WE receive this person into the congregation of Christ's flock *, and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Priest shall make a cross upon the person's forehead.*

¶ *Then shall the Priest say,*

SEEING now, dearly beloved brethren, that *these persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons;* that, being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises; through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit, everlastingly. *Amen.*

Gal iii. 27—29. 1 Thess. v. 23.

¶ *Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these persons have* promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

Eccles. v. 4. Heb. iii. 13. 1 Tim. vi. 12. Col. iii. 16. 2 Thess. ii. 13. 2 Pet. i. 5; iii. 18. Tit. ii. 12.

(¶ *And then, speaking to the new baptized* persons, *he shall proceed, and say,*)

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Gal. iii. 27. Gal. iii. 26. Eph. v. 8. Eph. iv. 1.

¶ *It is expedient that every person, thus baptized, should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism; only changing the word* [Infant] *for* [Child *or* Person] *as occasion requireth.*

A CATECHISM[t],

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED[u] BY THE BISHOP.

Question. WHAT is your name[x]?
Answer. N. or M.

Quest. Who gave you this name[y]?
Answ. My Godfathers and Godmothers[z] in my Baptism[a]; wherein

[t] *A Catechism*, &c.] Since children in their baptism engage "to renounce the devil and all his works, to believe in God, and to serve him;" it is fit that they be "taught, as soon as they are able to learn, what a solemn vow, promise, and profession" they have made. Accordingly, after the offices appointed for baptism, follows, "A CATECHISM, that is to say, An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop." *Wheatly.*

Catechism is derived from a Greek term, and signifies instruction in the first rudiments of any art or science, communicated by asking questions, and hearing and correcting the answers. From the earliest ages of the Church the word has been employed by ecclesiastical writers in a more restrained sense, to denote instruction in the principles of Christian religion by means of questions and answers. *Dean Comber, Shepherd.*

The catechizing of children is enjoined by God, Deut. vi. 7; Prov. xxii. 6; Ephes. vi. 4; and was always practised by pious men, Gen. xviii. 19; 1 Chron. xxviii. 9; 2 Tim. i. 5; and it is Christ's especial charge to ministers, to feed his lambs, John xxi. 15. The Jewish doctors took care of this, Luke ii. 42. And in the Christian churches there was a peculiar officer who was the catechist; and all the new converts, who were to be baptized at Easter, were catechized all the forty days of Lent. But since we have few such now, and generally baptize infants, who cannot at that time understand the covenant which is entered into, therefore we are bound to take more care to make them understand it afterward, by instructing them in the "Catechism of the Church;" which is drawn up according to the primitive forms, by way of question and answer, Acts viii. 37; 1 Pet. iii. 21: being not a large system of divinity to puzzle the heads of young beginners, but like those of the ancients, a short and full explication of the baptismal vow; teaching them, first, what their baptismal vow is, namely, what were the benefits promised on God's part, Quest. I, II. And what were the duties promised on their part, to renounce all evil, to believe all divine truth, and to keep God's commandments, Quest. III; together with their grateful owning of this covenant, Quest. IV. Secondly, The parts of the vow are explained: first, as to the matter of them, in repeating and expounding the Creed, Quest. V, VI, and repeating and explaining the Ten Commandments, Quest. VII, VIII, IX, X, XI. Secondly, as to the means to enable them to keep them, which are prayer and the holy sacraments: and the duty of prayer is taught them in the Lord's Prayer and the explication thereof, Quest. XII, XIII. The due sense of the sacraments is taught them, first in general, as to their number, nature, and necessity, Quest. XIV, XV. Secondly in particular, baptism, Quest. XVI—XX; and the Lord's Supper, Quest. XXI—XXV. This is all that is absolutely necessary to be known in order to salvation, and all that the primitive church did teach their catechumens. And if children be but made to repeat this perfectly, and understand it fully, they will increase in knowledge as they grow in years. *Dean Comber.*

It is the peculiar glory of Christianity to have extended religious instruction, of which but few partook at all before, and scarce any in purity, through all ranks and ages of men, and even women. The first converts to it were immediately formed into regular societies and assemblies; not only for the joint worship of God, but the further "edifying of the body of Christ," Eph. iv. 12: in which good work, some of course were stated teachers, or, to use the apostle's own expression, "catechizers in the word:" others taught or catechized, Gal. vi. 6. For catechizing signifies in Scripture, at large, instructing persons in any matter, but especially in religion. And thus it is used, Acts xviii. 25; where we read, "This man was instructed in the way of the Lord;" and Luke i. 4; where again we read, "That thou mayest know the certainty of those things, wherein thou hast been instructed." The original word, in both places, is catechized.

But as the different advances of persons in knowledge made different sorts of instructions requisite: so in the primitive church, different sorts of teachers were appointed to dispense it. And they who taught so much only of the Christian doctrine, as might qualify the hearers for Christian communion, had the name of catechists appropriated to them; whose teaching being usually, as was most convenient, in a great measure by way of question and answer; the name of Catechism hath now been long confined to such instruction, as is given in that form. But the method of employing a particular set of men in that work only, is in most places laid aside. And I hope the people will not be losers, if they, who are appointed to the higher ministers of the Church, attend to this also.

1 Cor. xii. 27. Eph. v. 30. Gal. iii. 26. Rom. viii. 17.

I was made[b] a member of Christ[c], the child of God[d], and an inheritor of the kingdom of heaven[e].

Quest. What did your Godfathers and Godmothers then for you[f]?

Answ. They did promise and vow

Under the darkness of popery almost all religious instruction was neglected. "Very few," to use the words of one of our Homilies, "even of the most simple people, were taught the Lord's Prayer, the Articles of the faith, or the Ten Commandments, otherwise than in Latin, which they understood not;" so that one of the first necessary steps taken towards the Reformation, in this country, was a general injunction, that parents and masters should first learn them in their own tongue, then acquaint their children and servants with them: which three main branches of Christian duty, comprehending the sum of what we are to believe, to do, and to petition for, were soon after formed, with proper explanations of each, into a Catechism. To this was added, in process of time, a brief account of the two sacraments; altogether making up that very good, though still improveable, "form of sound words," 2 Tim. i. 13, which we now use. *Abp. Secker.*

As to the form of our Catechism, it is drawn up after the primitive manner by way of question and answer: so Philip catechized the eunuch, Acts viii. 37; and so the persons to be baptized were catechized in the first ages. And indeed the very word Catechism implies as much; the original Κατηχέω, from whence it is derived, being a compound of Ἠχώ, which signifies an Echo, or repeated sound. So that a Catechism is no more than an instruction first taught and instilled into a person, and then repeated upon the catechist's examination.

2. As to the contents of our Catechism, it is not a large system or body of divinity, to puzzle the heads of young beginners; but only a short and full explication of the baptismal vow. The primitive Catechisms indeed (that is, all that the catechumens were to learn by heart before their baptism and confirmation) consisted of no more than the Renunciation, or the repetition of the Baptismal Vow, the Creed, and the Lord's Prayer: and these, together with the Ten Commandments, at the Reformation, were the whole of ours. But it being afterwards thought defective as to the doctrine of the Sacraments, (which in the primitive time were more largely explained to baptized persons,) King James I. appointed the bishops to add a short and plain explanation of them, which was done accordingly in that excellent form we see; being penned by Bishop Overall, then Dean of St. Paul's, and allowed by the bishops. So that now (in the opinion of the best judges) it excels all Catechisms that ever were in the world; being so short that the youngest children may learn it by heart; and yet so full that it contains all things necessary to be known in order to salvation.

In this also its excellency is very discernible, namely, that as all persons are baptized not into any particular church, but into the Catholick church of Christ; so here they are not taught the opinion of this or any other particular church or people, but what the whole body of Christians all the world over agree in. If it may any where seem to be otherwise, it is in the doctrine of the Sacraments: but even this is here worded with so much caution and temper, as not to contradict any other particular church; but so as that all sorts of Christians, when they have duly considered it, may subscribe to every thing that is here taught or delivered. *Wheatly.*

[b] *— to be learned of every person, before he be brought to be confirmed* &c.] At the time of confirmation, every one, in the presence of God, and of the congregation, renews with his own mouth and consent the promises and vows made in his name when he was baptized: he ratifies and confirms the same in his own person, acknowledging himself "bound to believe and to do all those things which at his baptism his Godfathers and Godmothers" undertook for him. In this open awful manner must every one, before he can be confirmed, take upon himself the profession of the Christian religion. It is reasonable therefore, that he be well instructed in its principles, and understand aright the nature of those doctrines and duties, which he so solemnly declares himself to believe and engages to perform. *Shepherd.*

There was some difference between the persons, who were catechized in the primitive times, and those whom we instruct now. For there the catechumens were generally such as were come to years of discretion; but, having been born of heathen parents, were not yet baptized. So that they catechized them before their baptism, as we also do those who are not baptized till they come to "riper years." But as to the children of believing parents, it is certain that, as they were baptized in infancy, they could not then, any more than now, be admitted catechumens till after baptism. Nor is there any necessity of doing it before, if so be we take care that due instruction be given them, so soon as they are capable of receiving it. For our Saviour Himself in that commission to his Apostles, "Go ye, make disciples of all nations, baptizing them, &c.—teaching them to observe all things, whatsoever I have commanded you," seems to intimate that converts may first be entered into his Church by baptism, and afterwards instructed in the fundamentals of their religion. And indeed we read, that, when St. Basil was baptized, the bishop kept him in his house some time afterwards, that he might instruct him in the things pertaining to eternal life. And a learned writer affirms, that all baptized persons in the primitive times (although they had been catechized before) were yet wont to stay several days after their baptism, to be more fully catechized in all things necessary to salvation. And therefore there is much more reason for us to catechize children after baptism, who are naturally incapable of being instructed beforehand. *Dean Comber, Wheatly.*

[c] *What is your name?*] The Catechism begins with a prudent condescension and familiarity, by asking the introductory questions, "What is your name?" and "Who gave you this name?" which lead very naturally the person catechized to the mention of his baptism, at which time it was given him. Not that giving a name is any necessary part of baptism; but might have been done either before or afterwards, though it hath always been done then, as indeed it was likely that the first publick opportunity would be taken for that purpose. But besides, it was no uncommon thing in ancient times, that, when a person entered into the service of a new master, he had a new name bestowed on him. Whence perhaps the Jews might derive the practice of naming the child, when it was circumcised; it being then devoted to the service of God. The first Christians in imitation of them would of course do the same thing, for the same reason, when it was baptized: and no wonder that we continue the practice. For it might be a very useful one, if persons would but remember, what it tends to remind them of, that they were dedicated to Christ, when their Christian name was given them; and would make use of that circumstance frequently

three things[g] in my name. First, that I should[h] renounce the devil and all his works[i], the pomps and vanity of this wicked world[k], and all

1 John iii. 8.

Gal. i. 4.

to recollect those promises, which were then solemnly made for them; and which they have since confirmed, or are to confirm and make personally for themselves. Without performing these, we are Christians, not in deed, but in name only; and shall greatly dishonour that name, while we bear it and boast of it. *Abp. Secker.*

[f] *Who gave you this name?*] Our baptismal name is given us, not by our parents, as we read in Scripture the name of Jewish children was; but by our Godfathers and Godmothers. And this custom also may have a double advantage. It may admonish them, that having conferred the title of Christians upon us, they are bound to endeavour that we may behave worthily of it. And it may admonish us, that, our name having been given us by persons who were our sureties, we are bound to make good their engagement. *Abp. Secker.*

[g] *My Godfathers and Godmothers*] Our Christian name is given by our Godfathers; because, baptism being a new and spiritual birth, which has no relation to our natural parents, it is, not without prudence, ordained by our Church, that our name, which we receive then, should be given us by our Godfathers, who do, as it were, supply God's stead, and are his instruments to make us partake of this new birth. The reason, why the Church requires Godfathers and Godmothers in baptism, is partly to conform herself to the usage of God's Church, not only in the earliest ages of Christianity, but even among the Jews, who had their witnesses of the covenant in circumcision, Isa. viii. 2: but chiefly to be sureties or vouchers for the children that are to be baptized: to transact that momentous business of entering into covenant with God in their names, which, by reason of their infancy, they cannot perform themselves; and to promise for them, that when they come to years of discretion, they shall be instructed in, and make profession of, that holy religion, into which through their engagement they are admitted. The reason, why the Church does not think parents so proper to do this, is, because in case the parents should either die before the children are brought up, or should apostatize from the Christian faith, or be negligent in the education of their children, the suretyship of several other good persons will, in all probability, supply the part, which the parents should have taken. *Dr. Nicholls.*

[h] — *in my Baptism;* &c.] Baptism being our first entrance into the Christian church, by which we become intitled to certain privileges, and obliged to certain duties; religious instruction begins very properly by teaching young persons what both of them are. And, in order to recommend the duties to us, the privileges are mentioned first. *Abp. Secker.*

[i] — *wherein I was made* &c.] The privileges, thus conditionally secured to us in baptism, we find in our Catechism very fitly reduced to these three heads: that the person who receives it, is "therein made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." *Abp. Secker.*

[k] — *a member of Christ.*] The first privilege, and the foundation of others, is, that he is "made a member of Christ." This figure of speech all persons may not immediately understand: but when it is understood, they will perceive in it great strength and beauty. It presupposes, what we must be sensible of, more or less, that we are every one originally prone to sin, and actually sinners; liable thence to punishment; and without hope of preserving ourselves, by our own strength, either from guilt or from misery. It further implies, what the Scripture clearly teaches, that Jesus Christ hath delivered us from both, in such manner as shall hereafter be explained, on the most equitable terms of our becoming his, by accepting Him from the hand of God for our Saviour, our Teacher, and our Lord. This union to Him in order to receive these benefits from Him, our Catechism, in conformity with the language of holy writ, compares with that of the members of the body to the head. And how proper the comparison is, will easily appear, by carrying it through the several particulars, in which the similitude holds.

As, in every living creature, perception and motion proceed from the head; so, to every Christian, knowledge of God's will, and power to obey it, flow from Christ. As the head governs and directs each limb, so Christ is the Sovereign and Lawgiver of each believer. As being joined to the head makes the whole body one animal frame; so being joined to Christ makes the whole number of Christians one spiritual society. As communication with the head preserves our natural life; so communion with Christ supports our religious life. He therefore is to the Church what the head is to the body: and each person who belongs to the Church, is a member of that body, or, in the language of the Catechism, "a member of Christ." For He, as St. Paul expresses it, is "the Head: from which all the body, having nourishment ministered, and knit together by joints and bands, increaseth with the increase of God," Col. ii. 19.

And this manner of speaking is frequently repeated in Scripture, as it well deserves; being not only, as we have seen, admirably fitted to represent the happy relations, in which we stand to our Redeemer, but also to remind us of the duties, which are derived from them: of the honour and obedience due to Him, who is "Head over all things to his body, the Church;" Eph. i. 22, 23; of our continual dependence on Him, "since he is our life;" Col. iii. 4; and of the tenderness and kindness, which we owe to our fellow-Christians, and they to us, being all united, through Him, so intimately to each other. For since, as the apostle argues, "by one Spirit we are all baptized into one body:" as in the natural body, "the eye cannot say unto the hand, I have no need of thee," nor any one member to the rest, I have no need of you; but even the "more feeble and less honourable members are necessary," 1 Cor. xii 13. 21—23; so in the spiritual body, they, who in any respect may seem to excel others, ought by no means to despise them; since every good Christian is, in his proper degree and place, both a valuable and useful "member of Christ." And again: as, in the natural body, there is a connexion and sympathy of the several parts; by which the good state of one preserves the others in health and ease, or its bad state gives them pain and disorder; so should there be in the spiritual body, and there is in all true members of it, a mutual caution not to do harm to each other, and a mutual desire of each other's benefit. "If one member suffer, all the other members" should by a compassionate temper "suffer with it;" and "if one member be honoured, all" the rest should sincerely "rejoice with it," 1 Cor. xii. 26. Let us think then, Do we feel in our hearts this good disposition, as a mark of being members of Christ? If not, let us study to form ourselves to it without delay. *Abp. Secker.*

[l] — *the child of God,*] The second privilege of bap-

Gal. v. 24. the sinful lusts of the flesh[1]. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's Mark xvi. 16. Acts viii. 36, 37.

tism is, that by it "we are made the children of God," in a sense and manner, in which by nature we are not so.

Our blessed Saviour indeed is called in Scripture "the only-begotten Son of God." Nor can the highest of creatures claim God for his Father by the same right that He doth. But in a lower sense God is the Father of angels and men; whom He hath created in their several degrees of likeness to his own image. Adam, our first parent, was the son of God by a strong resemblance to his heavenly Father in original uprightness. But as this similitude was greatly obscured both in him and in his descendants by the fall, though preserved by the covenant of the promised seed from being utterly effaced; so in time it was almost entirely lost amongst men, by the prevalence of sin; and they became in general "enemies" of God, Rom. v. 10; Col. i. 21, and "children of the devil," 1 John iii. 10.

But our gracious Maker, pitying us notwithstanding, and treating us like children, even when thus degenerated, hath mercifully appointed a method for adopting us into his family again, after we have cast ourselves out of it; and for restoring and raising us gradually to the same and greater likeness to Him and favour with Him, than even our first parents ever enjoyed. Now this inestimable blessing was procured for mankind through the means of Jesus Christ; and we become entitled to it by taking Him for our Head, and becoming his members, in such manner as hath been briefly explained. For "to as many as receive him, to them gives he power to become the sons of God, even to them that believe in his name," John i. 12. Being therefore thus united to Him, who is in the highest sense the Son of God; and claiming not in our own name, but under Him; we are admitted again into such a degree of sonship as we are capable of; and made "the children of God, by faith in Jesus Christ," Gal. iii. 26.

Indeed not only Christians, but the Jews, are called in Scripture "the children of God," Deut. xiv. 1; and such they really were; being first, as Christians were afterwards, the "children of his covenant," Acts iii. 25. But still, as theirs was a state of less knowledge, more burthensome precepts, and stricter government; the apostle speaks of them, compared with us, only as servants in his family. "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all. Even so we," speaking of the Jewish nation, "when we were children," unqualified for any great degrees of liberty, "were in bondage under the elements of the world. But when the fulness of time was come, God sent forth his Son to redeem them, that were under the law. Wherefore we are no more servants but sons," Gal. iv. 1. 3, 4. 7. "Behold" then, as St. John expresses it, "what manner of love the Father hath bestowed upon us, that we should be called," in this distinguished sense, "the sons of God," 1 John iii. 1; especially considering the consequence drawn by St. Paul, "If children, then heirs; heirs of God, and joint-heirs with Christ," Rom. viii. 17. *Abp. Secker.*

[c] *— and an inheritor of the kingdom of heaven.*] The consequence, noticed under the former head, is the third and last privilege of baptism, and completes the value of it, that by entering into the Christian covenant we are "made inheritors of the kingdom of heaven;" that is, entitled to perfect and endless happiness in body and soul. Had we continued in the primitive uprightness of our first parents, and never sinned at all, we could have had no claim, but from God's free promise, to any thing more than that our being should not be worse to us than not being. But as we are originally depraved, and have actually sinned, far from having any claim to happiness, we are liable to just punishment for ever. And least of all could we have any claim to such happiness, as eternal life and glory. But "blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us," 1 Pet. i. 3, 4.

These then are the privileges of the Christian covenant: and for these we must give due "thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light," Col. i. 12; and be duly careful to "walk worthy of God, who hath called us to his kingdom and glory," 1 Thess. ii. 12. For we have a right to the privileges of the covenant, only on the supposition and presumption of our performing the obligations of it. Children indeed of believers, who are taken out of the world before they become capable of faith and obedience, we doubt not, are happy. For the general declarations of holy writ plainly comprehend their case: and our Saviour hath particularly declared, "that of such is the kingdom of God," Mark x. 14; Luke xviii. 16. But all, who live to maturer years; as, on the one hand, they may entitle themselves, through God's bountiful promise, though not their own merit, to higher degrees of future felicity, in proportion as their service hath been considerable; so on the other, they are entitled to no degree at all, any longer than they practise that "holiness," in which they have engaged to live, and "without" which "no man shall see the Lord," Heb. xii. 14. We shall be acknowledged as children, only whilst we obey our heavenly Father: and "the baptism, which saveth us, is not the" outward "putting away the filth of the flesh, but the" inward "answer of a good conscience towards God," 1 Pet. iii. 21. *Abp. Secker.*

[f] *What did your Godfathers and Godmothers then for you?*] After the privileges to which our baptism gives us a claim, our Catechism proceeds to set forth the duties, to which it binds us: those things, "which our Godfathers and Godmothers promised and vowed in our name." For, without the performance of these conditions, neither hath God engaged, nor is it consistent with the holiness of his nature and the honour of his government, to bestow such benefits upon us: nor indeed shall we be capable of receiving them. For a virtuous and religious temper and behaviour here is absolutely requisite, not only to intitle, but to qualify and prepare us for a virtuous and religious blessedness hereafter, such as that of heaven is. *Abp. Secker.*

[g] *They did promise and vow three things* &c.] These conditions, or obligations on our part, are three: that we renounce what God forbids; that we believe what He teaches; and do what He commands: or, in other words, repentance, faith, and obedience. These things are plainly necessary: and they are plainly all that is necessary; for as, through the grace of God, we have them in our power; so we have nothing more. And therefore they have been constantly, and without any material variation, expressed in baptism from the earliest ages of the church to the present. *Abp. Secker.*

[h] *— First, that I should renounce* &c.] The first thing is, that we renounce what God forbids, every sin of every kind. And this is put first because it opens the way for the other two. When once we come to have a

Matt. xxviii. 20. Luke i. 74, 75.

holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound[m] to believe, and to do, as they have promised for thee?

2 Tim. i. 13. James ii. 17, 18 Heb. xi. 6.

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due sense that we are sinners, as all men are, and perceive the baseness, the guilt, the mischief of sin, we shall fly from it, with sincere penitence, to the remedy of faith which God hath appointed. And when we in earnest resolve to forsake whatever is wrong, we shall gladly embrace all such truths as will direct us right, and do what they require. But whilst we retain a love to any wickedness, it will make us, with respect to the doctrine of religion, backward to receive them, or unwilling to think of them, or desirous to interpret them unfairly: and with respect to the duties of religion, it will make our conduct unequal and inconsistent; perplexing us with silly attempts to reconcile vice and virtue, and to atone perhaps by zeal in little duties for indulgence of great faults; till at last we shall either fall into an open course of transgression, or, which is equally fatal, contrive to make ourselves easy in a secret one. The only effectual method therefore is to form a general resolution at once, though we shall execute it but imperfectly and by degrees, of following in every thing the Scripture rule, "cease to do evil, learn to do well," Isa. i. 16, 17.

Now the evil, from which we are required to cease, is also ranged in our Catechism under three heads. For whatever we do amiss, proceeds either from the secret suggestions of an invisible enemy, from the temptations thrown in our way by the visible objects around us, or from the bad dispositions of our own nature: that is, from the devil, the world, or the flesh. And though every one of these, in their turns, may incline us to every kind of sin; and it is not always either easy or material to know, from which the inclination proceeded originally: yet some sins may more usually flow from one source, and some from another. *Abp. Secker.*

[i] — *renounce the devil and all his works,*] This, in the primitive ages, was the only renunciation made: the works of the devil being understood to signify, as they do in Scripture, every sort of wickedness: which being often suggested by him, always acceptable to him, and an imitation of him, was justly considered as so much service done him, and obedience paid him. But the method now taken, of renouncing the devil, the world, and the flesh separately, is more convenient, as it gives us a more particular account of our several enemies. *Abp. Secker.*

The devil is the common name given in Scripture to those wicked spirits; who, having rebelled against God, and being thereupon justly cast off from that glorious state in which they were created by Him, do make it their constant business and endeavour, to draw as many off as they can into the same rebellion, and thereby into the same state of misery with themselves. Matt. xiii. 39; Luke viii. 12; John viii. 44; Eph. iv. 27; vi. 11; 1 Tim. iii. 6, 7; Heb. ii. 14; James iv. 7; 1 John iii. 8—10; 1 Pet. v. 8. *Abp. Wake.*

By renouncing the devil is meant, declaring a defiance to, and utterly forsaking the cause and empire of, that wicked spirit, the prince of the fallen angels, Matt. ix. 34; and the declared enemy of God, and all good men, Job i. 6; 2 Cor. ii. 11; Eph. vi. 11; 1 Pet. v. 8; who has set up a kingdom of wicked men and unbelievers, Matt. xii. 25; Eph. ii. 2; which it is the design of the religion of Jesus Christ to overthrow, 1 John iii. 8. By the works of the devil are to be understood, first, all those horrible sins, to which the devil makes those poor unbelievers, who are under his vassalage, slaves: such as idolatry, Rom. i. 25; witchcraft, and abominable superstitions, Deut. xviii. 10. Secondly, Those sins of a spiritual nature, which are ascribed more immediately to the influence of the devil; such as falsehood, pride, envy, malice, murder, &c. John viii. 44; Acts xiii. 9, 10; 1 Tim. iii. 6; James iii. 14, 15; 1 John v. 19. 21. Thirdly, all other wicked practices, which all men commit through the instigation of the devil, 1 John iii. 8; Luke viii. 12; 1 Tim. iii. 7; Eph. vi. 11. *Dr. Nicholls.*

[k] — *the pomps and vanity of this wicked world,*] By "renouncing the pomps and vanity of the world" is meant, not to set our hearts on any of the fine things which this world affords, Col. iii. 2; 1 John ii. 15; such as riches, honours, and pleasures, 1 Cor. vii. 31; 1 Tim. vi. 17; not to be eager in the pursuit of them; but, if it shall please God to give us a greater share of them, to use them sparingly and with humility: and, when it shall please God to take them from us, to bear the loss with patience, and with a modest resignation to his divine will and pleasure, Phil. iv. 6; Luke xxi. 19; 1 Thess. iv. 13. It is called "this wicked world," because the generality of the world are wicked, 1 John v. 19; and Christians are elected out of the world, to be a chosen generation, and a peculiar people, Eph. iv. 1; 1 Pet. ii. 9. *Dr. Nicholls.*

The world is called a wicked world, to shew how far, and in what respect, we are to renounce it: namely, in all such cases, in which it would draw us into any wickedness, for the sake of any thing, which we desire or enjoy in it. *Abp. Wake.*

[l] — *and all the sinful lusts of the flesh.*] "The sinful lusts of the flesh," which we here "renounce," are all those sensual desires and inclinations, whereby we are disposed to those sins, which are, in a peculiar manner, called in Holy Scripture "the works of the flesh:" such as uncleanness, drunkenness, &c. See Gal. v. 19; Rom. viii. 13; Col. iii. 5; 1 John ii. 16. *Abp. Wake.*

It should be observed, concerning each of the things, which we renounce in baptism, that we do not undertake what is beyond our power: that the temptations of the devil shall never beset and molest us; that the vain shew of the world shall never appear inviting to us; that our own corrupt nature shall never prompt or incline us to evil: but we undertake, what, through the grace of God, though not without it, is in our power; that we will not, either designedly or carelessly, give these our spiritual enemies needless advantages against us; and that, with whatever advantage they may at any time attack us, we will never yield to them, but always resist them with our utmost prudence and strength. This is the renunciation here meant: and the office of baptism expresseth it more fully: where we engage "so to renounce the devil, the world, and the flesh, that we will not follow nor be led by them." *Abp. Secker.*

[m] *Dost thou not think that thou art bound* &c.] Before the Catechism proceeds to the second and third things, promised in our name when we are baptized, it puts a fourth question, and a very natural one, considering that children do not, as they cannot, promise these things for themselves, but their Godfathers and Godmothers in their names. It asks them therefore, "whether they think they are bound to believe and to do, as they have promised for them." And to this the person instructed answers, "Yes, verily." *Abp. Secker.*

We are bound by our sureties' promise, because they were our proxies, or agents, who acted in our stead: so

Col. ii. 6, 7. Jude 24. Ps. cxix. 106, 107. Col. i. 3. 9. Rom i 16. Acts iv. 12. Phil. i. 6; ii. 13. 2 Cor. iii. 5.

Answ. Yes, verily; and by God's help so I will[n]. And I heartily thank our heavenly Father, that he hath called me to this state of salvation[o], through Jesus Christ our Saviour[p]. And I pray unto God to give me his grace[q], that I may continue in the same unto my life's end.

Catechist.

Rehearse the Articles of thy Belief[r]. 2 Tim. i. 13.

Answer.

I Believe in God[s] the Father Almighty, Maker of heaven and earth:

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that what they did on our behalf we are obliged to stand to, especially when the promise is in itself so reasonable, and so highly beneficial to us. *Dr. Nicholls.*

Certainly we are not bound to do, whatever any other person shall take upon him to promise in our name. But if the thing promised be part of an agreement advantageous to us, we are plainly bound in point of interest; and indeed of conscience too: for we ought to consult our own happiness. Even by the laws of men, persons, unable to express their consent, are yet presumed to consent to what is for their own good: and obligations are understood to lie upon them from such presumed consent ever after: especially if there be a representative acting for them who is empowered so to do. And parents are empowered by nature to act for their children; and by Scripture to do it in this very case: and therefore may employ others to do it under them. But further still: the things promised in baptism would have been absolutely incumbent on us, whether they had been promised or not. For it is incumbent on all persons to believe and do what God commands. Only the tie is made stronger by the care then taken, that we shall be taught our duty. And when we have acknowledged ourselves to have learned it, and have solemnly engaged ourselves to perform it, as we do when we are confirmed, then the obligation is complete. *Abp. Secker.*

[n] — *and by God's help so I will.*] As our acting according to the engagement made for us depends on two things; our own resolution, and assistance from above: so both are expressed in the following words of the answer, "and by God's help so I will." Further: because our own resolution is best supported by our sense of the advantage of keeping it; therefore the person instructed goes on, in the same answer, to acknowledge that the state, in which he is placed by baptism, is a "state of salvation:" and because assistance from above is best obtained by thankfulness for God's mercy hitherto, and prayer for it hereafter, he concludes by "thanking our heavenly Father, for calling him to this state; and praying for his grace, that he may continue in the same to his life's end." *Abp. Secker.*

[o] — *hath called me to this state of salvation,*] By calling us to a state of salvation is meant, God's admitting us at our baptism into that holy religion, which we profess, and by which we enjoy all the necessary means of salvation, Rom. i. 16; 2 Tim. iii. 15. *Dr. Nicholls.*

The state to which God hath called us, is a "state of salvation;" a state of deliverance from the present slavery of sin, and the future punishment of it; a state of the truest happiness, that this life can afford, introducing us to perfect and everlasting happiness in the next. Such is the condition, in which, through the mercy of God, we Christians are placed; and in which, by a Christian behaviour, we may secure ourselves; and not only preserve, but continually enlarge, our share of its blessings. But if we now neglect to do for ourselves what we ought; all, that hath been done for us by others, will be of no avail. Neither our baptism, nor our instruction; nor our learning ever so exactly, or understanding ever so distinctly, or remembering ever so particularly, what we were instructed in, can possibly have any effect, but to increase our condemnation, unless we faithfully "continue in" the practice of every part of it "to our life's end." This therefore let us all determine to make our constant and most earnest care, with humble gratitude to God, "our heavenly Father," for his undeserved mercy to us; and with sure confidence, that if we be not wanting to ourselves, "he that hath begun a good work in us, will perform it, until the day of Jesus Christ," Phil. i. 6. *Abp. Secker.*

[p] — *through Jesus Christ our Saviour.*] We are said to be "called to a state of salvation through Jesus Christ," because, unless it were for the merits and intercession of Jesus Christ, we could not be saved: for it is his blood alone, Acts xx. 28; 1 Pet. i. 18, 19; which has made an infinite satisfaction for the sins of the whole world, Rom. v. 10; 1 John ii. 2; so that we are redeemed from everlasting punishment; and it is by his pleading with the Father his merits in our behalf, Heb. ix. 24; vii. 25; xii. 24, that we are capable of being made partakers of eternal happiness. *Dr. Nicholls.*

[q] — *I pray unto God to give me his grace,*] By "the grace of God," which we here pray for, is meant that influence and assistance of God's Holy Spirit, which He has promised to give us, upon our devout prayer to Him for it: which grace, concurring with our own diligent endeavours, doth render the conditions of the Gospel, not only possible, but in some measure easy to be performed. We pray for God's grace to "continue us in the state of salvation;" because, unless God's grace doth remain with us, we may fall into a total apostasy and unbelief of our Saviour; and so be debarred even of the means of salvation: or, if He doth not afford us grace to perform the conditions required by the Gospel, we can have no pretence to the promises of it. *Dr. Nicholls.*

[r] *Rehearse the Articles of thy Belief.*] After the things, which Christians by the covenant of their baptism renounce, follow, first, those which they are to believe; and then those, which they are to do. For all reasonable practice must be built on some belief, or persuasion, which is the ground of it: virtuous practice, on a persuasion, that what we do is fit and right; religious practice, on a persuasion, that it is the will of God. *Abp. Secker.*

The general parts, of which this Creed consists, are these four. 1. It shews us what is most needful to be believed and professed by us, concerning God the Father; secondly, concerning our Lord Jesus Christ; thirdly, concerning the Holy Ghost; and fourthly, concerning the Church of Christ; its duties and privileges here, and the blessings and glory which God has prepared for it hereafter. *Abp. Wake.*

[s] *I believe in God* &c.] See notes on the Apostles' Creed in the Morning Prayer: pages 27—32.

The foundation of all religion is faith in God: the

And in Jesus Christ his only Son our Lord[t], Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost[u]; The holy Catholick Church[x]; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answ. First, I learn to believe[y] in God the Father, who hath made me, and all the world. Heb. i. 2.

Secondly, in God the Son[z], who hath redeemed me, and all mankind. 1 Tim. ii. 5, 6.

Thirdly, in God the Holy Ghost[a], who sanctifieth me, and all the elect people of God. 1 Pet. i. 1, 2.

Question.

You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Com-

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persuasion that there doth, ever did, and ever will exist, one Being, of unbounded power and knowledge, perfect justice, truth, and goodness, the Creator and Preserver, the Sovereign Lord and Ruler of all things. With this article therefore our Creed begins. And, as all the rest are built upon it, so the truth and certainty of it is plain to every man, when duly proposed to his consideration, how unlikely soever some men would have been to discover it of themselves. *Abp. Secker.*

[t] *And in Jesus Christ his only Son our Lord,* &c.] "To believe in God the Father Almighty, Maker of heaven and earth," is the universal creed of nature and reason. But divine revelation adds further professions to it; of which the first is that of faith in our ever-blessed Redeemer; whose direction was, "Ye believe in God, believe also in me," John xiv. 1. Therefore, that we may believe in Him as we ought, He is described in the Creed by his name and offices, his relation to God and to us. *Abp. Secker.*

[u] *I believe in the Holy Ghost;* &c.] The former articles having expressed the belief of Christians concerning the two first Persons of the sacred Trinity, the Father and the Son: our Creed proceeds in this to the third object of our baptismal faith, the Holy Ghost. *Abp. Secker.*

[x] — *The holy Catholick Church;* &c.] The most ancient creeds of all went no farther than a declaration of faith in the Father, Son, and Holy Ghost, in whose name we are baptized. For in this profession all those other points of doctrine were understood to be implied, which it was very soon after found most convenient to express by additional articles. *Abp. Secker.*

[y] *What dost thou chiefly learn in these Articles of thy Belief?* A. *First, I learn to believe* &c.] In the divine essence, which is but one, there are three distinct persons, Matt. iii. 16, 17; namely, the Father, the Son, and the Holy Ghost, Matt. xxviii. 19, who are distinguished by their properties.

It is the property of the Father, to have begotten the Son, Ps. ii. 7. It is the property of the Son, to be begotten of the Father, John i. 14. It is the property of the Holy Ghost, to proceed from the Father and the Son, John xv. 26.

The creation of the world is ascribed to the Father, who made all things by the Son, Heb. i. 2; and the efficacy of the Holy Ghost, Ps. civ. 30.

The redemption of mankind is ascribed to the Son, as the person that became a ransom for them, 1 Tim. ii. 5, 6.

The sanctification of God's elect people is ascribed to the Holy Ghost, as the spirit of holiness, by whose operation they are made holy, 1 Pet. i. 2. *Oxford Catechism.* For the sense of "the elect," or "chosen people of God," see page 35, note c.

[z] *Secondly, in God the Son,* &c.] That Christ has the same divine nature with the Father, and so has been from all eternity "God," together with Him, we must believe, if we believe the Scriptures to give a true account of the nature of Christ: for we find the same evidences in them of the Godhead of Christ, that we do of that of the Father.

First, they give the NAME of God to Him, Ps. xlv. 6, 7; Isa. vii. 14; ix. 6; Acts xx. 28: and that in such a manner as plainly shews it is to be understood in its most proper import and signification; John i. 1; xx. 28; Rom. ix. 5; 1 Tim. iii. 16; Phil. ii. 6; 1 John v. 20.

Secondly, they ascribe the most proper and incommunicable ATTRIBUTES of God to Him. Such as omnipotence, John v. 17, 18; Rev. i. 8; xi. 17. Omniscience, John xvi. 30; xxi. 17; Luke vi. 8: compare John ii. 24, 25; Rev. ii. 23. Immensity, Matt. xviii. 20; xxviii. 20; John iii. 13. Immutability, Heb. i. 11, 12; xiii. 8. And even Eternity itself, Rev. i. 8. 17; xxii. 13; Prov. viii. 22; Mic. v. 2; Isa. ix. 6, 7.

To Him, thirdly, they ascribe such WORKS, as can belong to none that is not God. The creation of the world, John i. 3. 10; Col. i. 16; Heb. i. 2. 10. The preservation of it, Heb. i. 3. The power of miracles, even to the raising of the dead, John v. 21. 26; vi. 40. The mission of the Holy Ghost, John xv. 26; xvi. 7. 14. And, in short, all the works of grace and regeneration, John v. 21; x. 16; xiii. 18; Acts xvii. 31; xx. 28; Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2, &c.

Add to this, fourthly, that He is there shewn to be HONOURED as God, John v. 23; Heb. i. 6. Prayer is made to Him, Acts vii. 59; 1 Cor. i. 2. Faith and hope are directed to be put in Him, John xiv. 1; Ps. ii. 12. Praises and thanksgivings are given to Him, glory and honour are rendered to Him, Rev. v. 13. Compare iv. 11.

And no wonder; since, lastly, the NATURE of God is therein also expressly ascribed to Him, Heb. i. 3; Phil. ii. 6; Col. ii. 9. Compare Col. i. 15. 19. *Abp. Wake.*

[a] *Thirdly, in God the Holy Ghost,* &c.] The Holy Ghost is not merely an attribute or power of the Father, but hath a real subsistence, distinct both from the Father and the Son. For the New Testament expressly and repeatedly uses the word, "he," concerning Him,

mandments[b]. Tell me how many there be?

Answer. Ten.

Question. Which be they?

John xiv. 26; xv. 26; xvi. 13; which is never used in that manner of a mere attribute or power. It ascribes to Him will and understanding, Rom. viii. 27; Heb. ii. 4; comp. 1 Cor. xii. 11: it speaks of Him as being sent by the Father, coming and acting on various occasions, relative both to the Son and to others; nay, as shewing "himself in a bodily shape, like a dove," Luke iii. 22.

Further: the Holy Ghost is, truly and strictly speaking, God. For the language of Scripture concerning Him is such, as cannot belong to any created being. He is there called "the eternal Spirit," Heb. ix. 14; "the Lord," 2 Cor. iii. 17: said to "quicken" or "give life," 1 Pet. iii. 18; to be every where present with all good Christians, John xiv. 16, 17; to "search all things, yea, the deep things of God, even as the things of a man are known by his own spirit, which is in him," 1 Cor. ii. 10, 11. Christ, being conceived by Him, became "the Son of God," Luke i. 35. Christians, by his dwelling in them, become "the temples of the Holy Ghost," 1 Cor. vi. 19; or, as another place expresses it, "the temples of God," 1 Cor. iii. 16, 17. Ananias, by lying to Him, "lied not unto men, but unto God," Acts v. 3, 4. He is said to distribute spiritual and miraculous gifts, "dividing to every man severally, as he will," 1 Cor. xii. 11. "And as the disciples ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them," Acts xiii. 2. He is represented by our Saviour, as able fully to supply the want of his personal presence with the apostles, John xvi. 7. And lastly He is joined with the Father and the Son, on equal terms, both in the form of baptism, where his name and theirs are used alike, Matt. xxviii. 19; and in the solemn form of blessing, where "the fellowship of the Holy Ghost" is placed on a level with "the love of God, and the grace of our Lord Jesus Christ," 2 Cor. xiii. 14.

These, and many other Scripture expressions, are surely such as cannot be used of any creature; but prove the Spirit, as others, already mentioned, prove the Son, to partake of the same authority and perfections, and therefore the same nature, with the Father. Yet we know, that though in holy writ, men and angels are, sometimes on account of their extensive power, sometimes as representatives of the Deity, called gods, yet in literal propriety of speech there is but one God, and not either three supreme Beings, or a superior and inferior object of adoration. "Hear, O Israel, the Lord our God is one Lord," Deut. vi. 4. "Is there a God beside me? yea, there is no God: I know not any," Isa. xliv. 8. "Before me was no God formed: neither shall there be after me," Isa. xliii. 10. "I am the Lord,—and my glory will I not give to another," Isa. xlii. 8. "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv. 10. Since then there is not a plurality of Gods: and yet the Son and Spirit are each of them God, no less than the Father: it plainly follows, that they are, in a manner by us inconceivable, so united to Him, that "these three are one," 1 John v. 7; but still, in a manner equally inconceivable, so distinguished from Him, that no one of them is the other. *Abp. Secker.*

[b] *You said, that your Godfathers—that you should keep God's Commandments.* &c.] The whole duty of man consists in three points: renouncing what God hath forbidden, believing what He hath taught us, and doing what He hath required of us: which accordingly are the things promised in our name at our baptism. The two former having been noticed, we here proceed to the third.

Now the things, which God requires to be done, are of two sorts: either such, as have been always the duty of all men: or such, as are peculiarly the duty of Christians. And our Catechism very properly treats of the former sort first, comprehending them under those Ten Commandments, which were delivered by the Creator of the world, on mount Sinai, in a most awful manner, as we read in the nineteenth and twentieth chapters of Exodus. For though indeed they were then given to the Jews particularly, yet the things contained in them are such, as all mankind from the beginning were bound to observe. And therefore, even under the Mosaick dispensation, they, and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord, Exod. xxxiv. 28; Deut. iv. 13; ix. 9. 11. 15; Josh. iii. 11; 1 Kings viii. 9. 21; 2 Chron. v. 10; vi. 11. And though the Mosaick dispensation be now at an end, yet concerning these moral precepts of it our Saviour declares, that "one jot or one tittle shall in no wise pass from the Law, till all be fulfilled," Matt. v. 18. Accordingly we find both Him, and his apostles, quoting these Ten Commandments, as matter of perpetual obligation to Christians: who are now, as the Jews were formerly, "The Israel of God," Gal. vi. 16.

Indeed the whole New Testament, and especially the sermon of our blessed Lord on the mount, instructs us to carry their obligation farther, that is, to more points, than either the Jews, a people of gross understanding and carnal dispositions, commonly took into consideration; or their prophets were commissioned distinctly to represent to them; the wisdom of God foreseeing, that it would only increase their guilt: and farther indeed, than the words of the Commandments, if taken strictly, express. But the reason is, that being visibly intended for a summary of human duty, they both may, and must, be understood, by those who are capable of penetrating into the depth of their meaning, to imply more than they express. And therefore, to comprehend their full extent, it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined: and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of any thing evil is prohibited; whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behaviour is commanded, every other, that hath the same nature, and same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and occasions of it: and what we are expected to practise, we are expected to use all fit means, that may better enable us to practise it. All, that we are bound to do ourselves, we are bound, on fitting occasions, to exhort and assist others to do, when it belongs to them: and all, that we are bound not to do, we are to tempt nobody else to do, but keep them back from it, as much as we have opportunity. The Ten Commandments, excepting two that required enlargement, are delivered in few words: which brief manner of speaking hath great majesty in it. But explaining them according to these rules; which are natural and rational in themselves, favoured by ancient Jewish writers, authorized by our blessed Sa-

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God[c], who brought thee out of the land of Egypt, out of the house of bondage.

I.

Thou shalt have none other gods but me.

II.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou shalt do no murder.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

Thou shalt not bear false witness against thy neighbour.

X.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answ. I learn two things[d]: my duty towards God, and my duty towards my Neighbour. Matt. xxii. 40.

Quest What is thy duty towards God[e]?

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vicur, and certainly designed by the makers of the Catechism to be used in expounding it: we shall find, that there is no part of the moral law, but may be fitly ranked under them. *Abp. Secker.*

[c] *— I am the Lord thy God,* &c.] Before all these Ten Commandments is placed a general preface, expressing, first, the authority of Him who gave them, "I am the Lord thy God:" secondly, his goodness to those whom He enjoined to observe them; "who brought thee out of the land of Egypt, out of the house of bondage." Now the authority of God over us Christians is as great, as it could be over the Jews. And his goodness is much greater, in freeing us from the bondage of sin, and opening to us the heavenly land of promise, than it was in leading them, from Egyptian slavery, to the earthly Canaan; though indeed this deliverance, having made so fresh and so strong an impression on them, was the fittest to be mentioned at that time. *Abp. Secker.*

For the purport of the several Commandments, see the notes, pages 283—285.

[d] *What dost thou chiefly learn by these commandments? A. I learn two things:* &c.] The Ten Commandments being originally written, by the finger of God Himself, on two tables of stone; and consisting of two parts, our duty to our Maker, and to our fellow-creatures; which we can never perform as we ought, if we neglect that we owe to ourselves; the four first are usually called duties of the first table; the six last of the second. And our Saviour, in effect, divides them accordingly, when He reduces them to these: "Thou shalt love the Lord thy God, with all thy heart: and thy neighbour as thyself," Matt. xxii. 37. 39. *Abp. Secker.*

[e] *What is thy duty towards God?*] Our duty towards God is, to think so of Him, and to behave so to Him, as his infinite perfection, and our absolute dependence on Him, require: which general duty our Catechism very justly branches out into the following particulars.

First, that we "believe in him." "For he that cometh to God must believe that he is," Heb. xi. 6. The great thing in which this belief consists, is, that we fix firmly in our minds, recal frequently to our memories, and imprint deeply upon our hearts, an awful persuasion of the being and presence, the power and justice, the holiness and truth, of this great Lord of all. The consequence of this will be,

Secondly, that we "fear him." For such attributes as these, duly considered, must fill the most innocent

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

2 Chron. xx. 20. Eccles. xii. 13. Luke x. 27. Matt. iv. 10. 1 Thess. v. 18. Prov. iii. 5. 1 Thess. v. 17. Lev. xix. 12. James i. 21, 22. Heb. xii. 28.

Quest. What is thy duty towards thy Neighbour[f]?

creatures with reverence and self-abasement. But sinful and guilty ones, as we know ourselves to have been, have cause to feel yet stronger emotions in their souls from such a meditation: apprehensions of his displeasure, and solicitude for his pardon; leading us naturally to that penitent care of our hearts, and lives, on which He hath graciously assured us, that, through faith in Christ Jesus, we shall be forgiven. And then, gratitude for his mercy will prompt us to the

Third duty towards Him, which our Catechism specifies, that we "love him: the fear of the Lord" being, as the Son of Sirach declares, "the beginning of his love," Ecclus. xxv. 12. For whenever we come to reflect seriously on that goodness, which hath given us all the comforts that we enjoy; that pity which offers pardon, on most equitable terms, for all the faults that we have committed; that grace, which enables us to perform every duty acceptably; and that infinite bounty, which rewards our imperfect performances with eternal happiness: we cannot but feel ourselves bound to love such a benefactor, "with all our heart, and with all our mind, with all our soul, and all our strength:" to rejoice in being under his government; "make our boast of him all the day long," Ps. xliv. 8; and choose Him for "our portion for ever," Ps. lxxiii. 25, 26. A mind, thus affected, would be uneasy, without paying the regard set down in the

Fourth place, which is, "to worship him:" to acknowledge our dependence, and pay our homage to Him; both in private, to preserve and improve a sense of religion in ourselves; and in publick, to support and spread it in the world. The first part of worship, mentioned in the Catechism, and the first in a natural order of things, is "giving him thanks." God originally made and fitted all his creatures for happiness: if any of them have made themselves miserable, this doth not lessen their obligation of thankfulness to Him: but his continuing still good, and abounding in forgiveness and liberality, increases that obligation unspeakably. With a grateful sense of his past favours is closely connected, "putting our trust in him" for the time to come. And justly doth the Catechism require it to be our "whole trust." For his power and goodness are infinite: those of every creature may fail us; and all, that they can possibly do for us, proceeds ultimately from Him. Now a principal expression of reliance on God is, petitioning for his help. For if we "pray in faith," James i. 6; v. 15, we shall live so too. And therefore trusting in Him, which might have been made a separate head, is included in this of worship; and put between the first part of it, "giving thanks to him;" and the second, "calling upon him;" according to that of the Psalmist: "O Lord, in thee have I trusted: let me never be confounded," Ps. xxxi. 1. To call upon God is to place ourselves in his presence; and there to beg of Him, for ourselves and each other, with unfeigned humility and submission, such assistance in our duty, such provision for our wants, and such defence against our enemies, of every kind, as infinite wisdom sees fit for us all. After this evident obligation, follows a

Fifth not less so: "to honour his holy name and word:" not presuming even to speak of the great God in a negligent way; but preserving, in every expression and action, that reverence to Him, which is due: paying, not a superstitious, but a decent and respectful regard, to whatever bears any peculiar relation to Him; his day, his church, his ministers: but especially honouring his holy word, the law of our lives, and the foundation of our hopes, by a diligent study and firm belief of what it teaches; and that universal obedience to what it commands, which our Catechism reserves for the

Sixth and last, as it is undoubtedly the greatest, thing: "to serve him truly all the days of our life." Obedience is the end of faith and fear: the proof of love; the foundation of trust; the necessary qualification to make worship, and honour of every kind, acceptable. This therefore must complete the whole, that we "walk in all the commandments and ordinances of the Lord blameless," Luke i. 6; not thinking any one so difficult, as to despair of it; or so small, as to despise it; and never be "weary in well-doing: for we shall reap in due season, if we faint not," Gal. vi. 9: and "he" alone "shall be saved, that endureth to the end," Matt. xxiv. 13. *Abp. Secker.*

[f] *What is thy duty towards thy Neighbour?*] The whole law, concerning our several obligations one to another, "is briefly comprehended," as St. Paul very justly observes, "in this" one "saying, Thou shalt love thy neighbour as thyself," Rom. xiii. 9. Our "neighbour" is every one with whom we have at any time any concern, or on whose welfare our actions can have any influence. For whoever is thus within our reach, is in the most important sense near to us, however distant in other respects. To "love our neighbour," is to bear him good-will; which of course will dispose us to think favourably of him, and behave properly to him. And to "love him as ourselves," is to have, not only a real, but a strong and active good-will towards him; with a tenderness for his interests duly proportioned to that, which we naturally feel for our own. Such a temper would most powerfully restrain us from every thing wrong, and prompt us to every thing right; and therefore is "the fulfilling of the law," so far as it relates to our mutual behaviour.

But because, on some occasions, we may either not see, or not confess we see, what is right, and what otherwise; our Saviour hath put the same duty in a light somewhat different, which gives the safest and fullest, and clearest direction for practice, that any one precept can give. "All things whatsoever ye would that men should do unto you, even so do ye unto them." Behaving properly depends on judging truly; and that, in cases of any doubt, depends on hearing with due attention both sides. To our own side we never fail attending. The rule therefore is, give the other side the same advantage, by supposing it your own; and after considering carefully and fairly, what, if it were indeed your own, you should not only desire (for desires may be unreasonable) but think you had an equitable claim to, and well-grounded expectation of, from the other party, that do in regard to him. Would we but honestly take this method, our mistakes would be so exceeding few, and slight, and innocent, that

Answ. My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour, my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governours, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Matt. xxii. 39. Matt. vii. 12. Matt. xv. 5, 6. 1 Pet. ii. 13, 14. Tit. iii. 1. Heb. xiii. 17. 1 Pet. ii. 18; v. 5. Matt. v. 44. 1 John ii. 9. 1 Cor. xiv. 20. James iv. 11. Col. iii 9. Prov. x. 18. Luke xxi. 34. 1 Cor. vi. 13. Matt. v. 27, 28. 1 Thess. iv. 11. Eph. iv. 28.

Catechist.

My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer[g].

2 Cor. iii. 5. Heb. iv. 16. 2 Thess. i. 11.

Answer.

OUR Father[h], which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Answ. I desire my Lord God our

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well might our blessed Lord add, "For this is the law and the prophets."

Yet, after all, there might be difficulty sometimes, especially to some persons, in the application of a rule so very general. And therefore we have, in the Commandments, the reciprocal duties of man to man branched out into six particulars. *Abp. Secker.*

[g] — *Let me hear therefore, if thou canst say the Lord's Prayer.*] The Mediator, through whom our Maker hath appointed that we may "come boldly to the throne of his grace," Heb. iv. 16, hath not only procured us the privilege, but hath instructed us how to use it, by delivering to us a prayer of his own composition; which might be at once a form for us frequently to repeat, and a pattern for us always to imitate.

That the Lord's Prayer was designed as a form, appears from his own words: "After this manner pray ye:" or, translating more literally, "Thus pray ye," Matt. vi. 9; and, which is yet more express, "When ye pray, say, Our Father," &c. Luke xi. 2. Besides, it was given by Him to his disciples on their request, that He would "teach them to pray, as John also taught his disciples," ver. 1: which undoubtedly was, as the great rabbis amongst the Jews commonly taught theirs, by a form. And accordingly this prayer hath been considered and used as such, from the earliest ages of Christianity down to the present.

Yet our Saviour's design was not, that this should be the only prayer of Christians: as appears both from the precepts and the practice of the apostles, as well as from the nature and reason of the thing. But when it is not used as a form, it is however of unspeakable advantage as a model. He proposes it indeed more particularly as an example of shortness. Not that we are never to make longer prayers: for He Himself "continued all night in prayer to God," Luke vi. 12: and we have a much longer, made by the apostles, in the fourth chapter of the Acts. But his intention was, to teach by this instance, that we are not to affect unmeaning repetitions, or any needless multiplicity of words, as if we "thought that we should be heard for our much speaking," Matt. vi. 7. And not only in this respect, but every other, is our Lord's Prayer an admirable institution and direction for praying aright. *Abp. Secker.*

[h] *Our Father,* &c.] The prayer, which our blessed Saviour taught his disciples, doth not need to be explained, as being, in itself, and originally, obscure. For no words could be more intelligible to his apostles, than all those, which He hath used throughout it. And even to us now there is nothing that deserves the name of difficult; notwithstanding the distance of time, the change of circumstances, and the different nature and turn of the Jewish tongue from our own. But still, in order to apprehend it sufficiently, there is requisite some knowledge of religion, and the language of religion. Besides, as we all learnt it when we were young, whilst we had but little understanding, and less attention: it is not impossible, but some of us may have gone on repeating it to an advanced age, without considering it near so carefully as we ought. And this very thing, that the words are so familiar to us, may have been the main occasion, that we have scarce ever thought of their import. Now we are sensible it would be a great unhappiness to have our devotions, as the church of Rome have the principal part of theirs, in a language that we could not understand. But surely it is as great a fault, if, when we may so easily understand them, we do not; or if, though we do understand them, when we think of the matter, we think about it so little, that, as to all good purposes, it is much the same with praying in an unknown tongue. The Lord's Prayer, in itself, is very clear, very expressive, very comprehensive. But all this is nothing to us, if we say it without knowing, or without minding, what we say. For how excellent words soever we use; if we add no meaning to them this can be no praying. And therefore to make it really beneficial to us, we must fix deeply in our thoughts what it was intended by its Author to contain. *Abp. Secker.*

heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it. 2 Cor. i. 20.

Question.

HOW many Sacraments hath Christ ordained[i] in his Church?

Answ. Two[k] only[l], as generally

For remarks on the Lord's Prayer, see page 13, note *p*; and page 14, note *s*.

[i] *How many sacraments hath Christ ordained* &c.] The far greater part of the duties, which we owe to God, flow, as it were, of themselves, from his nature and attributes, and the several relations to Him in which we stand, whether made known to us by reason or Scripture. Such are those which have been hitherto explained: the ten Commandments: and prayer for the grace which our fallen condition requires, in order to keep them. But there are still some other important precepts peculiar to Christianity, and deriving their whole obligation from our Saviour's institution of them: concerning which it is highly requisite that our Catechism should instruct us, before it concludes. And these are the two Sacraments. *Abp. Secker.*

[k] *Two*] It appears, that the two ordinances of "Baptism" and "the Supper of the Lord" are properly sacraments, because the whole nature of a sacrament, as about to be described, does belong to them. For, first, there is in both these "an outward and visible sign;" namely, water, in Baptism; bread and wine, in the Lord's Supper.

Secondly, There is "an inward and spiritual grace," signified and conveyed by these signs. "The washing of regeneration," Tit. iii. 5, by the one: "the body and blood of Christ" by the other, 1 Cor. x. 16.

Thirdly, There is for both a divine institution. For baptism, Matt. xxviii. 19, "Go ye, and teach all nations, baptizing them, &c:" for the Lord's Supper, Luke xxii. 19, 20, "This do in remembrance of me." See 1 Cor. xi. 24, 25.

Fourthly, they were both ordained as means, whereby to convey their several graces to us, and as a pledge to assure us of them. Baptism, to regenerate us, John iii. 5; Tit. iii. 5. The Lord's Supper, to communicate to us the body and blood of Christ, 1 Cor. x. 16.

For which reason, lastly, they are generally necessary to salvation. All Christians have a right to them: nor may any, without hazard of missing of these graces, refuse to use them, who have the opportunity of being partakers of them. See John iii. 5; Mark xvi. 16; 1 Cor. xi. 24. *Abp. Wake.*

[l] *Two only*,] There are two only that are truly such: and these two are plainly sufficient; one for our entrance into the Christian covenant; the other, during our whole continuance in it: "Baptism, and the Supper of the Lord." The papists reckon no less than seven sacraments. And though this number was not named for above 100 years after Christ, nor fixed by the authority of even their own church till 200 years ago, that is, since the Reformation; yet now they accurse us, for not agreeing with them in it, but acknowledging only two.

The first of these five is Confirmation. And if this be a sacrament, we administer it as well as they, indeed much more agreeably to the original practice; and are therefore intitled, at least, to the same benefit from it. But though Christ did indeed "put his hands on children, and bless them," Mark x. 16; yet we do not read, that He appointed this particular ceremony for a means of conveying grace. And though the apostles did use it after Him, as others had done before Him; yet there is no foundation to ascribe any separate efficacy to the laying on of hands, as distinct from the prayers that accompany it: or to look upon the whole of Confirmation as any thing else than a solemn manner of persons taking upon themselves the baptismal vow, followed by the solemn addresses of the bishop and the congregation, that they may ever keep it: in which addresses, laying on of hands is used, partly as a mark of good-will to the person for whom the prayers are offered up; and partly also as a sign, that the fatherly hand of God is over all who undertake to serve Him: yet without any claim of conveying his grace particularly by it; but only with intention of praying for his grace along with it: which prayers however we have so just ground to hope He will hear, that they who neglect this ordinance, though not a sacrament, are greatly wanting both to their interest and their duty.

Another sacrament of the church of Rome is penance; which they make to consist of particular confession to the priest of every deadly sin, particular absolution from him, and such acts of devotion, mortification, or charity, as he shall think fit to enjoin. But no one part of this being required in Scripture, much less any outward sign of it appointed, or any inward grace annexed to it; there is nothing in the whole that hath any appearance of a sacrament; but too much suspicion of a contrivance to gain an undue influence and power.

A third sacrament of theirs is extreme unction. But their plea for it is no more than this. St. James, at a time when miraculous gifts were common, directed "the elders of the church," who usually had those gifts, to "anoint the sick with oil," James v. 14, 15; as we read the disciples did, whilst our Saviour was on earth, Mark vi. 13; in order to obtain by the "prayer of faith," (that "faith" which could "remove mountains," Matt. xvii. 20; xxi. 21; Mark xi. 23,) the recovery, if God saw fit, of their bodily health; and the forgiveness of those sins for which their disease was inflicted, if they had committed any such. And upon this the church of Rome, now all such miraculous gifts are ceased, continues notwithstanding to anoint the sick, for a quite different purpose; not at all for the recovery of their health; for they do not use it till they think them very nearly, if not quite, past recovery; nor indeed for the pardon of their sins; for these, they say, are pardoned upon confession, which commonly is made before it; but chiefly, as themselves own, to

John iii. 5. Acts ii. 38. Mark xvi. 16. John vi. 53. Matt. xxviii. 19, 20; xxvi. 26—28.

necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*[m]?

Answ. I mean an outward and visible sign[n] of an inward and spiritual grace[o] given unto us, ordained by Christ himself[p], as a means whereby we receive the same[q], and a pledge to assure us thereof[r].

Quest. How many parts are there in a Sacrament?

Answ. Two; the outward visible

procure composedness and courage in the hour of death: a purpose not only unmentioned by St. James, but inconsistent with the purpose of recovery, which he doth mention, and very often impossible to be attained. For they frequently anoint persons after they are become intirely senseless. And yet, in spite of all these things, they will needs have this practice owned for a sacrament: which indeed is now, as they manage it, a mere piece of superstition.

Another thing, which they esteem a Christian sacrament, is matrimony: though it was ordained, not by Christ, but long before his appearance on earth, in the time of man's innocency; and hath no outward sign appointed in it, as a means and pledge of inward grace. But the whole matter is, that they have happened most ridiculously to mistake their own Latin translation of the New Testament; where St. Paul, having compared the union between the first married pair, Adam and Eve, to that between Christ the second Adam, and his spouse the Church; and having said that "this is a great mystery," Eph. v. 32; a figure, or comparison, not fully and commonly understood: the old interpreter, whose version they use, for "mystery" hath put "sacrament:" which in his days signified any thing in religion that carried a hidden meaning: and they have understood him of what we now call a sacrament. Whereas if every thing, that once had that name in the larger sense of the word, were at present to have it in the stricter sense; there would be a hundred sacraments, instead of the seven, which they pretend there are.

The fifth and last thing, which they wrongly insist on our honouring with this title, is, holy orders. But, as there are three orders in the Church, bishops, priests, and deacons; here would be three sacraments, if there were any: but indeed there is none. For the laying on of hands in ordination is neither appointed, nor used, to convey or signify any spiritual grace: but only to confer a right of executing such an office in the church of Christ. And though prayers, for God's grace and blessing on the person ordained, are indeed very justly and usefully added; and will certainly be heard, unless the person be unworthy: yet these prayers, on this occasion, no more make what is done a sacrament, than any other prayers for God's grace on any other occasion.

However, as I have already said of confirmation, so I say now of orders and marriage, if they were sacraments, they would be as much so to us, as to the Romanists, whether we called them sacraments, or not. And if we use the name ever so erroneously, indeed if we never used it at all; as the Scripture hath never used it: that could do us no harm; provided, under any name, we believe but the things which Christ hath taught; and do but the things which He hath commanded; for on this, and this alone, depends our acceptance, and eternal salvation. *Abp. Secker.*

[m] *What meanest thou by this word Sacrament?*] The word "sacrament," by virtue of its original in the Latin tongue, signifies any sacred or holy thing or action: and among the heathens was particularly applied to denote, sometimes a pledge, deposited in a sacred place; sometimes an oath, the most sacred of obligations; and especially that oath of fidelity, which the soldiery took to their general. In Scripture it is not used at all. By the early writers of the Western church it was used to express almost any thing relating to our holy religion: at least any thing that was figurative, and signified somewhat further than at first sight appeared. But afterwards a more confined use of the word prevailed by degrees: and in that stricter sense, which hath long been the common one, and which our Catechism follows, the nature of a sacrament comprehends the following particulars. *Abp. Secker.*

[n] *I mean an outward and visible sign*] 1. There must be "an outward and visible sign:" the solemn application of some bodily and sensible thing or action to a meaning and purpose, which in its own nature it hath not. In common life, we have many other signs to express our meanings, on occasions of great consequence, besides words. And no wonder then, if, in religion, we have some of the same kind. *Abp. Secker.*

[o] — *of an inward and spiritual grace*] 2. In a sacrament, the outward and visible sign must denote "an inward and spiritual grace given unto us:" that is, some favour freely bestowed on us from heaven; by which our inward and spiritual condition, the state of our souls, is made better. Most of the significative actions, that we use in religion, express only our duty to God. Thus kneeling in prayer is used to shew our reverence towards Him to whom we pray. And signing a child with the cross, after it is baptized, declares our obligation not to be ashamed of the cross of Christ. But a sacrament, besides expressing, on our part, duty to God, expresses, on his part, some grace or favour towards us. *Abp. Secker.*

[p] — *ordained by Christ himself,*] 3. In order to intitle any thing to the name of Sacrament, a further requisite is, that it be "ordained by Christ himself." We may indeed use, on the foot of human authority alone, actions, that set forth either our sense of any duty, or our belief in God's grace. For it is certainly as lawful to express a good meaning by any other proper signs as by words. But then, such marks as these, which we commonly call ceremonies, as they are taken up at pleasure, may be laid aside again at pleasure; and ought to be laid aside, whenever they grow too numerous, or abuses are made of them, which cannot easily be reformed: and this hath frequently been the case. But sacraments are of perpetual obligation: for they stand on the authority of Christ; who hath certainly appointed nothing to be for ever observed in his church, but what He saw would be for ever useful. *Abp. Secker.*

[q] — *as a means whereby we receive the same,*] Nor doth every appointment of Christ, though it be of perpetual obligation, deserve the name of a sacrament, but those, and no other, which are, 4. not only signs of grace, but "means" also, "whereby we receive the same." None but our blessed Lord could appoint such means: and which of his ordinances should be such, and which not, none but Himself could determine. From his word, therefore, we are to learn it: and then, as we hope to attain the end, we must use the means. But when it is said, that the sacraments are means of

sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism[s]?

Answ. Water; wherein the person is baptized[t] *In the Name of the Father, and of the Son, and of the Holy Ghost*[u]. Acts x. 47.

grace; we are not to understand, either that the performance of the mere outward action doth, by its own virtue, produce a spiritual effect in us; or that God hath annexed any such effect to that alone: but that He will accompany the action with his blessing, provided it be done as it ought; with those qualifications which He requires. And therefore, unless we fulfil the condition, we must not expect the benefit.

Further; calling the sacraments means of grace, doth not signify them to be means by which we merit grace: for nothing but the sufferings of our blessed Saviour can do that for us; but means, by which what He hath merited is conveyed to us.

Nor yet are they the only means of conveying grace: for reading, and hearing, and meditating upon the word of God, are part of the things which He hath appointed for this end: and prayer is another part, accompanied with an express promise, that, if we "ask, we shall receive," John xvi. 24. But these, not being such actions as figure out, and represent, the benefits which they derive to us, though they are means of grace, are not signs of it; and therefore do not come under the notion of sacraments. *Abp. Seeker.*

[r] *—and a pledge to assure us thereof.*] But, 5. A sacrament is not only a sign or representation of some heavenly favour, and a means whereby we receive it, but also "a pledge to assure us thereof." Not that any thing can give us a greater assurance, in point of reason, of any blessing from God, than his bare promise can do: but that such observances, appointed in token of his promises, affect our imaginations with a stronger sense of them; and make a deeper and more lasting, and therefore more useful, impression on our minds. For this cause, in all nations of the world, representations by action have ever been used, as well as words, upon solemn occasions: especially upon entering into and renewing treaties and covenants with each other. And therefore, in condescension to a practice, which being so universal among men, appears to be founded in the nature of man; God hath graciously added to his covenant also the solemnity of certain outward instructive performances; by which He declares to us, that as surely as our bodies are washed by water, and nourished by bread broken and wine poured forth and received; so surely are our souls purified from sin by the baptism of repentance; and strengthened in all goodness, by partaking of that mercy, which the wounding of the body of Christ, and the shedding of his blood, hath obtained for us. And thus these religious actions, so far as they are performed by God's minister, in pursuance of his appointment, are an earnest or pledge on his part, which was one ancient signification of the word sacrament: and so far as we join in them, they are an obligation, binding like an oath, on our part: which was the other primitive meaning of the word. *Abp. Secker.*

[s] *What is the outward visible sign or form in Baptism?*] Baptism is the sacrament of our new and spiritual birth, John iii. 4, 5; the seal of our adoption, Rom. iv. 11; and the solemn means of our admission into the communion of the Christian church, Acts ii. 41. By the outward washing whereof, our inward washing from our sins by the blood and Spirit of Christ is both clearly exhibited, and certainly sealed to us, Acts ii. 38, 39; Tit. iii. 5. Compare Heb. ix. 13, 14.

The necessary parts of this sacrament are water and the word: the one to represent our spiritual washing and cleansing by the blood of Christ; the other to declare the faith, into which we are baptized, and by which we hope to be saved; namely, of God "the Father, the Son, and the Holy Ghost." *Abp. Wake.*

[t] *Water; wherein the person is baptized*] The element of water is a part of this sacrament, of divine institution; and was designed to signify our spiritual cleansing by Christ's blood: that, as our bodies are washed with, and cleansed from their pollution by, water; so are our souls purified from sin by the blood of Christ. And for both these reasons it is a necessary and immutable part of this holy sacrament. *Abp. Wake.*

Baptism being intended for the sign and means of our purification from sin; water, the proper element for purifying and cleansing, is appointed to be used in it. There is indeed a sect, sprung up amongst us within a little more than an hundred years, that deny this appointment; and make the Christian baptism signify only the pouring out of the gift of the Holy Ghost upon a person. But our Saviour expressly requires that we be "born of water," as well as "of the Spirit," to "enter into the kingdom of God," John iii. 5. And not only John, his forerunner, "baptized with water," Matt. iii. 11; but his "disciples" also, by his direction, "baptized" in the same manner, even "more than John." John iv. 1, 2. When therefore He bad them afterwards "teach all nations, baptizing them," Matt. xxviii. 19; what baptism could they understand, but that, in which He had employed them before? And accordingly, we find, they did understand that. Philip, we read, baptized the Samaritans, Acts viii. 12: not with the Holy Ghost, for the apostles went down some time after to do that themselves, verse 14, &c.; but with water undoubtedly, as we find, in the same chapter, he did the eunuch: where the words are, "Here is water: what doth hinder me to be baptized? And they went down to the water: and he baptized him," verse 36, 38. Again, after Cornelius, and his friends, had received the Holy Ghost, and so were already baptized in that sense, Peter asks, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Acts x. 47. When therefore John says, that "he baptized with water, but Christ should baptize with the Holy Ghost," Matt. iii. 11: he means, not that Christians should not be baptized with water, but that they should have the Holy Ghost poured out upon them also, in a degree that John's disciples had not. When St. Peter says, "The baptism, which saveth us, is not the putting away of the filth of the flesh," 1 Pet. iii. 21; he means, it is not the mere outward act, unaccompanied by a suitable inward disposition. When St. Paul says, that "Christ sent him not to baptize, but to preach the Gospel." 1 Cor. i. 17; he means, that preaching was the principal thing he was to do in person: to baptize, he might appoint others under him; and it seems, commonly did: as St. Peter did not baptize Cornelius and his friends himself, but "commanded them to be baptized." Acts x. 48: and we read in St. John, that "Jesus baptized not, but his disciples," John iv. 2.

Water-baptism therefore is appointed. And why the Church of Rome should not think water sufficient in baptism, but aim at mending what our Saviour hath

Quest. What is the inward and spiritual grace?

Rom. vi. 3—15. Eph. ii. 5. Tit. iii. 5.

Answ. A death unto sin[x], and a new birth unto righteousness: for being by nature born in sin[y], and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized[z]?

Acts ii 38; viii. 36, 37.

Answ. Repentance, whereby they

directed, by mixing oil and balsam with it, and dipping a lighted torch into it, I leave them to explain. *Abp. Secker.*

[u] *— In the Name of the Father, and of the Son, and of the Holy Ghost.*] Washing with water is not the whole outward part of this sacrament. For our Saviour commanded his apostles, not only to "baptize all nations," but to "baptize them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19. Sometimes indeed the Scripture speaks of baptism, as if it were administered only "in the name of the Lord Jesus," Acts ii. 38; x. 48; xix. 5. But it fully appears, Acts xix. 2, 3, that the name of the Holy Ghost was used at the same time: and therefore that of the Father, we may be sure. Now being baptized "in the name" of these three, may signify being baptized by virtue of their authority. But the exacter translation is, "into the name:" and the fuller import of the expression is, by this solemn action taking upon us their name; (for servants are known by the name of their master;) and professing ourselves devoted to the faith, and worship, and obedience of these three; our Creator, our Redeemer, our Sanctifier. In this profession the whole of Christianity is briefly comprehended: and on this foundation therefore the ancient creeds are all built. *Abp. Secker.*

This form of baptism is necessary to the administration of this sacrament: nor can it be duly administered by any other. *Abp. Wake.*

[x] *A death unto sin,* &c.] By dying unto sin, which is the great benefit conferred by baptism, in Scripture language is understood, that baptism does free us from the guilt and punishment of sin, and confers good dispositions and tendencies to live better for the future. *Dr. Nicholls.*

The phrase refers to the old custom of "baptizing" by dipping: though the precise manner, in which water shall be applied in baptism, Scripture hath not determined. For the word, "baptize," means only to wash: whether that be done by plunging a thing under water, or pouring the water upon it. The former of these, burying, as it were, the person baptized, in the water, and raising him out of it again, without question was anciently the more usual method: on account of which, St. Paul speaks of baptism, as representing both the death, and burial, and resurrection of Christ, and what is grounded on them, our being "dead and buried to sin;" renouncing it, and being acquitted of it; and our rising again, to "walk in newness of life," Rom. vi. 4. 11; Col. ii. 12; being both obliged and enabled to practise, for the future, every duty of piety and virtue. But still the other manner of washing, by the pouring or sprinkling of water, sufficiently expresses the same two things: our being by this ordinance purified from the guilt of sin, and bound and qualified to keep ourselves pure from the defilement of it. Besides, it very naturally represents that "sprinkling of the blood of Jesus Christ," 1 Pet. i. 2; to which our salvation is owing. And the use of it seems not only to be foretold by the prophet Isaiah, speaking of our Saviour, "He shall sprinkle many nations," Isa. lii. 15; that is, many shall receive his baptism; and by the prophet Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean," Ezek. xxxvi. 25: but to be had in view also by the apostle, where he speaks of "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22. And though it was less frequently used in the first ages, it must almost of necessity have been sometimes used: for instance, when baptism was administered, as we read in the Acts it was, to several thousands at once, Acts ii. 41; when it was administered on a sudden in private houses, as we find it, in the same book, to the gaoler and all his family, the very night in which they were converted, Acts xvi. 33: or when sick persons received it; in which last case, the present method was always taken, because the other, of dipping them, might have been dangerous. And from the same apprehension of danger in these colder countries, pouring the water is allowed, even when the person baptized is in health. And the particular manner being left at liberty, that is now universally chosen, which is looked on as safer: because were there more to be said for the other, than there is; God "will have mercy, and not sacrifice," Hos. vi. 6; Matt. ix. 13; xii. 7. *Abp. Secker.*

[y] *— for being by nature born in sin,* &c.] All men are by nature born in sin, ever since that by the transgression of our first parents sin entered into the world, Ps. li. 5; Rom. v. 12; nor was ever any exempt from this unhappy state, but He only, who knew no sin, the Lord Jesus Christ. And, being "born in sin," all men must of necessity be also "children of wrath," Eph. ii. 3: seeing all sin is both hateful to God and worthy of punishment. But those who are baptized are thereby made "children of grace," as by baptism they are taken into covenant with God; are regenerated by the Holy Spirit; are sanctified and cleansed from their sins by the blood of Christ; are intitled to God's favour; and made heirs of his heavenly kingdom: so that should they die before they commit any actual sin, we are assured by God's word, that they shall certainly be saved. Mark xvi. 16; Acts ii. 38, 39; xxii. 17; Gal. iii. 27; Eph. ii. 4, 5; v. 26; Tit. iii. 5; 1 Pet. iii. 21.

But, though all persons are by baptism put into a state of salvation, and become children of grace; those only continue in this state, and hold fast their right to those benefits, who take care to live according to the Gospel of Christ; and to fulfil those promises, which either themselves made, or which were by others made in their name, and on their behalf, at their baptism. *Abp. Wake.* By being "made children of grace" we understand that by baptism, as an initiatory rite, we enter into covenant with God; are members of Christ's mystical body, the Church; are partakers of all his gracious promises; and also do thereby receive sufficient strength to enable us to perform the precepts of the Gospel. For, 1. this is the federal rite, by which we are initiated into the Christian body or society, Rom. vi. 3; Matt. xxviii. 19; and by which, from strangers and aliens to God, we become members of the family of Christ, Eph. i. 22, 23; v. 23; and enter into the communion of the saints, Heb. xii. 22, 23. Hereby we are freed from the empire of the devil and the society of wicked men: we are listed under Christ's banner, and are made denizens of his kingdom; are fellow-subjects with all the great apostles and glorious martyrs in Christ's kingdom; and have a title to all his glorious

forsake sin[a]; and Faith, whereby they stedfastly believe[b] the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized[c], when by reason of their tender age they cannot perform them?

Answ. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained[d]?

Answ. For the continual remembrance of the sacrifice[e] of the death 1 Cor. xi. 26. Luke xxii. 19.

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promises, Mark xvi. 16, if we square our lives according to his laws. Secondly, by baptism we have sufficient strength afforded us, to practise the rules of the Gospel, by the grace of God's Holy Spirit then conveyed unto us, working in us. This is clear from many passages of Scripture, such as John iii. 5; Tit. iii. 5; Rom. vi. 6, 7. By all which it is plain, that by baptism we do receive the advantage and assistance of God's Holy Spirit, to enable us to encounter all the wiles and malice of the devil, and the temptations of the world; and have courage afforded us manfully to discharge our duty, whatever difficulties and dangers beset us in the performance of it. *Dr. Nicholls.*

[z] *What is required of persons to be baptized?*] The mere outward act of being baptized is, as St. Peter, in the words already mentioned, very truly expresses it, the mere "putting away of the filth of the flesh;" unless it be made effectual to save us, as he teaches in the same place it must, by "the answer of a good conscience towards God," 1 Pet. iii. 21; that is, by the sincere stipulation and engagement of "repentance, whereby we forsake sin; and faith, whereby we believe the promises of God made to us in that sacrament." For it is impossible that He should forgive us our past sins, unless we are sorry for them, and resolved to quit them: and it is as impossible that we should quit them effectually, unless a firm persuasion of his helping and rewarding us excite and support our endeavours. These two things therefore we see our Catechism justly mentions as necessary in answer to the question, "What is required of persons to be baptized?" *Abp. Secker.*

[a] *Repentance whereby they forsake sin;*] The first qualification for baptism is repentance. For every person, in order to be baptized, must engage to forsake every known sin, however near and dear to him, Acts ii. 38. 41; James ii. 10: to suffer no vicious habit to remain within him, Rom. vi. 6; or any thing else that is contrary to the commands of the blessed Lord, whose religion he doth then solemnly espouse, resolving wholly to give himself up to his directions. *Dr. Nicholls.*

[b] *—and Faith, whereby they stedfastly believe* &c.] The second qualification is faith: and that is to believe all that God has expressly revealed to us by his holy word, Acts viii. 37. And upon this account it is, that the Church has all along required of persons to be baptized, to give an assent to all the articles of the Christian faith, by repeating the Creed at the time of their baptism. *Dr. Nicholls.*

[c] *Why then are Infants baptized*, &c.] There is an objection against faith and repentance being qualifications for baptism: for we allow children to be baptized, and yet it is very plain, that they neither believe nor repent. To this we answer, that the sureties of the children promise, that they shall discharge both these duties, when they come to a competent age. And this they are obliged to, though they do not actually consent to their sureties' promise: which, as a beneficial act, binds them, as the acts of a guardian for the good of his ward bind such an orphan. And, by being brought into the Christian covenant by this stipulation of their sureties, they are as much obliged to the performance of the articles of it, as the Jewish children, who were admitted by circumcision into the Mosaical covenant at eight days old, Dent. xix. 10—12; Gen. xvii. 12, were tied up to perform the precepts of that law. *Dr. Nicholls.*

We are not to consider what we think best, but what God has directed us to do. Now God expressly ordered the children of the Jews to be admitted into covenant with him at eight days old, Gen. xvii. 12, 13; Deut. xxix. 10—12. Into the place of circumcision baptism has succeeded, Col. ii. 11, 12; as the Gospel has into the place of the law. There is therefore the same reason, why our children should from the beginning be admitted into the Christian, as why the Jews' children should have been entered into the legal covenant. God has made no exception in this particular: our infants are as capable of covenanting as theirs were: and, if God thought fit to receive them into the legal covenant, and did not account the incapacity, which their age put them under, any bar to hinder them from circumcision; neither ought we to think the same defect any sufficient obstacle, to keep our infants from being baptized, and admitted thereby into that of the Gospel. *Abp. Wake.*

[d] *Why was the Sacrament of the Lord's Supper ordained?*] As by the sacrament of baptism we enter into the Christian covenant, so by that of the Lord's Supper we profess our thankful continuance in it: and therefore the first answer of our Catechism concerning this ordinance tells us, that it was appointed "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." *Abp. Secker.*

It is called the Lord's Supper, because it was both instituted by our Lord at supper, and was designed to succeed into the place of the paschal supper of the Jews. Matt. xxvi. 26, &c.; Mark xvi. 22; 1 Cor. xi. 23—25, &c. *Abp. Wake.*

[e] *For the continual remembrance of the sacrifice* &c.] The design of our Saviour in this institution was to leave to his church a perpetual, solemn, and sacred memorial of his death for us: that as often as we come to the Lord's table, and there join in the celebration of this holy sacrament, we might be moved by what is there done, at once both to call to our remembrance all the passages of his passion, to consider Him as there set forth crucified before our eyes; and to meditate upon the love of Christ thus dying for us, and upon the mighty benefits and advantages, which have accrued to us thereby; and to have our hearts affected after a suitable manner towards Him. *Abp. Wake.*

It is said to be "for a continual remembrance," because it is a remembrance, which is not to determine after a certain time, as that of the paschal supper did; but is to continue to be kept up by this holy sacrament, to the very end of the world. 1 Cor. xi. 26; compare Acts i. 11; John xiv. 3.

By this expression it is also intimated, that this sacrament ought not to be celebrated only once in the year, as the passover was; but to be administered from time

of Christ[f], and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Answ. Bread and Wine[g], which the Lord hath commanded to be received. Matt xxvi. 26—28.

Quest. What is the inward part, or thing signified?

Answ. The Body and Blood of Christ[h], which are verily and indeed taken[i] and received by the faithful in the Lord's Supper. 1 Cor. x. 16. 21.

Quest. What are the benefits whereof we are partakers thereby?

Answ. The strengthening and refreshing of our souls[k] by the Body John vi. 56.

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to time, so as to keep up a constant lively remembrance in our minds of the sacrifice of the death of Christ. *Abp. Wake.*

[f] *— of the sacrifice of the death of Christ,* &c.] The death of Christ is called a "sacrifice," because Christ, by his dying, became an expiatory sacrifice for the sins of mankind: Heb. ix. 12. 24. 28; x. 10; 1 Pet. ii. 21. 24; iii. 18: Christ having taken upon Him our sins, and died for them; that by his death we might be freed, both from the guilt, and punishment of them. Rom. iv. 25; v. 20; viii. 32; 2 Cor. v. 21; Col. i. 21, 22. *Abp. Wake.*

[g] *Bread and Wine,* &c.] Christ instituted this sacrament in both these: He first took bread, &c.; and then, after the same manner, He took the cup, &c.: see 1 Cor. xi. 23—25. And for what end He appointed these outward signs of this sacrament, the words of his institution plainly shew; namely, that those, who celebrate this sacrament, might eat of the one, and drink of the other, at his table. So that it is necessary, that every communicant should receive this sacrament in both kinds, because our Saviour has so appointed it. Thus He gave it to his disciples, and thus they received it at his hands, 1 Cor. xi. 27—29. And it is certain that the apostles gave the cup to the lay communicants in their churches: or else St. Paul would never have argued with the Corinthians against communicating with idolaters, as he does, 1 Cor. x. 15, &c.: nor have spoken of this sacrament, as he does in the next chapter, ver. 26—29. In every one of which he takes notice of their drinking of the sacramental cup, as well as of their eating of the sacramental bread. *Abp. Wake.*

[h] *The Body and Blood of Christ,* &c.] That, which is given by the priest in this sacrament, is, as to its substance, bread and wine; as to its sacramental nature and signification, it is the figure or representation of Christ's body and blood, which was broken and shed for us. The very body and blood of Christ, as yet, it is not. But, being with faith and piety received by the communicant, it becomes to him by the blessing of God, and the grace of the Holy Spirit, the very body and blood of Christ; as it entitles him to a part in the sacrifice of his death, and to the benefits thereby procured to all his faithful and obedient servants. *Abp. Wake.*

[i] *— which are verily and indeed taken* &c.] These words are intended to shew, that our Church as truly believes the strongest assertions of Scripture concerning this sacrament, as the church of Rome doth; only takes more care to understand them in the right meaning: which is, that, though in one sense, all communicants equally partake of what Christ calls his body and blood, that is, the outward signs of them; yet in a much more important sense, "the faithful" only, the pious and virtuous receiver, eats his flesh and drinks his blood; shares in the life and strength derived to men from his incarnation and death; and through faith in Him, becomes, by a vital union, one with Him; "a member," as St. Paul expresses it, "of his flesh and of his bones," Eph. v. 30; certainly not in a literal sense, which yet the Romanists might as well assert, as that we eat his flesh in a literal sense; but in a figurative and spiritual one. In appearance, the sacrament of Christ's death is given to all alike: but "verily and indeed," in its beneficial effects, to none besides the faithful. Even to the unworthy communicant he is present, as He is wherever we meet together in his name: but in a better and most gracious sense, to the worthy soul; becoming by the inward virtue of his Spirit, its food and sustenance.

This real presence of Christ in the sacrament, his church hath always believed. But the monstrous notion of his bodily presence was started 700 years after his death: and arose chiefly from the indiscretion of preachers and writers of warm imaginations, who, instead of explaining judiciously the lofty figures of Scripture-language, heightened them, and went beyond them: till both it and they had their meaning mistaken most astonishingly. And when once an opinion had taken root, that seemed to exalt the holy sacrament so much, it easily grew and spread; and the more for its wonderful absurdity, in those ignorant and superstitious ages: till at length 500 years, ago, and 1200 years after our Saviour's birth, it was established for a Gospel-truth by the pretended authority of the Romish church. And even this had been tolerable in comparison, if they had not added idolatrous practice to erroneous belief: worshipping, on their knees, a bit of bread for the Son of God. Nor are they content to do this themselves, but with most unchristian cruelty, curse and murder those, who refuse it.

It is true, we also kneel at the sacrament as they do: but for a very different purpose: not to acknowledge "any corporal presence of Christ's natural flesh and blood;" as our Church, to prevent all possibility of misconstruction, expressly declares: adding, that "his body is in heaven, and not here:" but to worship Him, who is every where present, the invisible God. And this posture of kneeling we by no means look upon, as in itself necessary: but as a very becoming appointment: and very fit to accompany the prayers and praises, which we offer up at the instant of receiving; and to express that inward spirit of piety and humility, on which our partaking worthily of this ordinance, and receiving benefit from it, depend. *Abp. Secker.*

[k] *The strengthening and refreshing of our souls* &c.] By nourishing our faith, and assurance that our sins are remitted; by giving us increase of grace to lead a godly life; and by confirming our hope, that we shall hereafter come to life eternal: which are all the true food of our souls, and without which they are dead, having no true spiritual life in them at all. *Bp. Cosin.*

The receiving of this holy sacrament strengthens our souls, as it adds a new confirmation to us, every time we receive it, of God's mercy towards us, through the sacrifice of Jesus Christ; and thereby fortifies and

and Blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lord's Supper[l]?

1 Cor. xi. 28. Lam. iii. 40. Ps xxvi. 6. Matt. xxii. 12.

Answ. To examine themselves[m], whether they repent them truly of their former sins, stedfastly purposing to lead a new life[n], have a lively faith[o] in God's mercy through Christ, with a thankful remembrance[p] of his death; and be in charity with all men[q].

1 Cor. v. 8. Heb. x. 21. Matt. v. 24. 1 Cor. xiii. 3. Gal. vi. 10.

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corroborates us more and more, both in the discharge of our duty; and in the resistance of all such temptations, as may be likely to draw us away from it.

Besides which, being thus secured of a part in Christ's sacrifice for us, we are thereby fortified against all doubts and fears of our salvation: are confirmed against the apprehension of any present dangers, or sufferings, for righteousness' sake, which we shall "reckon not worthy to be compared with the glory that shall be revealed in us:" and finally are strengthened against the fear of death itself, which we are hereby taught to look upon as a passage only to a most blessed and everlasting life. *Abp. Wake.*

[l] *What is required of them who come to the Lord's Supper?*] What qualifications and dispositions are required of them who come to the Lord's Supper, the Scripture hath not particularly expressed: for they are easily collected from the nature of this ordinance. But our Catechism, in its fifth and last answer concerning it, hath reduced them very justly to three: repentance, faith, and charity. *Abp. Secker.*

Under these three heads the principal subjects of our examination are comprehended. But as to any particular method to be taken, or time to be spent in it, or in any other further preparation subsequent to it, we have no command: it is left to every one's prudence and voluntary piety. They who live in a constant practice of religion and virtue, are always fit for the sacrament; and may, if the call be sudden, by reflecting for a few moments, sufficiently know that they are fit. Persons who live in any sin, may as easily and quickly know that they are not. And it is only in doubtful cases, that any length of consideration is necessary to satisfy us about this matter. But it must be extremely useful for all persons, not only to be attentive to their ways constantly, but to look back upon them frequently; much more frequently than almost any one receives the sacrament. And as things, which have no certain season fixed for them, are very apt to be neglected; we should fix upon this, as one certain season for as particular an inspection into the state of our hearts and lives as we can well make, and can hope to be the better for; joining with it suitable meditations, resolutions, and devotions. But then in the whole of this work we must be careful, neither to hurry over any part thoughtlessly, or lengthen it wearisomely. And in our examination we must be especially careful, neither to flatter nor yet to affright ourselves: but observe impartially what is right in us, thank God, and take the comfort of it; acknowledge what is wrong, beg pardon, and amend it. For, without amendment, being ever so sorry will avail nothing. *Abp. Secker.*

[m] *To examine themselves*, &c.] This examination must be performed by a careful and diligent search into our lives and actions; so that we may, if possible, know the true state of our souls in all those particulars, concerning which we are here directed to examine ourselves. And this accompanied with earnest prayer to God, for his assistance in, and blessing upon, our endeavours. *Abp. Wake.*

[n] *— whether they repent them—a new life.*] Of this we can only judge by the present frame and disposition of our souls. If we are heartily sorry for and ashamed of our sins: if we earnestly desire God's forgiveness of them: if we are instant with God in our prayers for pardon; and, where we have done any injury to our neighbour, are ready to ask his forgiveness also, and to make all reasonable satisfaction to Him: if, lastly, as far as we can judge of ourselves, we do all this uprightly and sincerely; if we reserve no secret affection for any sin in our souls, but universally resolve to forsake all our evil ways, and in every thing to follow the rules of our duty: we may then justly conclude, that our repentance and resolutions are hearty and without deceit; and, as such, will qualify us for the worthy receiving of this holy sacrament. *Abp. Wake.*

[o] *— have a lively faith* &c.] This is the second head of examination, namely, "whether we have a lively faith in God's mercy through Christ:" that is, do stedfastly believe, that, if we truly repent us of our sins, God will not only most certainly forgive them; but, as an earnest of it, does here, in this very sacrament, ratify and seal anew his covenant with us; and make us partakers of the benefit of that redemption, which our blessed Saviour purchased for us by the sacrifice of his own body and blood. And this faith is called "a lively faith," to shew, that our faith is then only acceptable unto God, and profitable to our salvation, when it is lively and active; and works in us such a sincere repentance of our past sins, and such a constant and uniform obedience to God's commandments, as our Saviour in his Gospel requires of us. For otherwise to know, and assent to, the truths of our religion, without living agreeably thereunto, will carry us no farther than the worst of men may go, and even the devils themselves, as St. James says, do go. James ii. 19. *Abp. Wake.*

The rule of judging, both in the Catechism and the Scripture, is not by the positiveness, but the liveliness, of our faith; that is, the fruits of a Christian life, which it produceth: for "faith without works is dead," James ii. 17. If we cannot shew the evidence of these, the highest confidence will do us no good: and, if we can, we need have no doubts concerning our spiritual condition; and though we have ever so many, provided we perceive no sufficient reason for them, we may celebrate this holy ordinance very safely. For such weaknesses in our natural temper and spirits are no way inconsistent with having, in our fixed and deliberate judgment, that "full trust in God's mercy," which the Communion-service requires: and we cannot take a more likely method, either to perfect our repentance or to strengthen our faith, than receiving the Sacrament frequently. *Abp. Secker.*

[p] *— with a thankful remembrance* &c.] Farther; this faith is to be accompanied "with a thankful remembrance of Christ's death," which in the holy communion is designed to be set forth and shewn to us. We are to examine ourselves therefore, whether we are truly sensible of the infinite love of God, and condescension of Jesus Christ, thereby declared to us: whether we are always careful to keep up in our minds a lively memory of his death and passion; and do, by the sincerity of our love to God, and the zeal we have for our duty, endeavour in some measure to testify, how hearty a sense we have of those unspeakable mercies, which He has been pleased thereby to favour us withal. *Abp. Wake.*

¶ *The Curate of every Parish*[r] *shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and*

Our Catechism teaches us, that our faith in Christ must be accompanied "with a thankful remembrance of his death." And surely, if we believe, that He died to save us, we must be thankful for it. But then the measure of our thankfulness must be taken from the goodness and constancy of its effects, not from that sensible warmth and fervency, which we cannot, ordinarily speaking, feel so strongly in spiritual things as in temporal; and of which bad persons may at times have very much, and good persons little. For that is the true thankfulness, which produces love. And "this is the love of God, that we keep his commandments," 1 John v. 3.

But there is one commandment peculiarly connected with this ordinance. And therefore our Catechism specifies it separately, and in express terms, by requiring, that we "be in charity with all men." *Abp. Secker.*

[q] — *and be in charity with all men.*] This is the last thing, concerning which we are to examine ourselves: namely, whether we do not only freely forgive whatsoever injuries any may chance to have done us; but are so intirely friends with them, as to be ready to do them all the kindness we can; and that as sincerely, and heartily, as if they had never offended us, or otherwise done us the least injury. *Abp. Wake.*

We can have no share in the love of our Creator, our Redeemer, and Sanctifier, unless, in imitation of it, we love one another: and, as the goodness of God is universal, so must ours be. Receiving the Holy Communion was indeed intended to increase the degree of it: but the reality we must have, before we are worthy to receive. And we must shew it is real, by "forgiving them who trespass against us;" by assisting, as far as can be reasonably expected, those who need assistance in any kind; by our hearty prayers for those, whom we can help no other way; by faithfully performing the duties of our several stations and relations in life; and by condescension, mildness, and humanity towards every person, as occasion offers.

These then being the dispositions requisite for receiving the Holy Sacrament, as indeed they are for obtaining eternal happiness: we are all greatly concerned to examine ourselves, whether we have them or not: and should have been concerned to do it, though this ordinance had never been appointed. But we are now more especially bound to it with a view to this ordinance; both from the nature of it, and from St. Paul's positive injunction: "Let a man examine himself, and so let him eat of that bread, and drink of that cup," 1 Cor. xi. 28. *Abp. Secker.*

[r] *The Curate of every Parish* &c.] Our first book required the curate once in six weeks at least, on some Sunday or holy-day, to instruct such children as should be sent to him, half an hour before even-song, in some part of the Church Catechism. Bucer objected that the interval of six weeks was too long: in Germany he remarked many churches exercised the children in the Catechism three days in a week, of which Sunday was one; and he recommended that in England it should be taught on every Sunday and holy-day. Accordingly the rubrick in Edward's second book was modelled, as it stands at present, excepting only that the time of catechizing was, at the last review, appointed to be after the second lesson at Evening prayer, instead of half an hour before.

Bishop Cosin has observed, that the rubrick is couched in indefinite terms, and he is of opinion that a parochial clergyman is not obliged by it to catechize the children on every Sunday and holy-day, but only as often as is necessary, according to the number of his parishioners, who may stand in need of catechetical instruction. And this is one of the rubricks, which, according to Archdeacon Sharp, require to be understood with limitations, or at least will fairly admit of them. "No obligation," he observes, "can be urged from hence, that ministers should catechize on all Sundays and holy-days; but that, if they do it as often as the occasions of their parishes require, and do it on such days and at such times as are here specified, and shew their diligence therein, so far as their diligence is necessary in this respect to the faithful discharge of their duty in the place where they officiate; then they fulfil both the intention and letter of the rubrick."

The canon, however, is more explicit than the rubrick. It enjoins, that "the minister, upon every Sunday and holy-day, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the Articles of Belief, and the Lord's Prayer: and shall diligently hear and teach them their Catechism set forth in the Book of Common Prayer."

The rubrick of 1662, which is now to be adhered to, where it differs from the canon, orders the catechizing to be performed after the second lesson, that is, nearly in the middle of the Evening service. One principal object of the alteration was, it has been said, that persons more advanced in years might, as well as the youth, receive benefit from the minister's exposition, and that servants and children might be excited by the presence of their masters and parents, to pay more diligent attention to his instructions. These good intentions, however, have been generally disappointed, and at present catechizing youth must be either too frequently neglected, or many of the churches in the evening will be deserted. In the early ages of Christianity, catechizing was never performed in the church, neither did it in England, till after the Restoration, interfere with the publick worship. Were a separate time allotted for catechizing, as was formerly done, the youth would be free from the embarrassment, which they experience, when called upon by the minister to answer interrogatories in the midst of a numerous congregation: and it is perhaps desirable, that the practice of catechizing children and servants early in the afternoon, or before the Evening service, should be again revived.

After all, I conceive, that what we have to complain of, is not so much the awkwardness of the time in some particular places, as the too general neglect of the duty. The early Fathers insist much upon the importance and necessity of catechizing: and the extreme care that was taken in the primitive church to instruct the catechumens in the principles of Christianity is generally known. Its beneficial effects were as generally experienced. It was principally by catechizing that the religion of Jesus, as Hegesippus observes, was in a few years spread over the greater part of the known world: and, however individuals or societies may have differed in other points, on the utility and necessity of catechizing all have agreed; both ancients and moderns; Europeans, Asiatics, and Africans; Greeks and Latins; Papists and Protestants, Lutherans and Calvinists; Church of England men and Dissenters. Luther, in the beginning of the Reformation, wrote two Catechisms. The duty, which he prescribed to others, he

examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ *And all Fathers, Mothers, Masters, and Dames*[s], *shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age*[t], *and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother*[u], *as a Witness of their Confirmation.*

¶ *And whensoever the Bishop shall give knowledge*[x] *for Children to be brought unto him for their Confirmation, the Curate of every Parish*[y] *shall either bring,*

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likewise performed himself; and assures us, that catechizing afforded him more delight than any other ministerial duty. The same care was taken by Calvin, and other eminent Reformers abroad. Nothing contributed more to the enlargement of the Protestant faith, than the diligent catechizing of the reformed divines. To the truth of this the Romanists themselves bear witness. In their preface to the Catechism, set forth by order of the council of Trent, they complain, that "the age is sadly sensible what mischief they (the Protestants) have done the church (of Rome) not only by their tongues, but especially by those writings called Catechisms." The council was sensible that catechizing was the most efficacious mode of preserving their religion, and therefore they composed the Roman Catechism, which they enjoined the Priests to teach to the people. *Shepherd.*

[s] *And all Fathers, Mothers, Masters, and Dames,* &c.] The laws, which require parents, and masters and mistresses of families, to send their children and servants to be instructed in the Catechism, mean evidently, unless they make some other more convenient provision, to answer the same end. *Abp. Secker.*

[t] *So soon as Children are come to a competent age,* &c.] The things, required of them who come to the Lord's Supper, are mentioned at the end of the Catechism: but there is another thing, not there mentioned, namely, that they be first confirmed by the bishop; it being ordained by our Church, "That none shall be admitted to the holy Communion, until such time as he be confirmed, or be ready, and desirous, to be confirmed." *Rubrick at the end of the Confirmation Office.* By Confirmation is meant, the solemn laying on of the hands of the bishop, upon such as have been baptized, and are come to years of discretion. *Abp. Wake.*

What is meant by "a competent age" in this rubrick, or, as the title of the office expresses it, "years of discretion," the Church has no where defined. Our diocesans, I believe, generally recommend, that none under full fourteen years of age at least be presented for confirmation. Some children arrive at years of discretion sooner than others. Much depends upon the capacity of the child, and more upon the mode of its education. The Church requires, that such, as are brought to be confirmed, be well instructed in the Catechism. At their baptism their sponsors promised for them, and they themselves are now called upon solemnly to engage, that they will renounce all evil, believe the Articles of the Christian faith, and keep God's commandments. It is therefore indispensably requisite, that they understand the reasonableness and propriety of this renunciation, the truths of the Creed, and the meaning of the Commandments, together with the use and import of prayer, and of the two sacraments. *Shepherd.*

What is required of persons to be confirmed is, 1. That they be "of years of discretion;" that is to say, of a capacity to understand the nature of their baptismal covenant: what God therein promises to us; and what we are thereby obliged to believe, and to do, in obedience to his will. Secondly, That they be not only capable of this knowledge, but be actually instructed in these things. Thirdly, That being hereby brought to a clear sense of what was done for them by their Godfathers and Godmothers at their baptism, they be now ready and desirous, in their own persons, to ratify and confirm the same. And lastly, that in testimony of their sincere resolutions to make good what they here promise and vow, they do now truly repent of all their sins, and stedfastly resolve, by the grace of God, to go on in a constant obedience to God's commands unto their lives' end. *Abp. Wake.*

[u] — *And every one shall have a Godfather, or a Godmother,* &c.] These are required at the confirmation of a youth, for the same reasons as they are at the baptism of a person who is an adult. In both cases they are witnesses of the engagements, which the persons, so baptized or confirmed, lay themselves under; and consequently will be proper and continued monitors to check or reclaim them, should they at any time hereafter be tempted to abandon the interest of Christ, and take part with his enemies. And, to prevent any one entering upon this trust, who will not be careful to discharge the duties of it, the Church provides, that "no person be admitted Godfather or Godmother to any child at christening or confirmation, before the said person so undertaking hath received the holy Communion." Canon xix. *Wheatly.*

[x] *And whensoever the Bishop shall give knowledge* &c.] Persons properly prepared for confirmation (see above, note *t*) are to be confirmed at such times as the bishop appoints for this office. Only, if it be possible, they should endeavour to be confirmed, and thereby fully take upon themselves the first sacrament, before they proceed to the participation of the second. *Abp. Wake.*

[y] — *the Curate of every Parish* &c.] It is earnestly to be desired, that the clergy should consider seriously the weight and excellence of these directions; and of what unspeakable advantage it would be for the promotion of Christian piety, if confirmation were duly administered, and none but such, as are sufficiently prepared, were admitted to it. It is impossible that the bishops should be able personally to examine every one that is offered, and to rectify those disorders which are but too common in relation to this most useful solemnity. They can only refuse to admit such, as the minister does not either bring or send in an account of, with his hand subscribed as the rule requires. But the parochial

or send in writing, with his hand subscribed thereunto, the names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them[z] *in manner following.*

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clergy have this matter almost wholly in their own power; and may very easily secure the due performance of this office. Let me beseech them therefore by the mercies of God and the love of souls, to take especial pains when the times of confirmation approach; and to use their influence with parents and other guardians of children, to second their endeavours, that the persons to be confirmed may be sufficiently instructed in the nature of their baptismal covenant; and be thoroughly convinced of the necessity of their taking it personally upon themselves, and of the obligations they lie under to lead suitable lives for the future. *Dr. Bennet.*

[z] — *And if the Bishop approve of them, he shall confirm them* &c.] From the history, contained in the eighth chapter of the Acts of the Apostles, ver. 12—17, it appears, that Philip the Deacon, ordained at the same time with St. Stephen, had converted and baptized the people of Samaria: which the apostles at Jerusalem hearing, sent down to them Peter and John, two of their own body: who, by prayer, accompanied with imposition of hands, obtained for them a greater degree, than they had yet received, of the sacred influences of the Divine Spirit: which undoubtedly was done on their signifying in some manner, so as to be understood, their adherence to the engagement, into which they had entered at their baptism.

From this and the like instances of the practice of the apostles, is derived, what bishops, their successors, though every way beyond comparison inferior to them, have practised ever since, and which we now call Confirmation. Preaching was common to all ranks of ministers: baptizing was performed usually by the lower rank; but, perhaps to maintain a due subordination, it was reserved to the highest, by prayer and laying on of hands, to communicate further measures of the Holy Ghost. It was indeed peculiar to the apostles, that, on their intercession, his extraordinary and miraculous gifts were bestowed; which continued in the Church no longer, than the need of them did; nor can we suppose, that all were partakers of them. But unquestionably by their petitions they procured, for every sincere convert, a much more valuable, though less remarkable blessing, of universal and perpetual necessity, his ordinary and saving graces.

For these therefore, after their example, trusting that God will have regard, not to our unworthiness, but to the purposes of mercy which He hath appointed us to serve, we intercede now, when persons take upon themselves the vow of baptism. *Abp. Secker.*

THE ORDER OF

CONFIRMATION[a],

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION[b].

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following*[c].

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[a] *The Order of Confirmation,* &c.] When children are well instructed in the vow made for them at baptism, by the Church Catechism, it is then required they should take it upon themselves, and be confirmed by the bishop: which holy rite of "Confirmation," though it were not instituted by Christ, and so be not properly a sacrament, yet the apostles did lay their hands on such as had been before baptized by an inferior minister, Acts viii. 14—17; and xix. 6. This custom the primitive church imitated in the bishops laying on their hands, with holy prayers, upon persons that had been baptized; which was believed to convey the Holy Spirit to them for enabling them to keep their vow. And this holy rite is still retained in the Eastern and Western churches, and in all Protestant churches where they have bishops. And we have an excellent office for it, containing, first, the preparation for it by a serious admonition to all that come to it, a solemn engagement from the parties to keep their vow, with some acts of praise and prayer suited to the occasion. Secondly, the rite itself consists of the ceremony, which is the laying on of the bishop's hands, and his benediction. Thirdly, the office is concluded with prayers; general, as the Lord's Prayer; and peculiar to the occasion, as the two Collects: and with a final blessing.

2. The person who doth confirm is a bishop, to which order the ancient church did always reserve the dispensing of this rite, because the apostles only did this, Acts viii. 14; and therefore the bishops are highly obliged to take care that all in their dioceses, who need and desire it, may not want the opportunity of coming to it. The persons who are to be confirmed are all that have been baptized from the time they come to years of discretion, or however to be able to understand the nature of their baptismal vow, which they are here to take upon themselves; and since we baptize infants, it is more necessary to bring them to confirmation, and their Godfathers can no way better acquit themselves of the charge they have undertaken, than by taking care, as the Church in this exhortation requires, that they may learn their Catechism, and understand their vow, and here solemnly, before God and many witnesses, renew it in their own name. For secondly, the bishop doth particularly inquire, if they do here in God's presence, and before all the congregation, renew that solemn vow in their own names made at their baptism; and if they do engage to perform and do what was promised for them by their sureties: to which they must every one answer with great reverence and serious consideration that "they do." Thirdly, the bishop and the priests that are present begin their devotions, encouraging the parties who have promised this, by minding them that they shall have "help" from Him that made heaven and earth, Ps. cxxiv. 7. And praising God for bringing these persons into so blessed a condition, Ps. cxiii. 2. Finally, desiring Him to hear the prayers now to be made for them. Fourthly, there is a larger form of prayer made by the bishop, wherein he first acknowledges God's mercy in granting them regeneration and pardon of their sins in their baptism: and now that they are to exercise that warfare they then engaged themselves to, he prays for a larger supply of God's Holy Spirit with its sevenfold gifts, Isa. xi. 2, so that they may be made so wise as to understand their duty, and so strong as to perform it, desiring they may by his ministry have these gifts conveyed to them now, and by their diligent improving of them, keep them for ever.

3. Being thus prepared, the rite itself is now to be administered by the ancient ceremony of laying the bishop's hand on the head of each person, used by the apostles as the means of conveying the Holy Spirit, Acts viii. 17; whence the whole office is called laying on of hands, Heb. vi. 2 (yet the papists omit this apostolical ceremony, and use the anointing with chrism, which came later into the Church). The bishop also gives a solemn blessing to every one, desiring God to defend that person with his heavenly grace, from forsaking his faith, or breaking God's commandments, that is, to take him for his own, and seal him with his Spirit, so that he may ever after look on him as one of his own children: and praying that he may daily increase in grace and grow wiser and better, until he be fit for that heavenly kingdom which God hath promised to him in baptism: and this prayer thus offered up by a holy man, and one of the chief officers of Christ's church, shall be effectual to the obtaining of the Spirit for all that have duly prepared themselves, and do sincerely make and renew this vow. And now the bishop concludes the office, first with the usual form, desiring God may be with them to assist them in these prayers, as they also desire He may be with his spirit who is to offer them;

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, that none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children,

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calling also upon God as the common Father of all that are confirmed, and so in covenant with Him: to which is joined the proper Collect, beginning with a preface which confesseth, that this good desire and resolution of these persons to keep their vow came from God, and by Him they must have grace acceptably to perform it. And then here are petitions for them, first, that as the bishop's hand was over them, so the good hand of his providence signified thereby, may be ever over them to preserve them: secondly, that the Holy Spirit now imparted to them by this holy rite, may be ever with them, the blessed effect of which is here declared to be, that this will make them understand God's word, and enable them to obey it, so that at the end of their lives they may be certainly saved through Jesus Christ; to whom, with the whole Trinity, for these means of salvation we offer up our praises and acknowledgments: and to this is added a devout Collect out of the Communion Service, that God who hath sealed these his vowed servants with his Spirit, will direct, sanctify, and govern their souls and bodies in the ways of his laws, so that they may ever be holy, safe, and happy. Finally, the office is concluded with the bishop's blessing, who now in the name of God wishes the blessing of the Father, Son, and Holy Ghost, may be now bestowed on you, and remain upon you for ever. Thus our Church appoints this necessary and pious office shall be done; and the due administration thereof would highly conduce to make the benefits of baptism more visible, to increase knowledge and piety in the younger sort, and to secure them from being seduced by papists or sectaries; it would make the Church to flourish and be at unity, and convey mighty blessings to all that reverently and devoutly receive it: wherefore as the bishops are ready to do their part, let all that want it be willing and very desirous to come, and let parents and masters, and especially Godfathers and Godmothers, encourage them to come to it, and labour to fit them for it, that it may be done to God's glory and their comfort. *Dean Comber.*

[b] — *and come to years of discretion.*] Before the Reformation here in England, parents might have their children confirmed at seven years old; that is, between the ages of seven and fourteen. Our Church has not settled any particular time; but only limits it to "years of discretion," which in several persons are sooner or later. *Dr. Nicholls.* See page 384, note *t*.

[c] — *this Preface following.*] The preface, with which the office begins, was only a rubrick in all the old Common Prayer Books: but at the last review was changed into a preface, to be directed to those that shall offer themselves to be confirmed; that so the Church might be sure they are apprized of the qualifications that are requisite to this holy ordinance, and of the solemn engagements under which they are going to enter themselves by it. *Wheatly.*

The Church of England is so far from esteeming ignorance to be the mother of devotion, that she employs every possible endeavour to make each of her offices properly understood. The present, like most other of her forms, begins with a preface, composed with great plainness and simplicity, and addressed to those who are to be confirmed. In it they are taught, what are the two great objects of the rite of confirmation: first, that they may "with their own mouths and consent ratify and confirm" their baptismal covenant; and secondly, that they solemnly engage evermore to endeavour faithfully to perform their part of the covenant. *Shepherd, Dean Comber.*

In this preface, directed in the first place to be read, notice is given, that "for the more edifying of such as shall receive confirmation," it shall be administered to none but those, "who can answer to the questions of the Catechism" preceding: that so "children" may "come to years of" some "discretion," and "learn what the promise" made for them in baptism was, before they are called upon to "ratify and confirm it before the Church with their own consent," and to engage "that they will evermore observe it."

Prayers may be offered up for infants with very good effect. Promises may be made in their name by such as are authorized to act for them; especially when the things promised are for their interest, and will be their duty; which is the case of those in baptism. But no persons ought to make promises for themselves, till they reasonably well understand the nature of them, and are capable of forming serious purposes. Therefore, in the present case, being able to say the words of the Catechism is by no means enough, without a competent general knowledge of their meaning, and intention of behaving as it requires them; which doubtless they are supposed to have at the same time. And if they have not, making a profession of it is declaring with their mouths what they feel not in their hearts at the instant, and will much less reflect upon afterwards: it is hoping to please God by the empty outward performance of a religious rite, from which if they had been withheld, till they were duly qualified, their souls might have been affected, and their conduct influenced by it, as long as they lived.

Therefore I hope and beg, that neither ministers nor parents will be too eager for bringing children very early to confirmation: but first teach them carefully, to know their duty sufficiently, and resolve upon the practice of it heartily; then introduce them to this ordinance.

But as there are some too young for confirmation, some also may be thought too old: especially if they have received the holy sacrament without it. Now there are not indeed all the same reasons for the confirmation of such, as of others: nor hath the Church, I believe, determined any thing about their case, as it might be thought unlikely to happen. But still, since it doth happen too frequently, that persons were not able, or have neglected, to apply for this purpose: so whenever they apply, as by doing it, they express a desire to "fulfil all righteousness," Matt. iii. 15; and may certainly receive benefit, both from the profession and the prayers appointed in the office; my judgment is, that they should not be rejected, but encouraged.

Only I must intreat you to observe, that when you take thus on yourselves the engagement of leading a Christian life, you are to take it once for all; and no more to think of ever being confirmed a second time, than of being baptized a second time *Abp. Secker.*

being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then shall the Bishop say*[d],

DO ye here, in the presence of God, and of this congregation,

[d] *Then shall the Bishop say*, &c.] The end of confirmation being thus made known, the bishop in the next place, by a solemn question, (which was added at the last review,) demands of the candidates an assurance that they will comply with it: asking them, "in the presence of God and the congregation, whether they will renew their baptismal vow, and ratify the same in their own persons, &c." To this every one to be confirmed, as a token of his assent, is audibly to answer, "I do." *Wheatly.*

Now the things, promised in our name, were, to renounce whatever God hath forbidden, to believe what He hath taught, and to practise what He hath commanded. Nobody can promise for infants absolutely, that they shall do these things; but only, that they shall be instructed and admonished to do them: and, it is hoped, not in vain. This instruction and admonition, parents are obliged by nature to give; and if they do it effectually, Godfathers and Godmothers have no further concern than to be heartily glad of it. But if the former fail, the latter must supply the failure, as far as they have opportunity of doing it with any reasonable prospect of success. For they were intended, not to release the parents from the care of their children, which nothing can; but for a double security in a case of such importance.

If nothing at all had been promised in our names, we had still been bound, as soon as we were capable of it, to believe in God, and obey Him. But we are more early and more firmly bound, as not only this hath been promised for us, but care hath been taken to make us sensible of our obligation to perform it: which obligation, therefore, persons are called upon, in the question under consideration, to ratify and confirm. And great cause have they to answer, that they do. For doing it is a duty, on which their eternal felicity peculiarly depends; as a little attention to what I am about to say will clearly shew you.

Our first parents, even while they were innocent, had no title to happiness, or to existence, but from God's notification of his good pleasure: which being conditional, when they fell, they lost it; and derived to us a corrupt and mortal nature, intitled to nothing; as both the diseases and the poverty of ancestors often descend to their distant posterity. This bad condition we fail not, from our first use of reason, to make worse, in a greater or less degree, by actual transgressions: and so personally deserve the displeasure, instead of favour, of Him who made us. Yet we may hope, that, as He is good, He will on our repentance forgive us. But then, as He is also just and wise, and the ruler of the world; we could never know with certainty, of ourselves, what his justice and wisdom, and the honour of his government might require of Him with respect to sinners: whether He would pardon greater offences at all; and whether He would reward those, whom He might be pleased not to punish. But most happily the revelation of his holy word hath cleared up all these doubts of unassisted reason: and offered to the worst of sinners, on the condition of faith in Christ, added to repentance, and productive of good works (for all which He is ready to enable us), a covenant of pardon for sins past, assistance against sin for the future, and eternal life in return for a sincere, though imperfect, and totally undeserving obedience.

The method of entering into this covenant is, being baptized in the Name of the Father, the Son, and the Holy Ghost: that is, into the acknowledgment of the mysterious union and joint authority of these three; and of the distinct offices, which they have undertaken for our salvation: together with a faithful engagement of paying suitable regard to each of them. In this appointment of baptism, the washing with water aptly signifies, both our promise to preserve ourselves, with the best care we can, pure from the defilement of sin, and God's promise to consider us, as free from the guilt of it. Baptism then, through his mercy, secures infants from the bad consequences of Adam's transgression giving them a new title to the immortality, which he lost. It also secures, to persons grown up, the intire forgiveness of their own transgressions, on the terms just mentioned. But then, in order to receive these benefits, we must lay our claim to the covenant, which conveys them: we must ratify, as soon as we are able, what was promised in our name by others before we were able; and done for us then, only on presumption that we would make it our own deed afterwards. For if we neglect, and appear to renounce one part of the covenant, we have plainly not the least right to God's performing his: but we remain in our sins, and "Christ shall profit us nothing," Gal. v. 2.

You see then of what unspeakable importance it is, that we take on ourselves the vow of our baptism. And it is very fit and useful, that we should take it in such form and manner as the office prescribes. It is fit, that when persons have been properly instructed by the care of their parents, friends, and ministers, they should with joyful gratitude acknowledge them to have faithfully performed that kindest duty. It is fit, that before they are admitted by the church of Christ to the holy Communion, they should give publick assurance to the Church of their Christian belief and Christian purposes. This may also be extremely useful to themselves. For, consider: young persons are just entering into a world of temptations, with no experience, and little knowledge to guard them; and much youthful rashness, to expose them. The authority of others over them is beginning to lessen, their own passions to increase, "evil communication" to have great opportunities of "corrupting good manners," 1 Cor. xv. 33: and strong impressions of one kind or another, will be made on them very soon. What can then be more necessary, or more likely to preserve their innocence, than to form the most deliberate resolutions of acting right; and to declare them in a manner, thus adapted to move them at the time, and be remembered by them afterwards; in the presence of God, of a number of his ministers, and of a large congregation of his people, assembled with more than ordinary solemnity for that very purpose? *Abp. Secker.*

renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,* I do[e].

The Bishop[f].

OUR help is in the Name of the Lord[g];

Answ. Who hath made heaven and earth. Ps. cxxiv. 8.

[e] *I do.*] It should be observed, that they, who are to be confirmed, must either do their own part, or the whole of the previous preparation will be utterly thrown away upon them. If they make the answer, which is directed, without sincerity, it is lying to God: if they make it without attention, it is trifling with Him. Watch over your hearts therefore, and let them go along with your lips. The two short words, "I do," are soon said: but they comprehend much in them. Whoever uses them on this occasion, saith in effect as follows: "I do heartily renounce all the temptations of the devil; all the unlawful pleasures, profits, and honours of the world; all the immoral gratifications of the flesh. I do sincerely believe, and will constantly profess, all the Articles of the Christian faith. I do firmly resolve to keep all God's commandments all the days of my life; to love and honour Him; to pray to Him and praise Him daily in private; to attend conscientiously on the publick worship and instruction, which He hath appointed; to approach his holy table, as soon as I can qualify myself for doing it worthily; to submit to his blessed will meekly and patiently in all things; to set Him ever before my eyes, and acknowledge Him in all my ways. I do further resolve, in the whole course of my behaviour amongst my fellow-creatures, to 'do justly, love mercy,' Mic. vi. 8, speak truth, be diligent and useful in my station, dutiful to my superiors, condescending to those beneath me, friendly to my equals; careful through all the relations of life, to act as the nature of them requires, and conduct myself so to all men, as I should think it reasonable that they should do to me in the like case. Further yet: I do resolve, in the government of myself, to be modest, sober, temperate, mild, humble, contented; to restrain every passion and appetite within due bounds; and to set my heart chiefly, not on the sensual enjoyments of this transitory world, but the spiritual happiness of the future endless one. Lastly, I do resolve, whenever I fail in any of these duties, as I am sensible I have, and must fear I shall, to confess it before God with unfeigned concern, to apply for his promised pardon in the name of his blessed Son, to beg the promised assistance of his Holy Spirit; and in that strength, not my own, to strive against my faults, and watch over my steps with redoubled care."

Observe then: it is not gloominess and melancholy, that religion calls you to; it is not useless austerity, and abstinence from things lawful and safe; it is not extravagant flights and raptures; it is not unmeaning or unedifying forms and ceremonies: much less is it bitterness against those who differ from you. But the forementioned unquestionable substantial duties are the things to which you bind yourselves, when you pronounce the awful words, "I do." Utter them then with the truest seriousness: and say to yourselves, each of you, afterwards, as Moses did to the Jews, "Thou hast avouched the Lord this day to be thy God, to walk in his ways and to keep his statutes, and to hearken to his voice: and the Lord hath avouched thee this day to be his; that thou shouldst keep all his commandments, and be holy unto the Lord thy God, as he hath spoken." It is a certain truth, call it therefore often to mind, and fix it in your souls, that if breaking a solemn promise to men be a sin; breaking that, which you thus make deliberately to God, would be unspeakably a greater sin. *Abp. Secker.*

[f] *The Bishop.*] In the next part of the office, after persons have confirmed and ratified the vow of their baptism, prayers are offered up, that God would confirm and strengthen them in their good purpose: on both which accounts this appointment is called Confirmation. *Abp. Secker.*

[g] *Our help is in the name of the Lord;* &c.] Here follow three short versicles and responses betwixt the bishop and the congregation, with which the order of Confirmation in all the old Common Prayer Books used to begin. They are a proper preparation to the following solemnity, are often used in ancient liturgies, and are taken out of the book of Psalms: though the last of them has been varied since the first book of King Edward, in which, in the room of it, was the usual salutation of, "The Lord be with you: And with thy spirit." *Wheatly.*

Scripture teaches, and sad experience proves, that "of ourselves we can do nothing," John xv. 5; that we "are not sufficient," 2 Cor. iii. 5, for the discharge of our duty, without God's continual aid: by which He can certainly influence our minds, without hurting our natural freedom of will, and even without our perceiving it; for we can influence our fellow-creatures so. Nor is it any injustice in Him to require of us what exceeds our ability, since He is ready to supply the want of it. Indeed, on the contrary, as this method of treating us is excellently fitted both to keep us humble, and yet to give us courage, using it is evidently worthy of God. But then, as none can have reason to expect his help but those who earnestly desire it, so He hath promised to "give the holy Spirit" only "to them that ask him," Luke xi. 13. And to unite Christians more in love to each other, and incline them more to assemble for publick worship, our blessed Redeemer hath especially promised, that "where two or three" of them "are gathered together in his name, he will be in the midst of them," Matt. xviii. 20. And farther still to promote a due regard in his people to their teachers and rulers, the sacred writings ascribe a peculiar efficacy to their praying over those who are committed to their charge. Even under the Jewish dispensation, the family of Aaron were told, that "them the Lord had separated to minister unto him, and to bless in the name of the Lord," Deut. x. 8; xxi. 5: "and they shall put my name," saith God, "upon the children of Israel, and I will bless them," Numb. vi. 27. No wonder then, if under the Christian dispensation we read, that the apostles, "when they were come down to Samaria, prayed for" the new-baptized converts, "that they might receive the Holy Ghost;" and that they did receive it accordingly.

Therefore, pursuant to these great authorities, here

Bishop. Blessed be the Name of the Lord;

Ps. cxiii. 2. *Answ.* Henceforth, world without end.

Bishop. Lord, hear our prayers.

Ps. cii. 1. *Answ.* And let our cry come unto thee.

The Bishop. Let us pray[h].

ALMIGHTY and everliving God[i], who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord[k], with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace[l]; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of

John iii. 5. 1 Cor. xii. 13. 2 Cor. v. 17. Gal. iii. 27. Acts ii. 38. Tit. iii. 5.

Isa. xi. 2. 1 Thess. v. 23.

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is, on the present occasion, a number of young disciples, about to run the same common race, met together to pray for themselves and one another: here is a number of elder Christians, who have experienced the dangers of life, met to pray for those who are just entering into them: here are also God's ministers, purposely come to intercede with Him in their behalf: and surely we may hope, their joint and fervent petitions will avail, and be effectual.

They begin, as they ought, with acknowledging, and in Scripture words, that "our help is in the name of the Lord, who hath made heaven and earth," Ps. cxxiv. 8: "it is not in man to direct his own steps," Jer. x. 23; but his Creator only can preserve him. Then we go on to pronounce "the name of the Lord blessed, henceforth world without end," for his readiness to bestow on us the grace which we want. And lastly, in confidence of his goodness, we intreat Him to "hear our prayers, and let our cry come unto him," Ps. cii. 1. *Abp. Secker.*

Of such short ejaculations in general hath been said in the Morning Prayer: concerning these in particular, that they are fitted to the office, will appear to them, who consider, that confirmation is appointed for the strengthening of us against all our ghostly enemies; which though they be many and great, yet is there no reason to despair of obtaining strength enough to resist them; for "our help stands in the name of the Lord, who hath made heaven and earth;" who is therefore able enough, and willing also, to help them that call upon his name. "Blessed therefore be the name of the Lord, henceforth and for ever." *Bp. Sparrow.*

[h] *Let us pray.* &c.] The bishop and people having thus joined their requests, the bishop, in the next place, proceeds alone to collect their petitions into a continued form; in which he prays that God, "who had vouchsafed to regenerate" the persons who now come to be confirmed, "by water and the Holy Ghost, and had given unto them forgiveness of all their sins, would now strengthen them with the Holy Ghost the Comforter, and daily increase in them the gifts of grace," namely, the sevenfold gifts of the Holy Spirit, which are transcribed into this prayer from the old Greek and Latin translations of Isaiah xi. 2, and which were repeated in the very same words in the Office of Confirmation, as long ago as Saint Ambrose's time: from whence, and the Greek Liturgy, this whole prayer is almost verbatim transcribed. *Wheatly.*

This is a prayer, that God would strengthen the baptized with "the Holy Ghost the Comforter," whom they had in their baptism received as a sanctifier. These two ways, to omit others, we are taught in holy Scripture, that the Holy Ghost may be received: as a sanctifier and cleanser in holy baptism, Tit. iii. 5, "He saved us by the washing of regeneration, and renewing of the Holy Ghost:" and after baptism we may receive Him again as a comforter and strengthener. The apostles, who received Him the first way in baptism, are promised to receive Him the second, John xvi. 7; Acts i. 8: which was performed, Acts ii. 4, when "they were filled with the Holy Ghost." *Bp. Sparrow.*

Before the imposition of hands in the rite of confirmation, prayer was always made for the gifts of the Holy Spirit. At baptism, according to the opinion of Christian antiquity, the Holy Spirit bestowed grace sufficient to make us innocent, and to cleanse us from the pollution of sin: but at confirmation a more abundant increase of grace was vouchsafed, and additional spiritual strength was given. Upon this principle the present prayer was evidently composed. It first acknowledges former mercies, "regeneration and forgiveness of sins" in baptism: it then petitions, that they, on whom the bishop lays his hands, "may be strengthened with the Holy Ghost the Comforter," and that God will "daily give them increase of grace." It prays in particular for what theologians have styled the sevenfold grace of the Holy Spirit: first the spirit of wisdom, and secondly of understanding, thirdly the spirit of counsel, and fourthly of ghostly strength, fifthly the spirit of knowledge, and sixthly of true godliness, and seventhly the spirit of holy fear.

The introductory part of this prayer appears to have been borrowed from a form, that in an ancient Greek office followed baptism, and preceded confirmation: and the latter part was copied from a form of confirmation mentioned by Ambrose, which is evidently taken from Isaiah xi. 2; where, in the Septuagint and Vulgate, these seven gifts or graces are enumerated. In our translation the sixth is omitted. *Dean Comber, Shepherd.*

[i] *Almighty and everliving God,* &c.] This longer act of devotion, following the preparatory ejaculations, and the usual admonition to be attentive, "Let us pray," first commemorates God's mercy already bestowed, then petitions for an increase of it. The commemoration sets forth, that He "hath regenerated these his servants by water and the Holy Ghost:" that is, intitled them by baptism to the enlivening influences of the Spirit, and so, as it were, begotten them again into a state inexpressibly happier than their natural one; a covenant-state, in which God will consider them, whilst they keep their engagements, with peculiar love, as his dear children. It follows, that He "hath given unto them forgiveness of all their sins;" meaning, that He hath given them assurance of it, on the gracious terms of the Gospel. But that every one of them hath actually received it, by complying with those terms since he sinned last, though we may charitably hope, we cannot presume to affirm: nor were these words intended to affirm it; as the known doctrine of the Church of England fully proves. And therefore let no one misunderstand this expression in the office, which hath parallel ones in the New Testament, Eph. i. 7; Col. i. 14; so as either to censure it, or delude himself with a fatal imagination, that any thing said over him can possibly convey to him a pardon of sins, for which he is not truly penitent.

knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling*[m] *before the Bishop, he shall lay his hand*[n] *upon the head of every one*[o] *severally, saying,*

DEFEND, O Lord[p], this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may Jude 24. Col. i. 8—11.

We only acknowledge, with due thankfulness, that God hath done his part: but which of the congregation have done theirs, their own consciences must tell them. *Abp. Secker.*

[k] — *Strengthen them, we beseech thee, O Lord,* &c.] After the commemoration, we go on to request for the persons before us, that God would "strengthen them" against all temptation, and support them under all affliction, by "the Holy Ghost the Comforter, and daily increase in them his manifold gifts of grace;" which gifts we proceed to enumerate in seven particulars, taken from the prophet Isaiah, Isa. xi. 2; by whom they are ascribed to our blessed Redeemer: but as the "same mind" ought to "be in us which was in Christ Jesus," Phil. ii. 5; a petition for them was used, in the Office of Confirmation, 1400 years ago, if not sooner. The separate meaning of each of the seven, it is neither easy nor needful to determine with certainty. For indeed, if no more was designed, than to express very fully and strongly, by various words of nearly the same import, a pious and moral temper of mind: this is a manner of speaking both common and emphatical. But each of them may be taken in a distinct sense of its own. And thus we may beg for these our fellow-Christians, a "spirit of wisdom," to aim at the right end, the salvation of their souls; and "of understanding," to pursue it by right means: "of counsel," to form good purposes; and of "ghostly" or spiritual "strength," to execute them: "of" useful "knowledge" in the doctrines of religion; "and true godliness," disposing them to a proper use of it. But chiefly, though lastly, we pray, that they may be "filled with the spirit of God's holy fear;" with that reverence of Him, as the greatest and purest and best of beings, the rightful Proprietor and just Judge of all, which will effectually excite them to whatever they are concerned to believe or do. For "the fear of the Lord is the beginning of wisdom," Ps. cxi. 10. *Abp. Secker.*

The blessed gifts, for which the bishop prays, are, that we may be wise and apprehensive, prudent and courageous, discreet in our choice, devout in our duties, and pious in our lives: and, if these can be obtained, we may be assured all graces will spring from these roots; charity and the love of God, humility and watchfulness, faith and holiness, meekness and patience, temperance and chastity, and all other inestimable gifts. *Dean Comber.*

[l] — *thy manifold gifts of grace;*] That is, thy manifold gracious gifts; or, thy manifold gifts, which of thy special grace and favour through Jesus Christ thou bestowest upon thy servants. *Dr. Bennet.*

We here pray for all the gifts of the Holy Spirit, which in the old Greek and Latin translations are reckoned up to be seven, Isa. xi. 2; and from thence are transcribed into this prayer: and the seven are put for all, because the Scriptures describe the gifts of the Holy Spirit by "seven spirits," Rev. i. 4; iv. 5; v. 6; whence also we often read in the ancients of the sevenfold grace of the Spirit; and the number seven is put for the Holy Spirit Himself. *Dean Comber.*

[m] *Then all of them in order kneeling* &c.] The preparatory part of the office being now finished, "and all of them in order kneeling before the bishop," (which is a suitable posture for those that are to receive so great a blessing,) the bishop is "to lay his hand upon the head of every one severally." This is one of the most ancient ceremonies in the world, and has always been used to determine the blessing pronounced to those particular persons on whom the hands are laid; and to import, that the persons, who thus lay on their hands, act and bless by divine authority. Thus Jacob blessed Ephraim and Manasses, not as a parent only, but as a prophet, Gen. xlviii. 14: Moses laid his hands on Joshua by express command from God, and as supreme minister over his people, Numb. xxvii. 18: and thus our blessed Lord, whilst in his state of humiliation, laid his hands upon little children, Matt. xix. 13; Mark x. 16; and those that were sick with divers diseases, Luke iv. 40, to bless and heal them. The apostles, from so ancient a custom, and universal a practice, continued the rite of "imposition of hands," for communicating the Holy Spirit in confirmation, which was so constantly and regularly observed by them, that St. Paul calls the whole office "laying on of hands," Heb. vi. 2; a name which it usually retained amongst the Latin fathers; confirmation being never administered for many centuries afterwards, in any part of the Church, without this ceremony.

But though the laying on of hands is a token that the bishops act in this office by divine authority; yet at the same time they sue to heaven for the blessing they bestow in humble acknowledgment that the precious gifts hereby conferred are not the effect of their own power and holiness, but of the abundant mercy and favour of Him who is the only fountain of all goodness and grace. Under a due sense of this, even the apostles themselves, when they laid their hands upon the Samaritans, prayed that they might receive the Holy Ghost, Acts viii. 15. And after their example do their successors with us pray, that the person on whom they lay their hands may "be defended with the heavenly grace of God, and continue his for ever, and daily increase in his Holy Spirit more and more, until he come unto his everlasting kingdom. Amen." *Wheatly.*

Having concluded the prayer for them all in general, the bishop implores the divine protection and grace for each one, or each pair of them, in particular: that as he is already God's professed "child" and "servant," by the recognition which he hath just made of his baptismal covenant, so "he may continue his for ever," by faithfully keeping it: "and," far from decaying, "daily increase in his Holy Spirit," that is, in the fruits of the Spirit, piety and virtue, "more and more;" making greater and quicker advances in them, as life goes on, "until he come to" that decisive hour, when his portion shall be unchangeable "in God's everlasting kingdom."

And, along with the utterance of these solemn words, he lays his hands on each of their heads: a ceremony used from the earliest ages by religious persons, when they prayed for God's blessing on any one; used by our Saviour, who, when "children were brought to him, that he should put his hands on them, and pray, and bless them, was much displeased," Matt. xix. 13—15; Mark x. 13—16, with those who forbad it; used by the apostles, after converts were baptized, as the text plainly shews; reckoned in the Epistle to the Hebrews

continue thine for ever; and daily
1 Cor. xii. 13. increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say* [q],

2 Thess. iii. 16. 2 Tim. iv. 22. The Lord be with you.

Answ. And with thy Spirit.

¶ *And* (*all kneeling down*) *the Bishop shall add,*

Let us pray.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

And this Collect.

ALMIGHTY and everliving God [r], who makest us both to will and to do those things that be Phil. ii. 13.

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among "the foundations" of the Christian profession, Heb. vi. 1; constantly practised, and highly esteemed, in the Church from that time to this; and so far from being a popish ceremony, that the papists administer confirmation by other ceremonies of their own devising, and have laid aside this primitive one; which therefore our Church very prudently restored. And the custom of it is approved, as apostolical, both by Luther and Calvin, and several of their followers, though they rashly abolished it, as having been abused. But I am credibly informed, that at Geneva it hath lately been restored.

The laying on of the hand naturally expresses good will and good wishes in the person who doth it: and in the present case is further intended, as we find in one of the following prayers, to "certify those," to whom it is done, "of God's favour and gracious goodness towards them:" of which goodness they will certainly feel the effects, provided, which must always be understood, that they preserve their title to his care by a proper care of themselves. This, it must be owned, is a truth: and we may as innocently signify it by this sign as by any other, or as by any words to the same purpose. Further efficacy we do not ascribe to it: nor would have you look on bishops, as having or claiming a power, in any case, to confer blessing arbitrarily on whom they please; but only as petitioning God for that blessing from above which He alone can give; yet, we justly hope, will give the rather for the prayers of those whom He hath placed over his people, unless your own unworthiness prove an impediment. Not that you are to expect, on the performance of this good office, any sudden and sensible change in your hearts, giving you, all at once, a remarkable strength or comfort in piety, which you never felt before. But you may reasonably promise yourselves, from going through it with a proper disposition, greater measures, when real occasion requires them, of such divine assistance as will be needful for your support and orderly growth in every virtue of a Christian life. *Abp. Seeker.*

[n] — *he shall lay his hand* &c.] Now the party confirmed ought cheerfully to hope, that this prayer will be accepted; and, while the bishop's hand is over his head, we ought to meditate, that God Himself will "keep us in the shadow of his hand," Isa. xlix. 2; and that by this rite it is signified, that the Lord will "stretch out his hand to defend us" against all our spiritual enemies. We have given up ourselves to be his servants, and "the hand of the Lord is with us," Luke i. 66; that is, his Spirit is upon us; and, if we keep close to Him, "none can pluck us out of his hand," John x. 28, 29, but we may continue his for ever. *Dean Comber.*

[o] — *upon the head of every one* &c.] The ancient practice in England seems to have been, for the bishop to repeat the form appointed, while his hands remained upon the head of each child, or, at the utmost, upon the heads of as many as his hands could reach at one time. In the late Gallican church, the bishop laid his hands upon as many as could conveniently kneel before him; and, after he had laid his hands upon each of them, he repeated the form prescribed: and it is now the custom in some dioceses of England, for the bishop to cause the children to kneel, either at the rails of the communion-table, or in some wide convenient aisle of the church; and, after laying hands separately on each, to say the precatory benediction. *Shepherd.*

[p] *Defend, O Lord,* &c.] These words are different from those which were directed in Edward's first Book to be used by the bishop, and which were conformable to the prayers anciently used at confirmation. But as the Church had, from the first establishment of the Book of Common Prayer, omitted the chrism or material unction, and as the signing with the cross in this office was laid aside at the revisal of the book, consistency required that the words, which adverted to those ceremonies, should be changed, when the two corresponding ceremonies were abolished. Our Reformers knew, that anointing with chrism, and signing with the sign of the cross, were not specified in Scripture, nor essential to confirmation. They might however, without subjecting themselves to just censure from any quarter, have lawfully continued the chrism and crossing: but, by abolishing both these ceremonies, and retaining only what the apostles practised, prayer and imposition of hands, they have restored to this office its original simplicity. *Shepherd.*

[q] *Then shall the Bishop say,* &c.] The imposition of hands being finished, the bishop and congregation mutually recommend each other to God, and return to such joint and publick devotions as are suitable to the solemnity. The first of these is the Lord's Prayer: a form seasonable always, but peculiarly now; as every petition in it will shew to every one who considers it. In the next place, more especial supplications are poured forth, for the persons particularly concerned, to Him who alone can enable them "both to will and to do" what is "good;" that, as the hand of his minister hath been laid upon them, so "his fatherly hand may ever be over them, and lead them in" the only way, "the knowledge and obedience of his word," to "everlasting life." After this a more general prayer is offered up for them and the rest of the congregation together, that God would "vouchsafe," unworthy as we all are, so "to direct and govern both our hearts and bodies," our inclinations and actions, (for neither will suffice without the other,) "in the ways of his laws, and in the works of his commandments," that, "through his

good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy
Acts viii. 17, 18; xix. 6. servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them.
Ps. lxxxiv. 11. Luke xi. 9. 13. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and
Ps. cxxvix. 24; lxxiii. 24. obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord[s], and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts, and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them*[t], *saying thus,*

most mighty protection, both here and ever, we may be preserved in body and soul:" having the former, in his good time, raised up from the dead, and the latter made happy, in conjunction with it, to all eternity. *Abp. Secker.*

[r] *Almighty and everliving God,* &c.] In this Collect the bishop prays, that what he has done may not be an empty and insignificant sign. And this he does with so noble a mixture of humility and faith, as well agrees with the purest times. Depending upon the faith and promise of God, he knows that the graces he has now been conferring are as sure a consequence of the office he has performed, as if he had in himself a power to give them. But still he considers from whom these gifts and graces come, and who alone can preserve and secure them; and therefore, under a due sense of this, he makes his humble supplications, that, as "he has now laid his hands" upon these people "(after the example of the apostles) to certify them thereby of God's favour and gracious goodness towards them; the fatherly hand of God may be ever over them, his Holy Spirit be ever with them, and so lead them in the knowledge and obedience of his word, that in the end they may obtain everlasting life." *Wheatly.*

It is here desired, that the hand and Spirit of God may continue with the confirmed: the one to assist them in the understanding, the other to help them in the performance, of the divine will, till they come to everlasting happiness. "The word of God" shews us the way to heaven, "the Spirit" makes us to understand and obey the direction thereof: so that, if God hear this prayer, we cannot miss of that blessed end. *Dean Comber.*

[s] *O Almighty Lord,* &c.] Because the ancients believed confirmation to be a preservative both of body and soul, an additional Collect was added at the Restoration, from those that are placed at the end of the Communion-office, that God would "direct, sanctify, and govern, both our souls and bodies, in the ways of his laws, and in the works of his commandments, &c."

The Blessing concludes all offices, and particularly ought to end this, in regard it is the epitome of the whole administration, which is only a more solemn benediction. *Dean Comber, Wheatly.*

[t] *Then the Bishop shall bless them,* &c.] These requests being thus made, it only remains, that all be dismissed with a solemn blessing; which will certainly abide with them, unless, by wilful sin, or gross negligence, they drive it away. And in that case, they must not hope, that their baptism, or their confirmation, or the prayers of the bishop, or the Church, or the whole world, will do them any service. On the contrary, every thing which they might have been the better for, if they had made a good use of it, they will be the worse for, if they make a bad one. They do well to renew the covenant of their baptism in confirmation; but, if they break it, they forfeit the benefit of it. They do well to repeat their vows in the sacrament of the Lord's Supper: it is what all Christians are commanded by their dying Saviour, "for the strengthening and refreshing of their souls:" it is what I beg all, who are confirmed, will remember, and their friends and ministers remind them of: the sooner they are prepared for it, the happier; and by stopping short, the benefit of what preceded will be lost. But if they are admitted to this privilege also, and live wickedly, they do but "eat and drink their own condemnation." So that all depends on a thoroughly honest care of their hearts and behaviour in all respects.

Not that, with our best care, we can avoid smaller faults. And if we intreat pardon for them in our daily prayers, and faithfully strive against them, they will not be imputed to us. But gross and habitual sins we may avoid, through God's help; and if we fall into them, we fall from our title to salvation at the same time. Yet even then our case is not desperate; and let us not make it so, by thinking it is: for, through the grace of the Gospel, we may still repent and amend, and then be forgiven. But I beg you to observe, that, as continued health is vastly preferable to the happiest recovery from sickness; so is innocence to the truest repentance. If we suffer ourselves to transgress our duty; God knows whether we shall have time to repent: God knows whether we shall have a heart to do it. At best we shall have lost, and more than lost, the whole time that we have been going back: whereas we have all need to press forwards, as fast as we can. Therefore let the innocent of wilful sin preserve that treasure with the greatest circumspection; and the faulty return from their errors without delay. Let the young enter upon the way of righteousness with hearty resolution; and those of riper age persevere in it to the end. In a word, let us all, of every age, seriously consider, and faithfully practise, the obligations of religion. For "the vows of God are" still "upon us," Ps. lvi. 12; how long soever it be since they were first made, either by us, or for us: and it is in vain to forget what He will assuredly remember; or hope to be safe in neglecting what He expects us to do. But let us use proper diligence; and He will infallibly give us proper assistance, and "confirm us" all "unto the end, that

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy Communion*[u]*, until such time as he be confirmed, or be ready and desirous to be confirmed*[x].

we may be blameless in the day of our Lord Jesus Christ," 1 Cor. i. 8.

"Now unto him, who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25. *Abp. Secker.*

[u] *And there shall none be admitted to the Holy Communion*, &c.] This is conformable to the practice of the primitive church, which always ordered that Confirmation should precede the Eucharist, unless there was extraordinary occasion to the contrary; such as was the case of clinick baptism, of the absence of a bishop, or the like, in which cases the Eucharist is allowed before Confirmation. *Wheatly.*

[x] — *or be ready and desirous to be confirmed.*] These words were added at the last review, in compliance with the request of the Presbyterian divines, that Confirmation might not be made so necessary to the holy Communion, as that none should be admitted to it, unless they had been confirmed.

By "ready" is meant that they "are arrived at a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other questions of the Church Catechism." *Shepherd.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY[y].

¶ *First the Banns*[z] *of all that are to be married together must be published*[a] *in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the second Lesson; the Curate saying after the accustomed manner,*

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[y] *The form of solemnization of Matrimony.*] That this holy state was instituted by God is evident from the two first chapters in the Bible; Gen. i. 28; ii. 18. 24. Whence it came to pass, that, amongst all the descendants from our first parents, the numerous inhabitants of the different nations in the world, there has been some religious way of entering into this state, in consequence and testimony of this divine institution. Among Christians especially, from the very first ages of the church, those, who have been married, have been always joined together in a solemn manner by an ecclesiastical person. And both in the Greek and Latin churches, offices were drawn up in the most early times for the religious celebration of this holy ordinance: but, being afterwards mixed with superstitious rites, our Reformers thought fit to lay them aside, and to draw up a form more decent and grave, and more agreeable to the usage of the primitive church. *Wheatly.*

Mankind is naturally inclined to society; and the bond, as well as the foundation, of all societies is marriage; which ought to be made sacred, and adopted into religion, because it is the interest of mankind it should be inviolable. Wherefore our Church appoints, first, that none but a lawful minister shall tie these bonds, for God Himself married the first man and woman, and the covenant is made to Him, and the minister is God's representative, to take the securities and bless the parties in God's name, for which cause the primitive Christians did not account it a lawful marriage unless it was celebrated by a lawful minister; and the laws of this and all other Christian nations affirm the same thing. Secondly, our Church allows no clandestine marriages, for it orders that the banns (that is, the decree) of matrimony shall be published three several days in the church before the marriage be celebrated; a custom as ancient as the days of Tertullian, and used in the Protestant churches abroad as well as here, and it is designed to prevent all objections that might be made in vain, when once the bonds are tied. Thirdly, for better security against clandestine marriage, the Church orders that all marriages shall be made in the day-time; for those, who intend honourably and honestly, need not fly the light: and since the parties are most serious in the morning, it is appointed that it shall be celebrated between the hours of eight and twelve; and of old it was required, the bridegroom and bride should be fasting when they made this religious vow in God's presence, and by that means they were safe from being made incapable by drink, of making a wise and voluntary choice in this great and weighty affair. There are also some times which are set apart for extraordinary devotion, namely, from Advent Sunday, till a week after Epiphany; from Septuagesima Sunday, till a week after Easter; and from Ascension-day, till Trinity Sunday; which some old canons and the custom of this nation reckon times prohibited from marriage: the frequent returns and long continuance of which times give the parties more space for consideration and good advice. Fourthly, and that this holy rite may be still more solemn, it is expressly required that the marriage be celebrated in the church, the place of God's special presence, before whom they make this religious covenant; and the sacredness of the place should make them more reverent in entering into it, and more careful in keeping it. For the better assurance whereof, lastly, it is enjoined to be done in the presence of their friends and neighbours, who ought to be there, to testify their consent unto it, to be continual witnesses of it, and to join with the holy man in prayers for a blessing on it: for which end our Church hath provided a most proper, pious, and judicious form; consisting of, first, the preparation, by instructing the whole congregation, and charging the parties to declare all known impediments; secondly, the solemnization, by asking their mutual consent, joining their hands, plighting their troth to each other, and confirming it by the pledge of a ring: as also the priest's ratifying this covenant, by praying for a blessing on it, publishing the validity of it, and pronouncing his benediction over the parties. Thirdly, the conclusion of the office, by praises in the Psalms, by prayers in the Collects, and finally, by instructing them in their duty out of God's word. *Dean Comber.*

[z] *—the Banns*] The word "bann" comes from the barbarous Latin word bannum, bandum; or from bannire, which signifies to put out such an edict or proclamation. It came into use about the seventh or eighth century, when the Latin tongue was vitiated by the intermixture of a number of Gothick, Teutonick, and Gaulish words. For we find the use of it in the Capitulars of Charles the Great, in the year of our Lord 802. "Banninus firmiter, ut nemo amplius faciat, &c.;" "We publish it as a ban, that no one hereafter &c." *Dr. Nicholls.*

I Publish the Banns of Marriage between *M.* of — and *N.* of —. If any of you know cause or just impediment[b], why these two persons

Before any can be lawfully married together, the "Banns" are directed to be published in the church, that is, "Publick Proclamation" (for so the word signifies) must be made to the congregation, concerning the design of the parties that intend to come together. This care of the Church to prevent clandestine marriages is, as far as we can find, as old as Christianity itself. For Tertullian tells us, that in his time all marriages were accounted clandestine, that were not published beforehand in the church, and were in danger of being judged adultery and fornication. And by several ancient constitutions of our own Church, it was ordered, that none should be married before notice should be given of it in the publick congregation on three several Sundays or holy-days. And so it was also ordered by the rubrick prefixed to the form of solemnization of matrimony in the Book of Common Prayer, namely, that "the Banns of all that are to be married together be published in the church three several Sundays or holy-days, in time of divine service;" unto which was added at the last review, "immediately before the sentences for the offertory:" but it is ordered by a late Act of Parliament, namely, the statute 26 George II. "To prevent clandestine marriages," which should be carefully perused by every parochial clergyman, that "all banns of matrimony shall be published upon three Sundays preceding the solemnization of marriage, immediately after the second Lesson."

The design of the Church in publishing these banns, is to be satisfied whether there be any just cause or impediment why the parties, so asked, should not be joined together in matrimony. *Wheatly.*

Some of the reasons for these alterations are sufficiently obvious. When there is no Communion, the sentences before the offertory are seldom read; and, when there is a Communion, the greater part of our congregations withdraw immediately after the sermon, and none hear the sentences read, but they who mean to receive the Communion. To give therefore the greater publicity to the banns, the time of publishing is now appointed to be immediately after the second Lesson, when it must be presumed that the whole congregation is assembled.

Again, banns may now be published during the time of Evening service when there is no Morning service. Whereas, according to the former regulation, banns could be published only in the morning, for the sentences before the offertory are not read in the evening.

Before the last review there was no special form of words appointed for the minister to use in the publication of banns. The present form was then added, and the late statute enacts, that "all banns shall be published according to this form."

"No curate is obliged to publish banns of matrimony between any persons whatsoever, unless they, seven days at the least, before the time required for such publication respectively, deliver notice in writing of their Christian and surnames, and of the house or houses of their respective abodes, and of the time they have dwelt in such houses." *Shepherd.*

[a] — *the Banns of all that are to be married together must be published* &c.] By the 62nd Canon a licence doth nothing more than barely supply the place of banns. It doth not make any other change in the rules of our ministration in the office of marriage: it is only an equivalent to the previous publication of banns, or to a certificate of such publication in another parish.

And any reason whatsoever, that ought to hinder or retard the solemnization of marriage after banns thrice published, will be equally good reasons for refusing or suspending compliance with a licence, where the like circumstances occur. *Archdeacon Sharp.*

[b] — *cause or just impediment,*] The impediments to lawful marriage in England are not numerous. Independent of impotency and of mental imbecility, which latter invalidates marriage, as it does every other engagement, they are only three: 1. A preceding marriage, or precontract still existing; 2. Consanguinity or affinity, that is, relationship either by blood or marriage; and, 3. In cases of minority, want of the consent of parents or guardians.

On each of these three impediments, I shall offer a few observations. They may serve as directions to the younger part of the clergy, if any of them be without a better guide; and may also be of use to the parties intending to contract matrimony.

1. A simple precontract to one person is not now regarded as an impediment to a legal marriage with another. Still the party disappointed may obtain by a legal process all the compensation that in such a case a trifling sum of money can afford.

But a second marriage, during the life of a former husband or wife, is by the ecclesiastical law a mere nullity: and the party affecting to contract such marriage the statute law has made guilty of felony, on account of its being so gross a violation of publick decency as well as justice. Yet, where the husband has been abroad seven years, though the wife might have received intimation of his being alive, and vice versa; or where the husband has been absent from his wife for seven years within the kingdom, and she had no knowledge of his being alive within that time, and vice versa; though any subsequent marriage is void, yet it is not felony. Thus likewise, in case of separation "a mensa et thoro," a second marriage is not felony, but simply void.

2. Either consanguinity or affinity, within certain degrees, forms a second impediment to legal marriage. The statutes that mention the degrees, within which marriage is prohibited, and the table of degrees set forth by authority in 1563, required by the Canons to be hung up in churches, and frequently annexed to the larger editions of the Book of Common Prayer, are founded upon the prohibitions recorded in the eighteenth chapter of Leviticus. In Leviticus it is to be noticed, that not every one of the degrees, exhibited in the table, is particularly specified; but the whole is deducible by fair inference. For example, the statutes and the table expressly forbid a man to marry his wife's sister; upon which Bishop Jewel argues thus: "For when God commands me, that I shall not marry my brother's wife, it follows directly that he forbids me to marry my wife's sister. For between one woman and two brothers there is like analogy or proportion." The most remote degree prohibited from marrying by the Levitical law, and the law of this realm, is that between the uncle and niece, or between the nephew and the aunt.

3. The only remaining impediment is want of age. By our statute law it is enacted, "that all marriages solemnized by licence where either of the parties not being a widower or widow," which supposes emancipation, "shall be under the age of twenty-one years, which shall be had without the consent of the father,

should not be joined together in holy Matrimony, ye are to declare it. This is the first [*second*, or *third*] time of asking.

¶ *And if the persons that are to be married*[c] *dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed*[d] *for solemnization of Matrimony, the persons to be married shall come into the body of the Church*[e] *with their friends and neighbours*[f],

or, he being dead, of the mother, if unmarried; or of the guardian lawfully appointed; shall be absolutely null and void to all intents and purposes whatever."

With respect to marriage by banns the case is different. Some clergymen I know are of opinion, that the minister ought to be certified that the parties are full twenty-one years of age, or that the consent of the parent or guardian has been obtained, before he can lawfully proceed to celebrate a marriage by banns.

This opinion is evidently grounded upon the sixty-second Canon, which ordains, that no minister, upon pain of suspension *per triennium ipso facto*, shall celebrate matrimony between any persons when banns are thrice asked, and no licence in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said marriage. The rule was plain, and the penalty upon conviction was both severe and inevitable. Though suspension for three years ipso facto did not take place till it was judicially declared, yet, when the offence was proved, the punishment could neither be dispensed with nor mitigated. The courts had nothing more to do, and it was not in their power to do less, than declare the penalty awarded by the canon, pronounce the sentence, and see it put in execution.

But it is now enacted by a statute, that "no minister solemnizing marriages between persons, both or one of whom shall be under the age of twenty-one years after banns published, shall be punishable by ecclesiastical censures for solemnizing such marriages without consent of parents or guardians, whose consent is required by law, unless he shall have notice of the dissent of such parents or guardians." The statute likewise enacts that, "in case such parents or guardians, or one of them, shall openly and publickly declare or cause to be declared, in the church or chapel where the banns shall be published, at the time of such publication, his, her, or their dissent to such marriage, such publication of banns shall be absolutely void." *Shepherd.*

[c] *And if the persons that are to be married* &c.] This rubrick seems to suppose, what both the ancient and modern canons enjoin, namely, that marriage shall always be solemnized in the church or chapel where one of the parties dwelleth. And by our own canons, whatever minister marries them any where else, incurs the same penalty as for a clandestine marriage, Canon 62. Nor is even a licence allowed to dispense with him for doing it, Canon 102. And the late Act for preventing clandestine marriages expressly requires, that, in all cases where banns have been published, the marriage be solemnized in one of the churches where such publications had been made, and in no other place whatsoever; and that no licence shall be granted to solemnize any marriage in any other church than that which belongeth to the parish, within which one of the parties to be married hath dwelt for four weeks immediately preceding. Formerly it was a custom that marriage should be performed in no other church, but that to which the woman belonged as a parishioner: and the ecclesiastical law allowed a fee due to the curate of that church, whether she was married there or not; which was generally reserved for him in the words of the licence: but those words have been omitted in licences granted since the Act 26 George II. took place, which gives no preference to the woman's parish. *Wheatly.*

The statute of the 26th of George II. explains in detail, and supplies the deficiency of the rubrick. In particular it gives instructions relative to the publication of banns where both or either of the persons to be married dwell in an extra-parochial place, having no church or chapel where banns have been usually published. *Shepherd.*

[d] *At the day and time appointed*] For better security against clandestine marriages the Church orders that all marriages be celebrated in the "day-time:" for those that mean honourably need not fly the light. By the sixty-second Canon they are ordered to be performed in "time of divine service;" but that practice is now almost, by universal consent, laid aside and discontinued: and the rubrick only mentions "the day and time appointed," which the aforesaid canon expressly requires to be "between the hours of eight and twelve in the forenoon:" and though even a licence be granted, these hours are not dispensed with. *Wheatly.*

In England marriage may now be celebrated at all seasons of the year, and on any day. But it can only be done at a certain time of the day, "between the hours of eight and twelve in the forenoon." This regulation is consonant to the spirit of the old canons of our Church, which prohibit the solemnization of matrimony at unseasonable or secret hours, and enjoin that the parties plight their troth before they have broken their fast. This does not extend to special licences, granted by the Archbishop of Canterbury, which authorize the parties to marry at any suitable time and place. *Shepherd.*

[e] — *into the body of the Church*] Partly that the office may be performed in a visible place; and partly in imitation of antiquity; for in the ancient church marriages were solemnized in this place. *Dr. Nicholls.*

The custom formerly was, for the couple, who were to enter into this holy state, to be placed at the church door, where the priest was used to join their hands, and perform the greatest part of the matrimonial office. But at the Reformation the rubrick was altered, and the whole office ordered to be performed within the church, where the congregation might afford more witnesses of the fact.

And since God Himself doth join those, that are lawfully married, certainly the house of God is the fittest place wherein to make this religious covenant. And therefore by the ancient canons of this Church the celebration of matrimony in taverns, or other unhallowed places, is expressly forbidden. And the office is commanded to be performed in the church, not only to prevent all clandestine marriages, but also that the sacredness of the place may strike the greater reverence into the minds of the married couple, while they remember they make this holy vow in the place of God's peculiar presence. *Dean Comber, Wheatly.*

and there standing together, the Man on the right hand[g], *and the Woman on the left, the Priest shall say*[h],

DEARLY beloved, we are gathered together here in the
Prov. xv. 3. sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence[i], and first miracle that he wrought, in

Heb. xiii. 4.
Gen. ii. 18. 21—24.
Eph. v. 22—33.

As to the place of solemnization, the statute of 26 George II. enacts, that "no licence shall be granted to solemnize any marriage in any other church or chapel, than in the parish church or publick chapel of the parish or chapelry, which shall have been the usual place of abode of one of the parties for four weeks immediately before the granting of such licence: and in all such cases, where banns shall have been published, the marriage shall be solemnized in one of the parish churches where the banns were published, and in no other place whatsoever."

Yet in a subsequent clause of this statute, it is likewise "provided, that, after the solemnization of any marriage, under a publication of banns, it shall not be necessary to give any proof of the actual dwelling of the parties in the respective parishes, wherein the banns of matrimony were published. Or, where the marriage is by licence, it shall not be necessary to give any proof that the usual place of abode of one of the parties for the space of four weeks, as aforesaid, was in the parish where the marriage was solemnized; nor shall any evidence in either of the said cases be received to prove the contrary in any suit touching the validity of such marriage."

The penalty which a clergyman incurred for marrying any persons without a lawful licence, or the regular publication of banns, was, according to the Canons of 1603, suspension for three years. To this, several statutes, made in the reigns of William and of Anne, added the forfeiture of one hundred pounds. But by 26 George II. it is enacted, that, "if any person shall solemnize matrimony in any other place than a church or chapel where banns have been usually published, unless by special licence from the Archbishop of Canterbury: or shall solemnize matrimony without publication of banns, unless licence be first had and obtained; every person, knowingly and wilfully so offending, and being lawfully convicted, shall be deemed and adjudged to be guilty of felony, and shall be transported for fourteen years, according to the laws in force for the transportation of felons;" it is to be observed the prosecution must however be commenced within three years of the commission of the offence: "and all such marriages shall be null and void, to all intents and purposes whatsoever." The provisions of this act do not extend to the marriages of any of the royal family; nor to the marriages by special licence obtained from the Archbishop of Canterbury; nor to marriages between Quakers, nor Jews, where both parties are Jews or Quakers; nor to marriages abroad, or in Scotland. Clandestine marriages contracted in Scotland by English parties, even under the age of twenty-one years, and without consent of parents or guardians, our courts, I apprehend, allow to be binding and good. *Shepherd.*

[f] — *with their friends and neighbours,*] That is, their relations and acquaintance, who ought to attend on this solemnity, to testify their consent to it, and to join with the minister in prayers for a blessing on it. Though it may not be improbable, but that by the "friends" here mentioned may be understood such as the ancients used to call "Paranymphs," or "Bridemen;" some traces of which custom we find to be as old as the days of Samson, whose wife is said to have been delivered to his companion, who in the Septuagint version is called Νυμφαγωγὸς, or Brideman, Judges xiv. 20. And that bridemen were in use among the Jews in our Saviour's time, is clear from John iii. 29. From the Jews the custom was received by the Christians, who used it at first rather as a civil custom, and something that added to the solemnity of the occasion, than as a religious rite; though it was afterwards countenanced so far as to be made a necessary part of the sacred solemnity. An account of this custom as it prevailed here in the time of King Henry VIII. may be seen in Polydore Vergil. Some remains of it are still left among us: but as to countenancing or discountenancing it, our Church has left it (as in itself) a thing indifferent. *Wheatly.*

The covenant is to be made in presence of friends and neighbours, that is, of relations and acquaintance, who are competent witnesses. In the primitive church ten witnesses were required to attest a marriage. It was afterwards ordered that there should not be fewer than six: at length two were thought sufficient, as they are still to substantiate the most important facts in any other case. And by the statute of 26 George II. "All marriages shall be solemnized in the presence of two or more credible witnesses, besides the minister who shall celebrate the same." *Dean Comber, Shepherd.*

[g] — *the man on the right hand,* &c.] Because the right hand is the most honourable place; which is therefore, both by the Latin and Greek and all Christian churches, assigned to the man, as being head of the wife. The Jews are the only persons that, I ever heard, acted otherwise, who place the women on the right hand of her husband, in allusion to that expression in the forty-fifth Psalm, "At thy right hand did stand the queen in a vesture of gold, &c." *Wheatly.*

[h] — *the Priest shall say,*] To prevent that vain and loose mirth which is too frequent at these solemnities, the office is begun with a grave and awful preface, which represents the action, we are about, to be of so divine an original, of so high a nature, and of such infinite concernment to all mankind, that they are not only vain and imprudent, but even void of shame, who will not lay aside their levity, and be composed, upon so serious and solemn occasion. And to prevent any misfortune, which the two parties might rashly, or perhaps inconsiderately, run into by means of their marriage, the minister charges the congregation, "If they know any just cause why they may not lawfully be joined together, they do now declare it," before this holy bond be tied; since afterwards their discovery of it will tend perhaps more to the prejudice than to the relief of the parties. *Wheatly.*

[i] — *which holy estate Christ adorned and beautified with his presence,* &c.] The passage relating to our blessed Saviour here mentioned, and recited at large by St. John in the 2nd chapter of his Gospel, shews that matrimony was in those days, in which our Lord

John ii. 1, 2. Cana of Galilee; and is commended of Saint Paul to be honourable
Heb. xiii. 4. among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

Gen. i. 27, 28. Eph. vi. 4. John xv. 8. First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

1 Cor. vii. 2. Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Gen. ii. 18. 21—24. Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also, speaking unto the persons that shall be married*[j], *he shall say,*

I Require and charge you both, as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God; neither is their Matrimony lawful.

2 Tim. iv. 1. Eccles. xii. 14. Mark vi. 17, 18. 1 John v. 17; iii. 4.

¶ *At which day of Marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.*

¶ *If no impediment be alledged, then*[k] *shall the Curate say unto the Man,*

Himself was on earth, celebrated in a publick manner, and also with his approbation. And it may be here observed, that innocent festivity and mirth at proper seasons are not unbecoming the gravity of a good and serious Christian, since Christ Himself was pleased to honour a wedding with his company; and to be at the expense of a miracle, lest the cheerfulness of the guests should flag for want of such a quantity of wine as was necessary upon such an occasion. The publick celebration of matrimony is likewise apparently alluded to in the parable of the ten Virgins; Matt. xxv. 1—13. *Veneer.* See page 109, note *b*.

[j] *And also, speaking unto the persons that shall be married,* &c.] Though others are first called upon to discover the impediments, if any such be known, as being most likely to reveal them; yet the parties themselves are charged, in the next place, as being most concerned to declare them. Since, should there afterwards appear any just impediment to their marriage, they must either necessarily live together in a perpetual sin, or be separated for ever by an eternal divorce. *Wheatly.*

I cannot but commend the wisdom and piety of our Church, expressed in the great care she hath taken to prevent unlawful marriages, not only by requiring the publication of banns, or the obtaining of a licence in a regular way, but also by giving a strict charge to the parties themselves. For surely, if conscience be not utterly scared, it must needs be affected by such tremendous words, and force the parties to confess, if there be any lawful let or impediment to hinder the marriage. *Dr. Bennet.*

[k] *If no impediment be alledged, then* &c.] The impediments being removed, we proceed to the marriage itself, which being a solemn compact, we first "ask the mutual consent of the parties," because consent of the persons is so essential, that the marriage is not good without it: hence Rebekah's friends asked her consent, Gen. xxiv. 58. And in the firmest kind of matrimony among the Romans the parties did mutually ask this of each other, and amongst all Christians the priest in God's stead puts this question, that the declaration may be made as to God Himself. *Dean Comber.*

The man therefore is asked, "Whether he will have this woman to his wedded wife;" and the woman, "Whether she will have this man to her wedded husband, to live together after God's ordinance in the holy estate of matrimony." And that they may the better know what are the conditions of this state, the minister enumerates the duties which each of them by this covenant will be bound to perform.

The man, for instance, is obliged, in the first place, to "love" his wife, which is the principal duty required by St. Paul, Eph. v. 25; and is here mentioned first, because, if the man hath this affection, he will perform with delight all the other duties; it being no burden to do good offices to those whom we heartily and sincerely love. 2. He must "comfort her," which is the same that St. Paul expresses by "cherishing," Eph. v. 29; and implies here, that the husband must support his wife under all the infirmities and sorrows, to which the tenderness of her sex often makes her liable. 3. He is to "honour" her, which is also directly commanded by St. Peter, 1 Pet. iii. 7; for though the wife, as he says, be the "weaker vessel,"

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

Ruth iii. 13. Judges xiv. 2 Gen. ii. 24. Eph. v. 28–31. 1 Pet. iii. 7. 1 Cor. vii. 4. Mal. ii. 16. 1 Cor. vii. 10.

¶ *The Man shall answer,* I will[l].

¶ *Then shall the Priest say unto the Woman,*

Gen. xxiv. 58. N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

Eph. v. 22. 24. Col iii. 18. Tit. ii. 4. 5. Gen. ii. 18. 24. Rom. vii. 2.

¶ *The Woman shall answer,* I will.

¶ *Then shall the Minister say*[m],

Who giveth this Woman to be married to this Man?

Josh. xv. 16. 1 Cor. vii. 38. Luke xvii. 27.

¶ *Then shall they give their troth to each other*[n] *in this manner.*

The Minister receiving the Woman at her father's or friend's hands[o]*, shall cause the*

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yet she must not be despised for those unavoidable weaknesses, which God has been pleased to annex to her constitution, but rather respected for her usefulness to the man's comfortable being. 4. He must "keep her in sickness and health," which in St. Paul's phrase is to "nourish," Eph. v. 29, or to afford her all necessaries in every condition. Lastly, he must consent to be faithful to her, and "forsaking all other, keep himself only to her so long as they both shall live," Mal. ii. 15, 16; 1 Cor. vii. 10; which is added to prevent those three mischievous and fatal destroyers of marriage, adultery, polygamy, and divorce.

There is no difference in the duties, nor consequently in the terms, of the covenant between a man and his wife; except that the woman is obliged to "obey" and "serve" her husband. Nor is this a difference of our own devising, but is expressly ordered by God Himself, who, in those places of Scripture where He enjoins husbands to love their wives, commands the wives to be "subject" and "obedient" to their husbands, Eph. v. 22. 24; Col. iii. 18; Tit. ii. 5; 1 Pet. iii. 1. 5. The rules also of society make it necessary; for equality, saith St. Chrysostom, breeds contention, and one of the two must be superior, or else both would strive perpetually for the dominion. Wherefore the laws of God, and the wisdom of all nations, have given the superiority to the husband. *Wheatly.*

[l] — *I will.*] The whole matter being thus proposed to each party, they should each of them seriously weigh and consider it. And if they like this state of life, and the duties annexed to it; if they neither of them have any objection against the person of the other, but are persuaded they can each of them love the other, and that for ever, in all conditions of life; let each of them answer as the Church directs them, "I will;" which are the proper words that oblige in compacts, but which can never lay a more solemn obligation than when they are pronounced on this occasion. For if we start back after speaking them here, we shall have as many witnesses of the falsehood, as there are persons present at the solemnity, namely, God and his angels, the minister and the congregation; and therefore in regard to so venerable an assembly, let them here be pronounced with all deliberate gravity, and for ever made good with all possible sincerity. *Wheatly.*

[m] *Then shall the Minister say,* &c.] The next thing in the solemnization is, "the mutual stipulation," or the covenant they make with one another, which is introduced with two very significant rites: first, "the father's giving the woman in marriage," Luke, xvii. 27; 1 Cor. vii. 38; which custom was used amongst the Romans and the Christians in all ages, for divers reasons. 1. Because the weaker sex is always supposed to be under the tuition of a father or guardian, whose consent is necessary to make their acts valid. 2. This declares that the parents and friends agree to this marriage, and that the father doth emancipate his daughter, and make her free to engage in her own name. 3. This also shews the woman doth not seek an husband, but is given to one by her friends, following herein their commands, rather than her own inclinations, which doth very well suit the modesty of this sex. Secondly follows the "joining of hands," which all the world over is a ceremony signifying the contracting of friendship and making of covenants, Prov. xi. 21; 2 Kings x. 15; and hath ever been used in the covenant of marriage, Tobit vii. 13. The father delivers her up to the priest as it were to commit her to God's disposal, and he in God's presence joins their "right hands," because the right hand is generally used in plighting our troth, and engaging our faith to any person; and having thus delivered them into each other's hands and power, 1 Cor. vii. 4, the priest, while they thus give each other their hands, causeth them to make the mutual stipulation, or solemn engagement and vow to each other: he asked the parties' consent before, and then in words of the future tense they promised they would have this person in marriage, but that is no more than "espousals," which of old was a different office from this of matrimony, and done some weeks or months before; but because some cast off their spouses, before the marriage was completed, the Church hath now put the espousals and marriage both into one office, only there they say, "I will;" and here, "I do take," &c. *Dean Comber.*

[n] *Then shall they give their troth to each other*] This old English expression answers exactly to the Latin, "fidem dare," to promise faithfully: this was the old usual form of speaking in stipulations and making bargains. So that when the Church requires of the persons to be married, that they shall give each other their troth; her meaning is, that they shall make a solemn assurance to each other, that they design to be husband and wife, and to live together in a faithful discharge of those rules and obligations, which God's law requires in that state. *Dr. Nicholls.*

[o] — *at her father's or friend's hands,*] The true reason, why the father gives away his daughter, probably is, because, in ancient times, the authority of a father was almost despotick. The children were considered as his property. When any other person gives her

Man with his right hand[p] *to take the Woman by her right hand, and to say after him as followeth*[q].

I *M.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part[r], according to God's holy ordinance; and thereto I plight thee my troth[s].

Rom. vii. 2, 3. Mark x 2.

¶ *Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I *N.* take thee *M.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring*[t]*, laying the same upon the book*[u]*, with the accustomed duty to the Priest and Clerk*[x]*. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left*

away, he is supposed to be deputed by the father, or to act with his permission. At present the ceremony shews the father's consent; and that the authority, which he before possessed, he now resigns to the husband. *Shepherd.*

[p] — *shall cause the Man with his right hand* &c.] The joining of hands naturally signifies contracting a friendship, and making a covenant, as observed before, note *m*: and the right hand especially was esteemed so sacred, that Cicero calls it the "witness of our faith:" and therefore, the joining of these being used in all covenants, no wonder it should be observed in the solemn one of marriage. Accordingly we find it has been used, upon this occasion, by Heathens, Jews, and Christians in all ages. *Wheatly.*

In both the ancient and modern offices of the Eastern and Western churches, the priest is directed to join the hands of the man and woman, that each may confirm the covenant to the other. *Shepherd.*

[q] — *and to say after him as followeth.*] The declaration of the consent of the parties, already given, may be considered as a form of espousals; but the mutual stipulation, which each is to repeat with their own lips, is the most essential part of the marriage ceremony. For, to make the marriage legal and binding, the parties must not only be able and willing to contract, but they themselves must actually contract in the form required by the laws of the realm.

As a form of contract, the mutual stipulation prescribed by our Church is explicit and full. It comprehends whatever is essential to any contract. What adds to its beauty and excellence, is its plainness and simplicity. The sense is so clear, that it cannot be mistaken by the most ordinary capacity. *Shepherd.*

[r] — *till death us do part,*] In Edward's first book, and in all the books till the last review, we read, "till death us depart:" that is, divide, separate, or, as it now stands, "do part." *Shepherd.*

"To depart" is one of our oldest verbs, in the usual sense of divide or separate. Wicliffe, Gower, and Chaucer, thus employ the word; and many later writers. Thus in the translation of the Bible, 1578, Ruth i. 17, "The Lord do so to me, and more also, if aught but death depart thee and me." It was not in use, or at least was not thus understood, soon after the Restoration. For, among the exceptions of the dissenters against our Book of Common Prayer in 1661, the word, in the old marriage service, is thus branded: "Till death us depart: the word 'depart' is here improperly used." The word was extended into the present form "do part." *Todd.*

[s] — *and thereto I plight thee my troth.*] Or, as the woman says, "I give thee my troth:" that is, for the performance of all that has been said, they, each of them, lay their faith of truth to pledge; as much as if they had said, If I perform not the covenant I have made, let me forfeit my credit, and never be counted just, or honest, or faithful any more. And therefore they ought well to consider this vow, before they make it; and beware, that they never break it. *Dean Comber, Wheatly.*

[t] — *the Man shall give unto the Woman a Ring.*] Besides the pledge of our truth, there is a visible pledge also, namely, "the ring," which being anciently the seal by which all orders were signed, and all choice things secured, the delivery of this was a sign, that the party to whom it was given was admitted into the nearest friendship and the highest trust, so as to be invested with our authority and allowed to manage our treasure and other concerns, Gen. xli. 42; and hence it came to be a token of love, Luke xv. 22; and was used in matrimony not only among the Jews and Gentiles, but the Christians also, who, in Clemens Alexandrinus's time, gave their spouse a ring to declare her worthy of the government of the family, and thus it hath been used ever since. And we may observe, the matter, of which this ring is made, is gold, to signify how noble and durable our affection is: the form is round, as the properest figure to unite things separated before, and to imply that our respect shall never have an end: the place of it is on the fourth finger of the left hand, where the ancients thought was a vein which came directly from the heart, and where it may be always in view; and, being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token and remembrance of this covenant, which must never be forgotten; and if in ordinary bargains we have some lasting thing delivered as an earnest or pledge and memorial, much more is it needful here: and to scruple a thing so prudent and well designed, so anciently and universally used, does not deserve our serious confutation. *Dean Comber.*

The ring is by positive institution "a token and pledge of the covenant made" by the parties contracting marriage: and, as it is a permanent monument of the vows and promises then reciprocally made, so it ought to be a perpetual monitor, that these vows be religiously observed, and these promises faithfully performed. *Shepherd.*

[u] — *laying the same upon the book,*] Intimating that it is our duty, to offer up all we have to God as the true proprietor, before we use them ourselves; and to receive them as from his hand to be employed towards his glory. *Wheatly.*

[x] — *Clerk.*] See page 34, note *y*. Custom has intro-

hand. And the Man holding the Ring there, and taught by the Priest, shall say,

WITH this Ring I thee wed[y], with my body I thee worship[z], and with all my worldly goods I thee endow[a]: In the Name of the Father, and of the Son, and of the Holy Ghost[b]. Amen.

duced the office of "clerk" in our parish churches, obliging him to a constant attendance on the publick service: but to this intent, that the worship might not suffer by a general defailure either in the absence or answers of the people; not that such person should supply or excuse either. Custom has also authorized him to exercise such office before, yet jointly with, the congregation in a distinguished manner; he with a more audible, they with a more humble voice, but to this twofold intent: first, that the indecency of a general loudness, as well as deficiency by a total silence, might be prevented in the publick answers: secondly, that by the clerk's audible pronunciation of Amen and the responses, the close and completion of the prayers and other parts might appear; and their separation from, and succession to, each other might be heard and distinguished. But though such officer be admitted into the Church, and for such ends, yet by his assistance no member of the congregation is either excluded or excused. All persons present, of whatever age, sex, or condition, are bound to act, to worship for themselves: all, as the eighteenth Canon expressly directs, "either man, woman, or child, of what calling soever, must repeat audibly the Confession, the Lord's Prayer, and the Creed, and make the several answers as appointed in the Common Prayer:" must pronounce each Amen; must perform every part and parcel of the service, that the clerk is accustomed to do; otherwise they disappoint the order of the Church. If indeed there be, as it is to be feared there is, a vulgar error crept in and spread among our people, that the office of a parish clerk is appointed, and a seat erected for him in the church, only that in the publick answers and parts he may supply, and be instead of a mouth for the congregation; it is so gross an errror, so directly contrary to the intention of our Church; that, as if it were to prevent and beat down such a conceit, the Church hath not in all the rubricks taken the least notice of such office, or once mentioned the title of clerk, but on this single occasion. For, when the rubrick before the Lord's Prayer, after the Apostles' Creed, saith, "the minister, clerks, and people shall say it with a loud voice," by "clerks" it doth not mean the parish clerk; for it speaks in the plural, of more clerks than one: but it means real clerks in holy orders, and refers only to choirs in cathedrals and collegiate churches, where many such clerks or clergymen are supposed to be present.

Before the Reformation, there were one or more of these real clerks also in parish churches, who were as assistants to the rector or vicar; and had for their maintenance, besides the profits of the place and teaching school, the office of Aquæbajuli, to carry the holy water.

But, as before said, the parish clerk is not noticed in the rubricks, except here. Is the minister ordered by the rubrick to begin the Confession? "The whole congregation," not the clerk, are ordered to "say it after him." Is the priest appointed to pronounce the Absolution? "The people," not any single person, are appointed, "at the end of that, and of all other prayers, to answer Amen." *Dr. Bisse.*

[y] *With this Ring I thee wed,*] When the ring is delivered, the husband speaks to his wife, declaring, 1. The general meaning of this significant token, "with this ring I thee wed," that is, this is a pledge of that covenant of matrimony which I just now make with thee. 2. He shews the particular rights accruing to her thereby, namely, to share in all the honours belonging to his person, which is the meaning of those words "with my body I thee worship:" and to have an interest in his estate, signified in that phrase, "with all my worldly goods I thee endow;" and in that ancient usage of laying down a sum of money on the book, part of which is the man's oblation to God, (namely, the dues of the priest and clerk,) and all the rest was by the priest delivered to the wife, to give her "livery and seisin" of her husband's estate, which though she may not alienate without his consent, yet she may and ought to have the use of as she hath occasion, which is no more than justice requires, because she hath already endowed her husband in her fortune; so that hereafter they are to have all things in common, and the husband is bound to provide for his wife according to his power while he lives, and when he dies; especially since he makes this solemn covenant, "In the name of the Father, Son, and Holy Ghost," that is, by his Christianity, and before the Trinity, as witness thereto, who, if he break it, will be the avenger of this perjury; for these words, calling God to witness, turn this promise into a solemn and sacred oath. *Dean Comber.*

[z] *—with my body I thee worship,*] For the better understanding of this phrase, we must know, that anciently there were two sorts of wives; one whereof was called the primary or lawful wife; the other was called the half-wife, or concubine. The difference betwixt these two was only in the differing purpose of the man, betaking himself to the one or the other: if his purpose was only fellowship, there grew to the woman by this means no worship at all; but rather the contrary. In professing, that his intent was to add by his person honour and worship unto hers, he took her plainly and clearly to be his wife, not his concubine. This it is, which the civil law doth mean, when it makes a wife differ from a concubine in dignity. The worship that grew unto her being taken with declaration of this intent, was, that her children became by this means free and legitimate, heirs to their father, Gen. xxv. 5, 6, and herself was made a mother over his family. Lastly, she received such advancement of state, as things annexed to his person might augment her with: yea, a right of participation was thereby given her, both in him, and even in all things which were his; and therefore he says not only "with my body I thee worship," but also, "with all my worldly goods I thee endow." The former branch having granted the principal, the latter granteth that which is annexed thereto. *Hooker.*

The Jews anciently used the same phrase: "Be unto me a wife, and I, according to the word of God, will worship, honour, and maintain thee according to the manner of husbands amongst the Jews, who worship, honour, and maintain their wives." And that no man quarrel at this harmless phrase, let him take notice, that to worship here signifies, to make worshipful or honourable, as you may see, 1 Sam. ii. 30. For where our last translation reads it, "him that honours me, I will honour;" in the old translation, which our Common Prayer Book uses, it is, "him that worships

¶ *Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,*

Let us pray[c].

Isa. xlv. 12. Ps. xxxvi. 6. Rev. iv. 11. Job vii. 20. 1 Pet. v. 10.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain

Numb. vi. 22—24.

Eccles. v. 4.

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me, I will worship;" that is, I will make worshipful; for that way only can God be said to worship man. *Bp. Sparrow.*

These words are objected to by our adversaries, as a great crime in our Church, for obliging the bridegroom to make an idol of his bride, and to declare in the most extravagant strain of all compliments, that he worships her. But this imputation is owing to the want of a just consideration of the purport of the old English word "worship," which signifies an honourable regard, as is yet to be seen in our usual expressions still retained in common discourse, as your Worship, Worshipful, &c. And so King James in the conference at Hampton Court told Dr. Reynolds, who made this objection. For our Church is not only content, that the wife should be endowed with a share of the husband's goods; but that the husband should oblige himself to promote his spouse to the dignity of the uxorial honour: for she would not have the men joined to concubines by this religious solemnity: and therefore she ties the man to make profession, that he is willing to have the person he marries not only to be a partner in his bed, but that she should have all the dignity of a wife allowed her. And that is the meaning of these words, "with my body I thee worship:" I not only give thee a right in my body, but that in the honourable and worshipful way of a wife. For by the old Roman law this was the difference between a wife and a concubine: that the husband before marriage promised, that he designed to promote the woman he was married to, to the honour of Mater-familias, or mistress of the family. *Dr. Nicholls.*

The first right, accruing to the wife by marriage, is honour: and therefore the man says, "with my body I thee worship;" that is, "with my body I thee honour:" for so the word signifies in this place; and so Mr. Selden, and before him Martin Bucer, who lived at the time when our Liturgy was compiled, have translated it. The design of it is to express that the woman, by virtue of this marriage, has a share in all the titles and honours which are due or belong to the person of her husband. It is true, the modern sense of the word is somewhat different: for which reason, I find, that at the review of our Liturgy, after the restoration of King Charles II. "worship" was promised to be changed for "honour." How the alteration came to be omitted I cannot discover: but so long as the old word is explained in the sense that I have given of it, one would think no objection could be urged against using it. *Wheatly.*

[a] — *with all my worldly goods I thee endow:*] These words promise a maintenance suited to the man's quality, or a participation of his fortune and estate. Wherever he is master, she is mistress. The wife is to have all things in common with her husband, except the power of alienating his estate. *Shepherd.*

[b] — *In the Name of the Father, and of the Son, and of the Holy Ghost.*] This is a solemn ratification of the engagement: and he that has made it should remember, that every wilful violation of the covenant is an act of injustice done to the woman, and an offence committed against the Almighty. *Dean Comber, Shepherd.*

[c] — *the Minister shall say, Let us pray,* &c.] The custom of old was to conclude all covenants with sacrifices, Gen. xxxi. 54; which being now ceased, we finish this with a prayer, in which we describe God, to whom we pray, by his attributes and works. We are mortal; and must marry, to repair the decay which is caused by death: but He is an "eternal God." We are but instruments: He is "the Creator and Preserver of mankind," Rev. iv. 11. We do but contribute to the body and the temporal life of our children: He is "the Giver of grace and the Author of everlasting life." Of this God therefore, on this great occasion, we beg "a blessing upon this man and this woman," who, by marrying according to his rules, have declared that they are "his servants:" and the priest, who is God's representative, being assured that his great Master is pleased with holy marriage, doth authoritatively "bless them in God's name." *Dean Comber.*

In the old manuals of York and of Sarum, as well as in the Roman ritual, are prayers for the benediction of the ring, which was likewise crossed by the aspersion of holy water. The compilers of the Liturgy neither rejected what was useful in the old English offices, nor retained any thing that seemed improper. Of this latter kind were the prayers for the benediction of the ring, which have no claim to their pretended antiquity, for they are found neither in Gregory's Sacramentary, nor in any office of that or of the following age. To attempt to give holiness to an inanimate substance, in the sense in which the generality of Christians at that time understood, and many at this time understand, the word "holy" was at best but a kind of charm. Yet some of the sentiments and expressions used in those benedictions our office still retains.

The introduction to this benedictory prayer is copied from the form in the manual of Sarum, and other of the sentiments are borrowed from the Roman ritual: but instead of a blessing on the ring, which is prescribed in these offices, we are directed to implore a blessing on the parties which have contracted marriage: beseeching God that they may be enabled surely to perform the vow and covenant betwixt them made, whereof the ring given and received is a token and pledge, and may ever remain in perfect love and peace together, and live according to God's holy laws.

As an example of matrimonial fidelity our form specifies Isaac and Rebekah, who were probably selected for this reason. Isaac is the only patriarch who had not a plurality of wives. He lived with Rebekah according to the divine ordinance in the primitive institution of marriage. The Greek offices enumerate Abraham and Sarah, Jacob and Rachel, Moses and Zipporah, and others: but in the Roman ritual no particular instance of conjugal fidelity is either mentioned or alluded to. *Dean Comber, Shepherd.*

Col. iii. 19. Tit. ii. 4. Prov. xxi. 29. Ps. cxix. 35. in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest join their right hands*[d] *together, and say,*

Matt. xix. 6. Those whom God hath joined together, let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

Mal. ii. 14. FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of hands: I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this blessing,*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.* 2 Cor. xiii 14. Eph. i. 3. Rom. vi. 22.

¶ *Then the Minister or Clerks, going to the Lord's Table*[e]*, shall say or sing this Psalm following.*

Beati omnes. Psalm cxxviii.

BLESSED are all they that fear the Lord: and walk in his ways.

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[d] *Then shall the Priest join their right hands* &c.] The covenant being thus made, and a blessing begged on it, the next thing is "the Church's ratification" thereof in the name of God, who, being the supreme Lord, ought to confirm his servants' marriages: and this is done first, by declaring the authority upon which this covenant is founded, namely, upon the divine authority: for the rite is of God's own instituting, the vow hath been made in his presence, and the promise made to Him and in his name, wherefore God hath joined those who are thus married; and we declare in our Saviour's words, Matt. xix. 6, "Those whom God hath joined together, no man may put asunder:" none but God (by death) can untie this holy knot; which shews there is no power upon earth can annul a lawful marriage: and though for some causes there may be a separation, (which when it is for causes allowed in God's law seems to be made by Him,) yet there can be no final divorce: and this declaration shews the covenant is irreversible, and not to be repealed. Secondly, the priest publisheth the marriage-covenant, by repeating the manner in which it was made, by mutual "consent" declared, and by a solemn vow made "in the presence of God" and the "congregation," by plighting their troth "and giving a ring" as the visible and lasting pledge thereof, as well as "by joining hands:" therefore he now sets God's seal to this holy and religious compact, to make it perfect and complete, "pronouncing them to be man and wife together, In the name of the Father, of the Son, and of the Holy Ghost, Amen." That is, they are joined rightly, according to the Christian rules, and by God's own authority, so that the union is sacred, inviolable, and never to be dissolved. Thirdly, this part is concluded with a solemn benediction; for being made by the divine authority and direction, the institution being his, the method is, and He being the authorizer of, and witness to, the marriage, the priest may without scruple pronounce God's blessing on the parties, mentioning the whole Trinity, in whose name the vow was made, and desiring God to bless them with all good things, "to preserve and keep them" from all evil, praying that He will be kind and "favourable" to them, giving them such "grace," that they may "live" so lovingly and holily together "in this life," that, when they come into that world where they neither marry nor are given in marriage, "they may be both" made happy, and meet "in everlasting life, Amen." This is the priest's blessing, which is so comprehensive, and so effectual, that the whole office was anciently called, "The blessing of the priest," which happily concludes this part. *Dean Comber.*

The benediction is drawn up in imitation of the blessing prescribed by God Himself in the book of Numbers. The first marriage, celebrated in paradise, was concluded with a blessing; and the example has been followed by the Christian church. Tertullian observes, that "the blessing of the Church sealed the marriage:" and this was thought so important a part of the nuptial rites, that the older forms of the solemnization of matrimony were styled, "The order for blessing the espoused," sometimes "The blessing of the priest," and sometimes "The blessing of God."

In the Romish ritual there is no benediction, at least none resembling ours: but in the Greek offices we find a very solemn benediction, which has a considerable degree of affinity with our own. It begins, "The Father, the Son, and the Holy Ghost, the most holy and consubstantial Trinity, the fountain of life, who have one divinity and one kingdom; bless you, and give you length of days; fruitfulness, increase of piety and faith; fill you with all the blessings of the earth; and fit you for the enjoyment of his excellent promises, &c." *Dean Comber, Shepherd.*

[e] *Then the Minister or Clerks, going to the Lord's Table,* &c.] To impress this religious covenant still more deeply on the parties' minds, they are to go up and kneel at the steps of the altar, and then the office is finished with hymns, prayers, and exhortations. First, with hymns, or psalms; for since joy becomes a marriage, instead of the heathens' looser songs, Christians are to rejoice in psalms, James v. 13. And here are two very proper ones chosen; 1. the 128th Psalm, which was composed at first to be an Epithalamium, and is used in this office, both in the Eastern and Western churches, because it contains the blessings publick and private which attend piety in the state of marriage. 2. The 67th Psalm is sometimes used, being a prayer for the blessing promised in the former

For thou shalt eat the labour of thine hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house ;

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth : thy saving health among all nations.

Let the people praise thee, O God : yea, let all the people praise thee.

O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Psalm ended*[t], *and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servant, and thy handmaid ; Ps. lxxxvi. 2.

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place ; Ps. xx. 1, 2.

Answer. And evermore defend them.

Minister. Be unto them a tower of strength, Ps. lxi. 3

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer. Ps. cii. 2.

Answer. And let our cry come unto thee.

Minister.

O God of Abraham[g], God of Isaac, God of Jacob, bless these thy servants, and sow the seed Matt. xxii. 32. Ps. v. 12.

Psalm ; and the argument used to obtain it is taken from the glory, which God will gain thereby. *Dean Comber.*

[t] *The Psalm ended*, &c.] To the foregoing acts of praise we add "supplications and prayers," introducing them with that ancient form, "Lord, have mercy upon us," and the "Lord's Prayer," which sanctifies and makes way for all the rest; to which are annexed "the supplications," chosen out of the Psalms, and put into the form of responses, that the friends here assembled may all shew their love to the parties by publickly joining in them. *Dean Comber.*

[g] *O God of Abraham*, &c.] After the versicles and responses follow three prayers, to be used by the minister alone ; the first being a prayer for spiritual blessings ; the second for the temporal blessing of children, which is the chief end of marriage, and which is the blessing that God pronounced at first to Adam and Eve, and which all mankind hath ever since wished to new-married persons, and which is therefore always to be asked at the solemnization of a marriage, except the advanced age of the persons make our prayers unlikely to prevail, in which case our rubrick has therefore ordered it to be omitted. The last prayer is made for the accomplishing of those duties which are aptly signified and implied by marriage. *Wheatly.*

The third Collect is of greater antiquity than either of the preceding. The introductory part resembles the prayer of Tobias, Tobit viii. 6; and the substance of many of the clauses is found in the Greek Euchology,

Luke viii. 11. 15. Rom. vi. 22. James i. 22. of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

Deut. xxvi. 15.

Gen. xxiv. 1; xvii. 16.

1 Pet. i. 2. Ps. xxxi. 23.

Ps. xci. 2.

1 John ii. 5.

¶ *This Prayer next following shall be omitted, where the Woman is past child-bearing.*

Gen. i. 28; xxiv. 60. O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. *Amen.*

Ps. cxxvii. 3.

1 Sam. i. 27. Ruth iv. 11.

Ps. xci. 16 2 Cor. xiii. 7. Rom. xiii. 13.

Eph. vi. 4. John xv. 8.

Gen. i. 27; ii. 18. 21—24. O God, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. *Amen.*

Eph. v. 25—33.

1 Pet. iii. 1—7.

¶ *Then shall the Priest say*[h],

ALMIGHTY God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

Gen. ii. 18, &c.

Eph. iii. 4, 5. 7. 1 Thess. v. 23.

¶ *After which, if there be no Sermon*[1] *declaring the duties of Man and Wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards

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and the Sacramentary of Gregory the Great. It beseeches God to grant, that the man and woman may perform those duties, which, agreeably to the writer of the chief of the epistolary part of the New Testament, the holy estate of Matrimony mystically represents: that the man may love his wife, according to the command of God and the example of Christ; and that the woman may be loving, faithful, amiable, and obedient. It concludes with a request for both, that they may enjoy temporal blessings and everlasting felicity. *Shepherd.*

[h] *Then shall the Priest say*, &c.] Last of all there is added a blessing, the words of which have an evident respect to the prayer immediately foregoing; which was offered up upon such excellent grounds, and with so very great a probability of success, that the priest may boldly venture to pronounce and ensure it to the parties, if they are but duly prepared to receive it. *Wheatly.*

All the ancient Christian forms have several sorts of blessing, according to the several parts of the office; and since it hath been usual to take leave with a blessing at the parting, Gen. xlvii. 10; 2 Chron. xxx. 27; our Church placeth this in the conclusion of the office, following herein the example of other liturgics. *Dean Comber.*

[1] *After which, if there be no Sermon* &c.] The office is concluded with exhortations taken out of holy Scripture. For the married persons having mutually engaged to live together "according to God's holy ordinance," that is, according to those laws which He has ordained in his word: it is very necessary they should hear and know what those laws are which they have engaged to perform. It was God's own command, that the kings of Israel should have a copy of the law delivered to them at their coronation; Deut. xvii. 18, 19; 2 Kings xi. 12: and there is the same reason to give this abstract to those that have taken upon themselves the state of Matrimony. For which reason, instead of the Epistle and Gospel used in the offices of the Greek and Roman churches, here is a full collection of the duties of both parties, drawn from the Epistles of two

their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now, likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, ordained themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ *It is convenient that the new-married persons should receive the holy Communion*[k] *at the time of their Marriage, or at the first opportunity after their Marriage.*

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great apostles, St. Peter and St. Paul, in imitation of the practice of the primitive church, which, always after the celebration of a marriage, exhorted the parties to keep their matrimonial vow inviolate. *Dean Comber, Wheatly.*

[k] *It is convenient that the new-married persons should receive the holy Communion* &c.] The rubrick here advises the persons who are married to receive the holy Communion, either that day, as the ancient usage was, or as soon after as is possible, in order to confirm their vow to each other by that blessed sacrament, and to bind themselves more strictly to their several duties; which prudent and pious use hath of later years been banished by those unchristian and vain revels which are so generally the conclusion of this religious rite, that the persons scarce have any serious thoughts of the vow they have made, or the duties they have promised. *Dean Comber*

Such religious solemnities, as these or some of these, which are appointed by the Church, were used by the Jews at marriages. The primitive Christians had all these which we have. The persons to be married were contracted by the priest; the marriage was solemnly pronounced in the church; the married couple were blessed by the priest; prayers and thanksgivings were used, and the holy Communion administered to them. And it is said that these religious rites the Church received from the apostles. And doubtless highly Christian and useful these solemnities are: for, first, they beget and nourish in the minds of men a reverend esteem of this holy mystery, Eph. v. 32; and draw them to a greater conscience of wedlock, and to esteem the bond thereof a thing which cannot without impiety be dissolved. Then are they great helps to the performance of those duties, which God Almighty hath required in married persons; which are so many, and those so weighty, that whosoever duly considers them, and makes a conscience of performing them, must think it needful to make use of all those means of grace, which God Almighty hath appointed. For if we duly consider the great love and charity, that this holy state requires, even to the laying down of life; "Husbands, love your wives, even as Christ loved the church, and gave himself for it," Eph. v. 25: or the weighty charge of the education of children, which, if well performed, procures a blessing, and an advantage to salvation, 1 Tim. ii. 15, "She shall be saved in childbearing, if they continue in faith and charity," &c. so if it be carelessly performed, it procures a most heavy curse, 1 Sam. ii. 29. 31, &c.: or, lastly, the chastity and holiness necessary to that state of marriage, heightened now up to the representation of the mystical union of Christ with his church, Eph. v. 32, "This is a great mystery, but I speak concerning Christ and the Church;" to which holy conjunction our marriage, and all our works and affections in the same, should correspond and be conformable; I say, if we consider all these duly, can we think, we may spare any of those divine helps to performance; whether they be vows and holy promises to bind us, or our father's and mother's, God's, and the Church's blessings, or holy prayers for God's assistance; or lastly the holy Communion, that great strengthener of the soul? If men's vices and licentiousness have made this holy service seem unseasonable at this time; reason would, that they should labour to reform their lives, and study to be capable of this holy service; and not that the Church should forbear admonishing them to receive the holy Communion for their unspeakable good. For would men observe God's and the Church's admonitions, and enter into this holy state like Christians, with these religious solemnities, the happiness would be greater than can easily be expressed. "I know not," saith Tertullian, "which way I should be able to shew the happiness of that wedlock, the knot whereof the Church doth fasten, and the sacrament of the Church confirm." *Bp. Sparrow.*

THE ORDER FOR THE

VISITATION OF THE SICK[1].

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish: who, coming into the sick person's house, shall say*[m],

[1] *The Order for the Visitation of the Sick.*] In so uncertain a world where sickness sometimes interrupts the very joys of marriage, it is no wonder that this sad office should be placed next to matrimony: for all people in all conditions, of all ages and sexes, are subject to diseases continually: so that when any person falls sick, those that are in health must "remember them, as being themselves also in the body," Heb. xiii. 3, and liable to the same calamities; and all Christians are commanded to visit their neighbours in this estate, and are promised they shall be rewarded by God for so doing, Ps. xli. 1, 2; Matt. xxv. 34. 36; James i. 27; Ecclus. vii. 35. And in the primitive times they were famous for this piece of charity. But it is especially the duty of the clergy "to visit the sick," a duty instituted and enjoined by God Himself; "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him," James v. 14, 15. In which words (being the original and foundation of this office) we may note, first, that the duty is enjoined by divine authority, and therefore it is not barely a point of civility, but an act of religion, and a necessary duty which God requires from us. Secondly, the time to perform it is, "when any are sick among us;" for then the parties have most need of comfort, advice, and prayers to support them and procure help for them, as also to prepare them for their last and great account: and then these religious exercises will do us most good, because sickness embitters the world and endears heaven to us, making us pray devoutly, and hearken willingly to holy advice; so that this happy opportunity must not be lost: nor may it be deferred till the sick persons be very weak and nigh to death, for then they are incapable either to join in the office, or to receive the main benefits thereof; and the word in St. James is, "if any be infirm," ver. 14; to note, this should be done in the beginning of sickness, and not put off till the physicians give men over. Thirdly, As to the manner of performing this duty; First, The sick man (or his friends) must "send for the priest," who else may either not know of his sickness, or when it may be seasonable to visit; and if he come unsent for, it is more than he is obliged to do: but yet it is an act of great charity, because God requires the elders of the Church shall do this duty. The sick man must pray for himself, ver. 13; and his neighbours may pray with him and for him, ver. 16; but neither of these sufficeth, he must send for the minister besides, who, now the Church is settled, lives not far from him, and he is most able to give counsel, and most likely to prevail, because God requires him to perform this office, which is described in St. James, 1. By "praying over him," that is, besides him in the house where he lies sick. And since God enjoins prayer shall be made, and doth not prescribe the form; as all other churches have made proper forms, so hath ours also composed this, which is the most full and useful office on this occasion extant in the world. 2. In St. James's time, and as long as the miraculous gift of healing continued, they "anointed the sick with oil also in the name of Jesus," not to convey any grace to the soul, (as the Papists now pretend to do by their extreme unction, lately made a sacrament,) but to work a miraculous cure, which was the usual effect in those ages. But the power and gift being now ceased, the reformed churches left off the oil, which was the sign, because the thing signified was now taken away. But yet we retain all the substantial parts of this office. 3. Here are by St. James set down "the benefits" which may be obtained by it, which are annexed to the "prayer of faith," the part which is not ceremonial, and which continues still as the benefits also shall do, namely, This shall be a means "to save the sick;" and more particularly, 1. "The Lord shall raise him up," that is, if God see that health be good for him, the devout peforming of this office shall contribute to his recovery: or, 2. However (because men are mortal and must die at some time) it shall be a means "to procure forgiveness" of the sins he "hath committed;" not the priest only will absolve him upon his penitent confession, but God will seal his pardon, and then, whether life or death follow, the man shall be happy. Wherefore as we love our friends, or our own souls, all care must be taken that this necessary and profitable office be not neglected. The method of performing which in this church may be thus described: The usual office contains, 1. Supplications to avert evil in "the salutation and short Litany." 2. Prayers to procure good things in "the Lord's Prayer and the two Collects." 3. Exhortations prescribed in the "large form of Exhortation:" and directions in the rubrick, to advise the sick man "to forgive" freely, "to give" liberally, "to do justice" in settling his estate, and "to confess his sins" humbly and ingenuously unto God's minister now with him. 4. Consolations in the "Absolution, the Prayer" to God to confirm it, in "the 71st Psalm," and the concluding "Benedictions."

Secondly, There are added, 1. "Extraordinary prayers for a sick child, for one past recovery, for a dying person," and "for one troubled in conscience." 2. The manner of administering "the Communion" to the sick. *Dean Comber.*

As to the form of prayer to be used on this occasion,

Luke x. 5. PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.
Lord, have mercy upon us[n].
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father[o], which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answ. Which putteth *his* trust in thee. Ps. lxxxvi. 2.

Minister. Send *him* help from thy holy place; Ps. xx. 1, 2.

Answer. And evermore mightily defend *him.*

Minister. Let the enemy have no advantage of *him;* Ps. lxxxix. 23. O. T.

Answer. Nor the wicked approach to hurt *him.*

Minister. Be unto *him*, O Lord, a strong tower, Ps. lxi. 3.

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayers.

Answer. And let our cry come unto thee. Ps. cii. 1.

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it is left to the prudence of the Church: since God hath only in general ordered prayers to be made, but not prescribed any particular words, therefore several churches have made and used several forms proper for the occasion. The Greek church hath a very large office in their Euchologion; which seems to have been much corrupted by the superstitious additions of later ages, though some of the ancient prayers may yet be discerned there. The most ancient of the Western church are those which bear the names of St. Ambrose and St. Gregory; and that which Cardinal Bona cites with this title, "Pro infirmis," written about 900 (1040) years ago, and supposed to be part of the old Gallican service. And upon the Reformation the several Protestant churches had their several forms, which are in use among them at this day. But this office of the Church of England may be thought to excel all that are now extant in the world: and it exactly agrees with the method of the primitive visitation of the sick in St. Chrysostom's time. *Dean Comber.*

[m] *—who, coming into the sick person's house, shall say,* &c.] When the priest enters the sick man's house, he salutes all that are in it, with that phrase which our Lord ordered his disciples to use when they went to cure both souls and bodies, Luke x. 5, "Peace be to this house;" which is a pious wish, for the health and prosperity of all "that dwell in it," and Christ hath promised it shall have its effect, and prove a real blessing. And because the litany is the proper office for averting evil, all of it should be used here, only in consideration of the parties' weakness, one petition is taken out of it, wherein we beg of God (who for our sins lays sickness on us) "not to remember our iniquities, nor those of our forefathers," which we have made ours by imitating them; but to "spare us" even from temporal judgments, because Christ hath "redeemed us with his precious blood:" however we intreat Him to deliver us from eternal death, and "not to be angry with us for ever." To which all that are present, as suffering, or deserving to suffer, say, "Spare us, good Lord." And as all those who came to Jesus of old to be healed, used to cry, "Lord, have mercy on us," so do we here on the like occasion supplicate the whole Trinity for mercy, in that ancient form, called the lesser litany, of which we spake before. See page 33, note *v.* *Dean Comber.*

[n] *Lord, have mercy upon us,* &c.] This seems to be the proper petition for miserable persons; for those sick and distressed creatures, that came to Jesus for help, did generally address themselves to Him in these words. "Have mercy on us" was the prayer of the two blind men, Matt. xx. 30; ix. 27: and the woman of Canaan, with the father of the lunatick, used the same supplication, Matt. xv. 22; xvii. 15; and since it prevailed with our Lord in his humiliation to pity, heal, and help those who used it there; we may with more comfort send it up to Him now in his exaltation. The whole Catholick church hath ever esteemed it very fit for this purpose, in that it is so early found in the Western, and so often repeated in the Eastern offices for the sick. *Dean Comber.*

[o] *Our Father,* &c.] After we have prayed against evil, we proceed to petition for good, beginning, after the example of both the Latin and Greek churches, with the "Lord's Prayer," which ought to be joined with all our prayers, especially these for the sick; for many of the petitions do well agree to that estate: herein the afflicted party may shew his love of God by desiring his "name may be hallowed;" his desires of heaven, by wishing "his kingdom may come;" and his submission to the divine pleasure, by praying "his will may be done:" herein he may beg earthly comforts, in asking for his "daily bread;" he may crave pardon for what is past, in beseeching God to "forgive his trespasses;" and express his charity, by declaring he "forgives" them that "trespass against him:" herein he may testify his resolutions to amend, by requesting he may not "be led into temptation;" and procure freedom from the punishment of sin, by praying to be "delivered from evil." In which necessary

Minister.

O Lord, look down[p] from heaven[q], behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy[r], and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

Isa. lxiii. 15.

Job v. 18, 19. Ps. lxxi. 20, 21.

Ps lv. 22; lxi. 3. Isa. xxvi. 3.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Sanctify, we beseech thee[s], this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: That, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

Ps. c. 5. Isa. lx. 16.

Ps. xxv. 18.

Heb. xii. 11.

James i. 3. Job vii. 20. Jer. ii. 30. 1 Cor. xi 32. Ps xxxix. 13. John xv. 8.

Ps. xxxix. 9. Job v. 7.

James i. 12.

¶ *Then shall the Minister exhort the sick person*[t] *after this form, or other like*[u].

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petitions all present must join with the priest and the sick person, as also in the responses which follow, taken out of David's Psalms. *Dean Comber.*

[p] *O Lord, look down* &c.] That which hath been more briefly desired in the responses, is now collected into two larger prayers, thence rightly called Collects. The first of which is for support under the affliction; the second, either for removing the affliction, or however for sanctifying it. *Dean Comber.*

The last of these prayers was shorter before the last review. It then contained instances borrowed from the Roman offices; which, being examples of miraculous cures, such as are not now to be expected, were prudently left out, and supplied with some other more suitable petitions. *Dean Comber, Wheatly.*

[q] — *look down from heaven,* &c.] Though God dwell in heaven, yet He hath commanded his people in their trouble to cry unto Him, and desire Him to "look down" from thence, Deut. xxvi. 15; Isa. lxiii. 15. Wherefore we call on Him, from heaven to "behold" this servant of his, yea, to come to "visit and relieve him," or else our visiting him is vain. *Dean Comber.*

The introduction to this Collect is found very anciently in the offices of the Greek or Latin church: but God Himself also instructed the Jews in Moses's time to pray so; Deut. xxvi. 15: and the use of the form continued for many ages in the Jewish church, Isa. lxiii. 5. Solomon also was assured, that, when sickness was upon the people, if they called upon God, He would "hear them in heaven his dwelling-place," 1 Kings viii. 37—39; ix. 3. So that the Church had good reason to transcribe this piece of sacred devotion into the present office. *Dean Comber.*

[r] — *defend him from the danger of the enemy,*] Faith and confidence in God is the only shield to secure the sick man from Satan's darts, Eph. vi. 16. And if this fail not, Luke xxii. 32, though he may be tempted and assaulted, he shall not be overcome. There is "danger" that this "enemy" may now tempt him, if he have lived carelessly, to despair; if piously, to presumption; if he be weak, to impatience; if he be wavering, to unbelief; if he be worldly, by unwillingness to die; if he be secure to defer his repentance: but we pray that God will preserve him from "the danger," and mischief, of consenting to any of these temptations, and make him trust firmly in his mercy, and see clearly his own unworthiness; bear patiently what he hath so justly deserved; hold fast his good principles, and be very willing to die if God pleaseth, and very diligent while he lives to repent sincerely; so shall he be "kept perpetually" in "peace and safety," his mind shall be in quiet, and his outward condition safe; this therefore we beg, "through Jesus Christ our Lord. Amen." *Dean Comber.*

[s] *Sanctify, we beseech thee,* &c.] The sufferer and his weaker friends may perhaps only desire present ease and restoration to health; but since health itself would not be a mercy, till the correction had effected that good end for which God sent it, we first pray, That he will "sanctify it to him," so as it may make him penitent and devout, humble and holy; for we know it is not the stroke of an enemy designing present destruction, but a "fatherly correction," for he hath time given him, and is yet sensible of his condition; we pray therefore "that the sense of his weakness" and extreme danger may make him take faster hold of God's mercy, (so absolutely necessary now,) and "add strength to his faith and seriousness to his repentance," that he may perform it thoroughly and sincerely now, since this may be the last opportunity that ever he will have to judge himself before he come to God's judgment-seat; or if he have a longer time, this sickness cannot end well, whether it he in life or death, without this unfeigned repentance. *Dean Comber.*

[t] *Then shall the Minister exhort the sick person* &c.] It is a part of a minister's office to exhort, as well as to pray for his people, and that not only in time of health, but also in sickness, 1 Thess. v. 14; 2 Tim. iv. 2: for then they stand in most need of directions, and are then most likely to follow wholesome advice. The Church therefore, being unwilling to lose so likely an opportunity of doing good, when the sufferings of the patient make him tender and tractable, hath drawn up a proper and pious exhortation, to improve that happy temper for his soul's salvation. The form here prescribed exactly agrees with the heads of exhortation, which the priest was ordered to use to the sick by an ancient council above eight hundred years ago. It consists first of "instructions," concerning the author of afflictions, the ends for which they are sent, the manner how we are to bear them, and the benefits of improving them. And here, "if the person be very sick, the curate may end his exhortation."

But if his distemper will allow him to proceed, the minister is to admonish and stir him up to the practice of those virtues which are now especially needful: such as, in the first place, is "patience;" since, till his mind is made calm, it is in vain to press him either to faith or repentance. For which reason this second part of the exhortation we are speaking of endeavours to cheer up the spirits of the sick, by proper arguments, precepts, and examples.

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

Deut. xxxii. 39.
1 Chron. xxix. 12.
Amos iii. 6.
Matt. x. 30.
Job v. 6.
James v. 10.
1 Pet. i. 6, 7.
Ps. cxix. 71, 72.
Eccles vii. 14.
Mic. vii. 9.
1 Pet. v. 7.
1 John ii. 1, 2.
Rom. v. 3—5.
Ps. cxix. 75.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether

Heb. xii. 5—11.
1 Cor. x. 11.
2 Cor. vii. 4.
Heb. xi. 26.
Heb. xii. 1, 2.
2 Tim. ii. 12.
Rom. vi. 3, 4.
Heb. ix. 27.
Acts xvii. 31.
1 Pet. i. 17.
Lam. iii. 40.
1 Cor. xi. 31.
2 Cor. v. 11.
Rev. vi. 15—17.
2 Cor. xiii. 5.

And now, being in hopes that his mind is composed, the minister proceeds to give him such advice as is proper for one that is preparing for death. And since at his baptism he made a solemn vow to God, which he promised to keep all the days of his life; it is fit he should examine, now the end of his life may probably draw near, how he has performed and discharged that promise. And because one part of his vow was, "to believe all the articles of the Christian faith," therefore the priest particularly inquires into the sick man's belief. For to doubt of, or deny any of these articles, is declared to be a dangerous and damnable state. It is to forsake the faith into which he was baptized: and what else is this but to cut himself off from all the privileges and advantages to which his baptism intitled him? For which reason it is necessary that our brother should shew that he has kept his faith entire, that so we may be satisfied that he dies a sound member of the Catholick church, out of which no salvation can ordinarily be obtained. *Wheatly.*

"— *after this form, or other like*] The prayers are all prescribed: but the exhortation is left arbitrary to the discretion of the priest, who can hardly be thought to make a better. *Bp. Sparrow.*

you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith*[x]*, saying thus,*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine*[y] *whether he repent him truly of his sins*[z]*, and be in charity with all the world*[a]*, exhorting him*

[x] *Here the Minister shall rehearse the Articles of the Faith,* &c.] In the office of Sarum, the sick person, instead of being examined upon the Apostles' Creed, was interrogated upon the abstruser articles of faith: as the indivisibility of the Persons in the divine essence; the coequality of the Son; and the consubstantiality both of the Son and the Holy Ghost; the procession of the Holy Ghost both from the Father and the Son, &c. Which, tending to perplex the more unknowing Christians, were deservedly in our Reformation omitted. *Dr. Nicholls.*

This examination concerning the faith of the person, whether it be Christian, is very necessary: for, if that be wrong, all is wrong. Christian religion consists in these two: a right faith, and a righteous life: and as a right faith without a righteous life will not save, so neither will a righteous life, without a right belief. He that hath said, "Do this, and live," hath said, "Believe, and live:" and how can we think him safe, that lives indeed justly, but blasphemes impiously? This then is a principal interrogatory, or question to be put to the sick person, whether he believes as a Christian ought to do? And this the minister does by rehearsing to him the Creed. And there can be no better rule to try it by: for whatsoever was prefigured in the patriarchs, or taught in the Scriptures, or foretold by the prophets, concerning God the Father, Son, and Holy Ghost, is all briefly contained in the Apostles' Creed. The ancient fathers say, "This Creed is the touchstone to try true faith from false; the rule of faith, contrary to which no man may teach or believe." "This the Catholick church received from the apostles. Holding this rule, we shall be able to convince all hereticks whatsoever, that they departed from the truth." *Bp. Sparrow.*

It hath been an ancient practice to propound these articles to dying Christians. The Roman church hath devised two new forms, one consisting of fourteen articles, the other somewhat briefer; but both leavened with their own novel errors, and much differing from the Apostles' Creed. But this Church uses no other form, but that into which we were baptized; wherein we agree with all other Protestants, it having been a custom to repeat this Creed to the most famous German reformers on their death-beds. *Dean Comber.*

[y] *Then shall the Minister examine* &c.] The former instructions, exhortations, and advice agree to all sick persons, and therefore are prescribed in a "set form:" but because of the great variety of men's cases and tempers in time of sickness, the Church leaves it to the discretion of the minister who visits, to assist and direct them in other matters as he sees the particular case requires: only in the rubrick here are some general things described. *Dean Comber.*

[z] *— whether he repent him truly of his sins,*] The first direction given (which was added at the last review) is, that the "minister shall examine whether he repent him truly of his sins." For it is very certain that all have sinned, Rom. iii. 23; and consequently, that all have need of repentance: and therefore before the minister can give the sick man comfort upon any good grounds, it is fit that he should be satisfied of the truth of his repentance. *Wheatly.*

And if he find the sick person hath examined slightly, or is not very sensible of the number, nature, and desert of his sins, not heartily grieved for them, or not stedfastly resolved (if he recover) to amend his life: the priest must impartially tell him the danger of dying in that impenitent state, and labour to bring him to repentance now, or else he must perish for ever. God's minister must not fear any man's anger, or destroy him by concealing this necessary though unpleasing truth from him: and every man ought to give his spiritual physician leave to be plain and impartial, since his own salvation depends upon it. *Dean Comber.*

[a] *— and be in charity with all the world,* &c.] In the next place he is to consider, "whether he be in charity with all the world, exhorting him to forgive, from the bottom of his heart, all persons that have offended him." For there is not any duty more enforced in the Gospel, than that of brotherly reconciliation, or forgiving of injuries, which even in the prayer that our Lord has taught us is made the condition of God's forgiving us. The example therefore of our Lord and his first martyr St. Stephen, who prayed for their murderers at the very instant of their death, should always be considered upon these occasions. "Father, forgive them, for they know not what they do," Luke xxiii. 34; and, "Lord, lay not this sin to their charge," Acts vii. 60: which were their dying words, should always be ours. For sure it is high time for men to forget their resentments against their neighbours, when they are just going to answer for their own misdoings: especially when we are taught so plainly by our Saviour, that, unless we have compassion on our fellow-servants, our Lord will exact from us all that we owe to Him, and will deliver us over to the tormentors till we shall have paid what is due, Matt. xviii. 23, &c.

But besides the sick person's forgiving those that have offended him, "if he has offended any other, he

to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power[b]. *And if he hath not before disposed of his goods*[c], *let him then be admonished to make his Will*[d], *and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *These words before rehearsed may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister should not omit earnestly to move*[e] *such sick persons as are of ability to be liberal to the poor.*

¶ *Here shall the sick person be moved to make*

must ask them forgiveness; and where he hath done injury or wrong to any man, he must also make amends to the uttermost of his power." For he who refuses to do this is not a penitent for the injury he has done, but would certainly do more, if he had time and opportunity; and therefore he can expect nothing but condemnation from that Judge, who knows the tendency and temper of his mind. Our Lord, we know, did not receive Zaccheus into the number of his followers or disciples, till he had made profession of his willingness to restore, Luke xix. 8: who then can expect to be received into his kingdom, that refuses so necessary a part of justice? Since therefore the sick person may now, for what he knows, be going to appear before the Judge of all the world, from whom "he that doeth wrong shall receive for the wrong which he hath done, without respect of persons," Col. iii. 25: how much doth it concern him to "agree with his adversary while he is yet in the way with him, lest afterwards the adversary deliver him to the judge, and the judge deliver him to the officer, and so he be cast into prison, from whence he shall by no means come out till he has paid the uttermost farthing." Matt. v. 25, 26. So necessary is it even for those, who but suspect themselves of any wrongful deed, to judge and examine themselves with all possible strictness, and by publick acknowledgments and tender of satisfaction to declare their unfeigned and hearty repentance. *Wheatly.*

[b] — *that he make amends to the uttermost of his power.*] By "the uttermost of his power," is not meant, that he must give to the injured person all his estate, nor that he must restore fourfold for injuries done; (which was required in some cases under Moses's law, by way of punishment, rather than satisfaction;) but that he be careful to the uttermost of his power, that the person injured be so repaired, that he be no loser by him; which is all that by the law of justice, which commands to give every man his due, is required, Ezek. xxxiii. 14, 15. "When I say to the wicked, he shall surely die: if he turn from his sin, if he restore the pledge, give again that he hath robbed," (it is not, if he restore fourfold, but if he restore that he hath robbed,) "he shall surely live." *Bp. Sparrow.*

[c] — *And if he hath not before disposed of his goods,* &c.] After the exercise of these two branches of charity, should follow the third, namely, that of giving to the poor: but before the sick man be exhorted to this, it is necessary that he should know what is his own to give. For which reason, "if he has not before disposed of his goods, he is then to be admonished to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience and the quietness of his executors." And though the making of a will be a secular matter, which does not relate to those spiritual concerns which the minister comes to the sick man about; yet, since the affairs of intestates are generally left in so confused a manner, that strifes and contests are often the result, it is very prudently enjoined by our Church, that the minister should remind them of settling their affairs. "Men indeed should often be put in remembrance, to take order for the settling of their temporal estates whilst they are in health:" for no man is sure but that he may be taken off suddenly, without having time to perform it; or though he may be seized with a lingering disease, yet it may be such a one as may incapacitate him from doing it. Or supposing the best, that he may have timely notice or warning of his death, and his understanding hold good and perfect to the last; yet sure it must be a disturbance to a dying man, to have those moments taken up in ordering and disposing of his worldly affairs, which ought to be employed in preparing him for eternity. However, if our carelessness has deferred it till then, it must by no means be omitted now. We must not leave our friends and relations involved in endless suits and contentions; none of our family must be left unprovided for, through our neglect of assigning their portion; nor must our creditors be defrauded of their just demands, for want of our clearing or declaring our debts. If in any of these cases our last act be unjust, we leave a blot upon our name in this world, and can expect nothing but a sad doom in the next.

For this reason the Church makes it a part of the minister's care. And by an ancient constitution made in the year 1236, people were forbid to make their wills without the presence of the parish-priest, as they desired that their wills might be fulfilled. However, if the minister think this a matter of too secular a nature to be mingled with his discourses concerning his spiritual concerns, he is allowed to manage and dispatch this first before he begins the holy office. For that is the intent of the following rubrick, which allows, that "the words before rehearsed may be said before the minister begin his prayer, as he shall see cause." Which, if compared with King Edward's Common Prayer Books, plainly refers to the man's disposal of his goods; against which part of the direction the contents of this rubrick are printed in the margin. *Wheatly.*

[d] — *to make his Will.*] As by the law of nature every one has a right to his goods, which he has acquired by his industry, so he has a right to dispose of them, either in his life by sale or gift, or at his death by will. The usage of making wills at or before death has obtained in all nations, and is as old as any history reaches. We find in the book of Genesis, that Abraham, in case that he had no child, made Eliezer of Damascus, the steward of his house, his heir by will, Gen. xv. 2. Now though the making of a will be a secular matter, which doth not relate to those spiritual concerns, about which the minister comes to the sick man; yet, considering that the affairs of intestates are generally left in so confused a manner, that great strifes and contests are raised in families upon that occasion, and some branches of the family left unprovided for; it is very prudently enjoined by the Church, that the minister should remind every one of settling his affairs before he dies, as he would avoid not only the loss of his effects in expensive law-

a special Confession of his sins[f], *if he feel his conscience troubled with any weighty matter. After which Confession the Priest shall absolve him*[g] (*if he humbly and heartily desire it*) *after this sort.*

OUR Lord Jesus Christ[h], who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his

suits, but chiefly that he may not occasion the disunion of the affections of his dearest relations. *Dr. Nicholls.*

[e] *The Minister should not omit earnestly to move* &c.] The man's affairs being now settled, the minister, in the next place, is "not to omit earnestly to move him, if he be of ability, to be liberal to the poor." By the old canon law every one was obliged to leave such a proportion of his goods or estate to charitable uses, as he bequeathed to each of his children. This moiety, which belonged to the Church, was laid up by the bishop for the maintenance of the clergy, the repair of the fabrick, and the like. But we are only enjoined to put the rich in mind of the poor, that out of the abundance, which they are going to leave, they should bestow some liberal largess on them. And indeed, of all our treasures, that alone which we thus dispose of is laid up in store for ourselves. Our good works are our only moveables that shall follow us to the grave: and therefore there is no time more seasonable for them than sickness, when we are preparing to be gone. *Wheatly.*

The minister "may not forget to move the sick person," and that most earnestly, "to liberality towards the poor." "This is to have mercy upon our own souls," says St. Augustin, or "to make Christ our heir." For when the poor receive from us, Christ stands by, and reaches out his hand to receive with them. "Inasmuch as ye have done it to one of these little ones, ye have done it to me," Matt. xxv. 40. And as it is always necessary to be put in mind of this duty, so especially at this time of sickness: for then "we are failing," and therefore most necessary it is then, to "make friends of the unrighteous mammon, that, when" we fail, "they may receive us into everlasting habitations," Luke xvi. 9. Then we are going to give up our account to God; and therefore then most necessary it is, to do the best we can, to procure a gracious absolution at the day of judgment. Now nothing seems more powerful with God, to procure that, than liberality to the poor: "Come, ye blessed; for I was hungry, and ye gave me meat," Matt. xxv. 34, 35. *Bp. Sparrow.*

Say not, we must not think to merit heaven by almsdeeds. For though heaven be too glorious to be bought by them, (as we teach against the papists, 1 Pet. i. 18,) yet God hath promised to reward them in heaven who relieve the poor on earth, and gives heaven only to charitable men, Matt. xxv. 42: not for the merit of their charity, but of his free grace (as we teach against hypocritical and sordid protestants who pretend this only to save their purses): give therefore with assurance of reward. *Dean Comber.*

[f] *Here shall the sick person be moved to make a special Confession of his sins,* &c.] Lastly, the priest must advise the sick man "to confess those sins" which do most trouble his conscience. To confess our sins to a priest even in health is a pious and ancient custom, and not only a sign of repentance, but the best means for obtaining pardon and for amending our lives, and (though grossly abused by papists) is but too much neglected by protestants. But in sickness it may be still more useful to confess to the elders of the Church whom we have sent for, James v. 16. For if they be clearly told the case, they can better apply proper spiritual remedies, and will both pray more heartily for us, and may on better grounds absolve us. *Dean Comber.*

Our Church here having considered, that the consciences of most men are very tender under the fear of approaching death; that reflections on their former sins do then most sensibly affect them; and that withal many scruples do arise in their minds, either concerning some acts of injustice, which they may in the course of their lives have committed, and may be at a loss how to find out proper methods of restitution; or concerning some other sins of a more heinous nature, which they are not certain that they have pursued the most proper methods in repenting of: the Church, I say, upon these considerations has ordered, that the sick person, when he is visited by the minister, may be moved to make confession of such sins, as he finds trouble his conscience; to the end, that by the spiritual advice and comfort, which he may receive from the minister, his mind may be eased. Now it is to be observed, that our Church herein acts very differently from the church of Rome; for that church hath adjudged it "necessary by the divine law, to confess all and single mortal sins, which any one does remember or can recollect, by due and diligent premeditation." Our Church only orders persons to be moved to it: that church requires it, as necessary for the forgiveness of sins. Our Church motions special confession, with relation only to such sins, as disquiet the person's mind: that church absolutely demands it, upon account of all sins whatsoever. Our Church does this, only with a view of instructing and comforting the sick person: but the church of Rome anathematizes all them who say so: "If any one shall say, that confession is only profitable for the instruction and consolation of the penitent, let him be accursed." But, as the auricular confession of the papists, which they hold necessary for all penitents, and have enjoined to be performed by a particular enumeration of all sins which can be remembered, is a doctrine which was never known in the Christian world till very late ages of it; so the special confession of some very affecting sins, which disquiet the mind, to be made to the minister as a spiritual physician or counsellor, as our Church enjoins, was practised by the purest ages of Christianity, as we find from various passages in the writers of both the Latin and the Greek church. From all which it is manifest, that special confession is not required, absolutely as necessary for the forgiveness of sins; but is only advised, as our Church advises, for the penitent to receive the spiritual advice of the minister, for easing the conscience in some particular cases, and for the more profitable performing of repentance. *Dr. Nicholls.*

[g] — *After which Confession, the Priest shall absolve him* &c.] Having done all this to fit our penitent sick man for comfort, it is now time to dispense it, Job vi. 14. And since his first and greatest trouble is sin, our first comfort is to remove that by the Absolution, which St. James doth expressly require shall be given to a sick penitent after we have prayed over him, James v. 15, according to one translation of the passage, which is confirmed by the practice of the primitive church. And the primitive church by many canons took care, none that repented should die without it; for since it is certain Christ did leave such a power with his

great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following*[i].

James iv. 8. Ps. lxxxvi. 15. Heb. viii. 12 Eph. iv. 22—24.

Let us pray.

O Most merciful God, who, according to the multitude of thy mercies, doth so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; 1 Thess. iii. 5. 2 Cor. ii. 11. 1 Pet. v. 8. Matt. xxvi. 41. Eph. iv. 3.

church, there is never more need to use it than now. *Dean Comber.*

Our Church here, in appointing the Absolution to be used for sick persons, has shewn a great deal of wisdom and moderation: neither laying aside an ancient usage, so very comfortable to the souls of men; nor yet retaining those corruptions, which the Romish church had introduced into it. For it must be observed, that our Church does not look upon the absolution of the priest to be absolutely necessary for the forgiveness of sins, as the church of Rome does: which, as being a part of the sacrament of penance, they hold necessary for the faithful, as often as they fall into sin after baptism. Our Church here, by the former part of the form of absolution, which is precatory, and by addressing Almighty God for pardon, declares that the priest does not act judicially and authoritatively: but the Romish church is of an opinion directly opposite to this; and has declared our sense of giving absolution heretical: "If any one shall say, that the sacramental absolution of the priest is not a judicial act, but barely a ministerial one, in declaring that the sins of the person who confesses are pardoned, &c. let him be accursed." Now this notion does betoken a great degree of arroganee in the maintainers of it, to think that God Almighty should divest Himself of his inherent right of forgiveness of sins, which, the Scripture says, belongs to Him alone, and confer it upon one of his creatures. But the constitution of the Church of England, in ordering the priest to pronounce the absolution ministerially, and to specify by whose authority he pronounces it; and withal, beginning the form with a prayer to invoke God's forgiveness, does with a due submission and humility recognise that omnipotent authority, on which it is founded. *Dr. Nicholls.* See the note from Bp Sparrow, p. 309, note *p*.

This form is very ancient; consisting now, as it did of old, of two parts: the one depreeative, the second indicative; the one entreating for pardon, the other dispensing it. *Dean Comber.*

Possibly this part of the office may seem to have ascribed so high a power to the minister, of absolving the sick from their sins, as may lead them into great mistakes. And it is indeed more liable to be so misunderstood, than the earlier forms, which were expressed in the manner of a prayer. But still all writers on the subject have agreed, that this absolution either was intended, which indeed is most probable, only to set persons free from any ecclesiastical censures, which they might have incurred: an indulgence, granted in every age of the Church to such as were dangerously ill, on their humble request; but which is no more pretended to make a change in their eternal state, than a pardon from the king is: or, if it means also to declare them restored to the favour of God, means it only on supposition of a sincere and thorough repentance; which being professed by them, it may be charitably presumed, though not certainly known, that it is real; and without which all persons are entreated to observe, no absolution here, granted by whomsoever or in what words soever, will do them the least good hereafter. Accordingly this form is not appointed ever to be used, but when the sick have made, by their own choice, "a special confession of some weighty matter, troubling their consciences, humbly and heartily desiring," that it may be used for their consolation. And as this is but seldom requested, and consequently the absolution seldom pronounced over any one; so whenever it is, it may and ought to be accompanied with such explanations, as will prevent any wrong constructions. *Abp. Secker.*

When we see good evidence, that the sick man is prepared to receive this grace, we give it him in God's name; and he ought to look on us but as the instruments to convey the pardon which Jesus gives. So the Church of England taught our forefathers to believe, as we read in "the institution of a Christian man;" "which words being spoken by the priest on earth, he ought to believe they shall be ratified in heaven, and that he is already freely pardoned for the merit of Christ's passion." The Absolution is only ministerially conveyed by the priest: but the Father, Son, and Holy Ghost, in whose name it is pronounced, do join in the confirmation thereof. Wherefore let the sick man value it highly, receive it with reverence, and hope for the blessed effect thereof. And let not the priest rashly cast this pearl before swine; nor presume to absolve those, whom he doth not believe to be truly penitent: for in so doing he abuses the power which God gave him; exceeds the bounds of his commission; and dangerously deceives the man whom he so unduly absolves. The obdurate must not have it, lest they presume; and the contrite must not want it, lest they despair: let it be prudently dispensed; and then there will be gained abundant satisfaction both to the giver and receiver. *Dean Comber.*

[h] *Our Lord Jesus Christ,*] Instead of the name of our Lord Jesus Christ, the form before the Reformation ran in the name of St. Peter. Which, being both superstitious and blasphemous, was well changed to the form that we now have. *Dr. Nicholls.*

[i] *And then the Priest shall say the Collect following.*] That this comfortable dispensing of remission may not want its due effect, we add a prayer after it, to beg of God to ratify our act, and to declare He hath done so by other visible testimonies of his favour; by renewing in the sick person the graces of faith, hope, devotion, and sincere obedience. There is such a prayer as this, anciently found in the Western service on this occasion; and another to the same effect in the Eastern Liturgy. *Dean Comber.*

In the penitential of Ecbert, who was Archbishop of

consider *his* contrition, accept *his* tears, asswage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

Ps. li. 2, 3. Isa. xxxviii. 5. Luke xxii. 42. Ps. xxv. 18. 20. Eph. iii. 16. Luke xxiii. 46. Numb. xxiii. 10.

¶ *Then shall the Minister say this Psalm*[k].

In te, Domine, speravi. Psalm lxxi.

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up till now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

¶ *Adding this*[l].

O Saviour of the world, who by thy Cross and precious Blood Col i. 20. 1 Pet. i. 19.

York in the middle of the eighth century, this prayer, with very little variation, was one of the ancient formularies for clinical absolution. *Wheatly.*

[k] *Then shall the Minister say this Psalm.*] After the sick person is absolved by the Church, and recommended to the pardon and grace of God, the minister is directed to use in his behalf the seventy-first Psalm; which is so very apt and proper to express the sick man's desires and wants, and at the same time to exercise his faith, to inflame his love, to uphold his patience, and revive his hope, that not only our own, but the Eastern, Western, and most churches in the world agree in the choice of it for this office. At the review at the Restoration indeed the five last verses were left out of our own, as supposing the person restored to his former state and prosperity, and so not being suitable to be used over one whose case is languishing and dangerous. *Dean Comber, Wheatly.*

[l] *Adding this, &c.*] And now being for aught we know to take our last leave of our dear brother, we do it with giving him a solemn blessing at the parting, in which way the office is concluded as well in the Eastern as the Western church. The blessings concluding this service of our own Church are more and fuller than in any other place. They consist of three solemn forms. The first is directed to God the Son, principally designed to obtain pardon for sin by his death and passion. The second is a formal blessing in the name of God the Father, chiefly intended to procure the defence of his Providence. The last, which was added at the last review, and is a paraphrase on that divine form, Numb. vi. 24—26, is an address to the whole Trinity; wherein, that the sick person may be safe in life or death, "unto God's gracious mercy and protection," who is able to keep him from falling, and to present him spotless before his throne, "we commit him;"

hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ Then shall the Minister say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

Prov xviii. 10. Ps. xx. 1; cxxv. 1, 2. 1 Chron. xxix. 11.

Acts iv. 10. 12.

¶ And after that shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

Acts xx. 32. Ps. lxxxvi. 15. Job xiii. 15. Numb. vi. 24—26. Ps. lxxi. 3. Isa. xxvi. 3.

A Prayer for a sick child[m].

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

Ps. xxxvi. 9; lxviii. 20. 2 Sam. xii. 22, 23. Mark x. 13—16. Tit. iii. 1. 2 Cor. v. 1. Rev. xiv. 13. Ps. xvi. 11.

A Prayer for a sick person, when there appeareth small hope[n] *of recovery.*

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the

Ps. cxix. 156. 2 Cor. i. 3. Ps. cviii. 12. James v. 16. 2 Cor. iv. 16.

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praying that God and the Father may "bless him" with all good, "and keep him" from all evil; that God the Son may look cheerfully on him "and be gracious to him" in the pardon of his sins; and that God the Holy Ghost may behold him favourably, "and give him" that sweet "peace" which will fill him with joy, and carry him through death to a glorious immortality, and will support him "now and evermore. Amen." *Dean Comber.*

[m] *A Prayer for a sick child.*] There is so much variety in the state of sickness, that it is impossible one form, though it were ever so complete, should be contrived to fit all particular occasions. As to those whose distemper lies chiefly in the body, and who are of an age that is capable of comfort and advice, and have also their senses and understandings entire, and faculties and time enough to exercise all the forementioned duties of religion; the former office is very suitable and proper. But there are singular cases which require peculiar prayers, and more indeed than it is easy to provide for in any stated forms: however, there are four which our Church took notice of at the last review, and for which therefore she hath provided four suitable prayers.

The first of these is "for a sick child:" in which case, as a fondness and love of the parents will direct them to use all human means for its recovery; so Christianity should instruct them to turn the violence of their passion into fervent addresses to Almighty God to help it. He gave it at first, and He only can preserve it: and it was the trust of the Shunammite in his power to save, that encouraged her to apply herself to the prophet Elisha, even when her son was actually dead, which procured for her a success as wonderful as her faith, 2 Kings iv. And though when Jairus went to Jesus for his dying child, the disease proved swifter than his utmost haste; yet our Lord rewarded the faith of the parent with the restoration of the daughter's life. Such miracles indeed we must not now expect; but yet if we seek the prayers of the Church with due humility and faith, there is no doubt but they will assist very much in the cure; and that, if any means can move God to spare them, this will. *Wheatly.*

[n] *A Prayer for a sick person, when there appeareth small hope* &c.] When the disease has almost got the victory of the sick, it is not to be expected that the man should do much on his part for the bettering of his future state. And therefore since (it is to be hoped) he hath already gone through the preparatory exercises of patience and submission, of faith and repentance, of thankfulness and charity; but is now rendered incapable of any other office; the minister must take care that at least he do not want such farther benefits as the Church has provided for him in this excellent form: which is also very proper to be used, when any sudden disease put a man beyond all hopes of recovery at the first assault; or when any, though visited with a lingering disease, have yet wretchedly deferred to send for a minister, till there is as little to

more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

Acts xi 18. Ezek. xviii. 27.
Eph. ii. 8. Acts x. 43.
Job xiv. 10—12. Eccles. ix. 10.
2 Cor. v. 10. Luke i. 37. John iv. 46, 47.
Luke xii. 37.

A commendatory Prayer[o] *for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And

Heb. xii. 23. 2 Cor. v. 6. 8.
1 Pet. iv. 19.
Isa. xlv. 21, 22. Luke xxiii. 46. Ps. xxv. 20. Rev. i. 5. 1 Pet. i. 18, 19.
1 John v. 19.
2 Cor. ii. 11. 1 Pet. v. 8.
Jude 24.

teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

Eccles. vii. 2.
Ps. xc. 12.
Prov. xiii. 14.

A Prayer for persons troubled[p] *in mind or in conscience.*

O Blessed Lord, the Father of mercies, and the God of all comforts; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Ps. cxix. 156. 2 Cor. i. 3. James v. 11.
Job xiii. 26.
Ps. lxxxviii. 3. 7.
Rom. xv. 4.
Eph. i. 15, &c. Ps. cxix. 31. Ps. lxxxiv. 12. Isa. i. 2. Jer. xvii. 5.
2 Cor. xii. 9. 1 Pet. v. 10. Ps. ciii. 2, 3.
Matt. xii. 20.
Ps. lxxvii. 9.
Ps. li. 8; lxi. 3.
Numb. vi. 24—26.
2 Thess. iii. 16.

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be done for the procuring of their salvation, as there is for the restoring of their bodily health. However, since they are now incapable of those other comforts and advantages which this office directs, it is fit we should do all that possibly we can, and that is to pray for them heartily in this form, the only means left in such an emergency. *Wheatly.*

[o] *A commendatory Prayer* &c.] We know that "when the dust returns to the earth as it was, the spirit returns unto God that gave it," Eccles. xii. 7: and therefore our Saviour Himself, when He was expiring on the cross, cries out to his Father, "Into thy hands I commend my spirit," Luke xxiii. 46. And that we are to imitate his holy example, is evident from the practice of his first martyr St. Stephen, who also at his death commended his soul into the hands of his Redeemer, Acts vii. 59. Accordingly the succeeding ages of the Church always observed the same religious rite. *Wheatly.*

[p] *A Prayer for persons troubled* &c.] When any become melancholy through bodily distempers, or by evil principles are troubled with dismal and false apprehensions of God, or are too much disturbed in their inward peace and quiet through a dreadful sense of their former sins; it is fit that the spiritual physician should be called that he may discreetly apply the promises of God, and endeavour to obtain his consolation and mercy for the dejected penitent's deplorable state: to which purpose the prayer that is here provided, is very pertinent and useful. *Wheatly.*

THE
COMMUNION OF THE SICK.[q]

¶ *Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least,) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be thy gracious will:) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

Heb. xii. 5-11.

Ps. c. 5. Job v. 8. Ps. xxxix. 13. Luke xxii. 42.

Jude 24.

The Epistle. Hebrews xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

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[q] *The Communion of the sick.*] It has been the constant usage of the Church, in all probability derived from the apostolical times, for persons dangerously sick to receive the holy Sacrament of the Lord's Supper for their spiritual comfort and assistance. Hence this private Communion obtained the name of viaticum among the Latins, and a correspondent name among the Greeks; that is, provision as it were laid in to sustain them in their journey to the other world. Our Church follows this example of the primitive ages. And rather than the sick man should want so necessary a comfort, we are allowed to dispense it in a private house, and to a small company, which in other cases we avoid. Indeed there are divers weighty reasons why the dying Christian should receive this sacrament, and why ministers should persuade them to it, and labour to fit them for the worthy receiving of it. For, 1. This is the highest mystery of religion, and fittest for those who are by sickness put into a heavenly frame and are nearest to perfection. 2. This is God's seal of remission to all that receive it with penitence and faith. 3. This arms them against the fear of death, by setting Jesus before them, who died for them, and hath pulled out the sting of death. 4. This assures them of their resurrection, by keeping them members of Christ's body, John vi. 54. 5. It declares they die in the peace and communion of the true Church, out of which there is no salvation. And if the sick man have done all the duties in the foregoing office, he is prepared to die, and therefore fit for this Communion; and if he do receive it with devotion, the comfortable assurances of God's love, which he gets here, will never leave him till he see God face to face. We shall only add, that lest the fears of the divine displeasure which sick men are very apt to entertain, should trouble their minds, and hinder their joy and comfort in this holy ordinance, the Church hath chosen a peculiar Epistle and Gospel on purpose to comfort them and deliver them from these fears; and also made a proper Collect to beg patience for them under this their affliction. All which are so plain, they need no explication, but only require the sick man's devout attention, and then it is hoped they will not fail of their desired effect. *Dr. Nicholls, Dean Comber.*

¶ *After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words* [Ye that do truly, *&c.*]

¶ *At the time of the distribution*[r] *of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *But if a man, either by reason*[s] *of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm* [In thee, O Lord, have I put my trust, *&c.*] *and go straight to the Communion.*

¶ *In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

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[r] *At the time of the distribution* &c.] The minister, we know, is always to receive the Communion himself, before he proceeds to deliver it to others: but the reason perhaps why the sick man is to receive last, may be, because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same cup after him. *Wheatly.*

[s] *But if a man, either by reason* &c.] This rubrick is added for the comfort, and to remove the fears, of such, as desire to receive the Communion, but may by some casualty be hindered from doing it. The curate is then directed to instruct the sick man as is expressed above. For the means, whereby we partake of the benefits of this sacrament, is a "lively faith:" and therefore as our Church asserts in her 39th Article, that "the wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign and sacrament of so great a thing:" so here she declares, that if a sick man be hindered by any just impediment from receiving the sacrament of Christ's body and blood; yet by faith and repentance, and by mentally laying hold of the benefits obtained for him by Christ, "he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth." *Wheatly.*

We have seen the Church's care to provide all necessaries for a sick person's salvation: it were an happy thing, to see in the people an answerable diligence in the use of these ghostly offices; that they would, when they are sick, send for the priest; not verbally only to comfort them, by rehearsing to them comfortable texts of Scripture, whether they belong to them or not, (which is not to heal the sick, but to tell them that they have no need of the spiritual physician, by which means precious souls perish, for whom Christ died,) but to search and examine the state of their souls, to shew them their sins, to prepare them by ghostly counsel and exercises of penance, for absolution, and the holy Communion; whereby they might indeed find comfort, remission of sins, and the Holy Ghost the Comforter. And this should be done, while the sick person hath strength and ability to attend and join with him in these holy services. *Bp. Sparrow.*

THE ORDER FOR

THE BURIAL OF THE DEAD[t].

¶ *Here is to be noted, that the Office ensuing is not to be used*[u] *for any that die unbaptized*[v]*, or excommunicate, or have laid violent hands upon themselves*[x].

[t] *The Order for the Burial of the Dead.*] If all our prayers and endeavours for our friend prove unavailable for the continuance of his life, we must with patience submit to the will of God, "to whom the issues of life and death belong:" and therefore, after recommending his soul to God, which immediately upon its dissolution returns to Him, it is fit we should decently dispose of his body, which is left to our management and care. Not that the dead are any thing the better for the honours which we perform to their corpses; (for we know that several of the ancient philosophers cared not whether they were buried or not; and the ancient martyrs of the Christian church despised their persecutors for threatening them with the want of a grave;) but those who survive could never endure that the shame of nature should lie exposed, nor see the bodies of those they loved become a prey to birds and beasts. For these reasons the very heathens called it a divine institution, and a law of the immortal gods. And the Romans especially had a peculiar deity to preside over this affair. The Athenians were so strict, that they would not admit any to be magistrates, who had not taken care of their parents' sepulture; and beheaded one of their generals after he had gotten a victory, for throwing the dead bodies of the slain, in a tempest, into the sea. And Plutarch relates, that before they engaged with the Persians, they took a solemn oath, that if they were conquerors, they would bury their foes; this being a privilege which even an enemy hath a right to, as being a debt which is owing to humanity.

2. It is true indeed, the manner of funerals has varied according to the different customs of several countries: but all civilized nations have ever agreed in performing some funeral rites or other. The most ancient manner was by "burying them in the earth:" which is indeed so natural, that some brutes have been observed, by mere instinct, to bury their dead with wonderful care. The body, we know, was formed of the dust at first, and therefore it is fit it should "return to the earth as it was;" Gen. iii. 19; Eccles. xii. 7: insomuch that some heathens have, by the light of reason, called burying in the earth, the being "hid in our mother's lap," and the being "covered with her skirt." And that "interment," or enclosing the dead body in the grave, was used anciently by the Egyptians and other nations of the East, is plain from the account we have of the embalming, and from their mummies, which are frequently found to this day whole and entire, though some of them have lain above three thousand years in their graves. That the same practice of burying was used by the patriarchs, and their successors the Jews, we have abundant testimony from the most ancient records in the world, the books of Moses; by which we find, that their funerals were performed, and their sepulchres provided with an officious piety; Gen. xxiii. 4; xxv. 9; xxxv. 29; xlix. 31: and that it was usual for parents to take an oath of their children (which they religiously performed) that they should bury them with their fathers, and carry their bones with them, whenever they quitted their land where they were, Gen. xlvii. 29—31; xlix. 29–33; l. 25, 26; Exod. xiii. 19. See also Josh. xxiv. 32; Acts vii. 16; Heb. xi. 22. In succeeding ages indeed it became a custom in some places to "burn" the bodies of the dead; which was owing partly to a fear that some injury might be offered them if they were only buried, by digging their corpses again out of their graves; and partly to a conceit, that the souls of those that were burnt were carried up by the flames to heaven.

3. But though other nations sometimes used interment and sometimes burning; yet the Jews confined themselves to the former alone. There is a place or two indeed in our translation of the Old Testament, 1 Sam. xxxi. 12; Amos vi. 10, which might lead us to imagine that the rite of burning was also used by them sometimes. But upon consulting the original texts, and the customs of the Jews, it does not appear that the burnings there mentioned were any thing more than the burning of odours and spices about their bodies, which was an honour they usually performed to their kings, 2 Chron. xvi. 14: xxi. 19; Jer. xxxiv. 5. So that, notwithstanding these texts, we may safely enough conclude, that interment or burying was the only rite with them; as it was also in after-times with the Christian church. For wherever paganism was extirpated, the custom of burning was disused; and the first natural way of laying up the bodies of the deceased entire in the grave obtained in the room of it.

4. And this has always been done with such solemnity, as is proper to the occasion. Sometimes indeed it has been attended with an expensive pomp, that is unseemly and extravagant. But this is no reason why we should not give all the expressions of a decent respect to the memory of those whom God takes from us. The description of the person who interred our Saviour, the enumeration of their virtues, and the everlasting commendation of her who spent three hundred pennyworth of spikenard to anoint his body to the burial, have always been thought sufficient grounds and encouragements for the careful and decent sepulture of Christians. And indeed, if the regard due to a human soul rendered some respect to the dead a principle that manifested itself to the common sense of heathens, shall we think that less care is due to the bodies of Christians, who once entertained a more glorious inhabitant, and were living temples of the Holy Ghost? 1 Cor. vi. 19; to

¶ *The Priest and Clerks meeting the Corpse at the entrance*[y] *of the Church-yard*[z], *and going before it*[a], *either into the Church, or towards the Grave*[b], *shall say, or sing*[c],

bodies which were consecrated to the service of God; which bore their part in the duties of religion; fought the good fight of faith and patience, self-denial and mortification; and underwent the fatigue of many hardships and afflictions for the sake of piety and virtue? to bodies which, we believe, shall one day be awakened again from their sleep of death: have all their scattered particles of dust summoned together into their due order, and be "fashioned like to the glorious body of Christ," Phil. iii. 21; see also 1 Cor. xv. 42—44; as being made partakers of the same glory with their immortal souls, as once they were of the same sufferings and good works! Surely bodies so honoured here, and to be so glorified hereafter, and which too we own, even in the state of death, to be under the care of a divine providence and protection, are not to be exposed and despised by us as unworthy of our regard. Moved by these considerations, the primitive Christians, though they made no use of ointments whilst they lived, yet they did not think the most precious too costly to be used about the dead. And yet this was so far from being reproached with superstition, that it is ever reported as a laudable custom, and such as had something in it so engaging, so agreeable to the notions of civilized nature, as to have a very considerable influence upon the heathens, who observed and admired it; it becoming instrumental in disposing them to a favourable opinion at first, and afterwards to the embracing of the Christian religion, where these decencies and tender regards to deceased friends and good people were so constantly, so carefully, and so religiously practised. *Dean Comber, Wheatly.*

As to the office and order of burial, we must note that the ignorance and corruption of the later centuries had not vitiated any of the sacred administrations more than this of burial; on which the fancies of purgatory and prayers for the dead had so great an influence, that most of the forms now extant consist of little else but impertinent and useless petitions for the dead. Our Protestant Reformers therefore, remembering St. Augustine's rule, that all this office is designed rather for the comfort of the living, than the benefit of the dead, have justly rejected these superstitions; and contrived this present form wholly for the instruction, admonition, and comfort of the attendants on this solemnity, and therein have reduced this matter to its prime intention and use. It is not easy to tell exactly, what the primitive form of burial was: but the Psalms were a principal part of it, as all the fathers testify. They are now also a chief part of this office: and the rest is generally taken out of holy Scripture, being such places as are most proper to the occasion, so as to form altogether a most pious and practical office. *Dean Comber.*

It should be observed, that too many, who attend funerals, seem wholly unconcerned at those prayers, which the minister offers up to God: as if they had nothing more to do, than barely to listen to and hear them. I beseech these inconsiderate persons to remember, that the solemnity of funerals is part of religious worship, and that the whole congregation ought to assist and join therein. And surely were they duly affected with spectacles of mortality; were they sensible of the uncertainty of their own lives, and the infinite concerns of that eternity, into which one of their brethren is newly entered; they could not forbear lifting up their hearts to God, and pouring forth the most fervent devotions, when they pay the last office to their departed friends and neighbours. *Dr. Bennet.*

[a] *Here is to be noted, that the Office ensuing is not to be used* &c.] Though all persons are, for decency, and some other of the reasons that have been mentioned above, to be put under ground: yet it appears by this rubrick, which was prefixed to the office at the last review, as well as by the canons of the ancient church, that some are not capable of Christian burial. *Wheatly.*

The persons, capable of Christian burial, are only those within the pale of the Church; for the rubrick exclude all others from this privilege: which is agreeable to the sense of all nations, who have generally thought fit to punish some kinds of malefactors with the want of these rites after their death, as well to afflict the criminal, while he lives, with apprehensions of the disgrace to be done to his body, which is naturally dear to all men, as to perpetuate the odium of the crime, while the corpse is exposed to publick scorn after the offender hath parted with his life. Thus murderers were punished among the Romans: and among the Greeks robbers of temples and sacrilegious persons, as also those that betrayed their country, with divers other notorious transgressors. But none have been so justly and so universally deprived of that natural right, which all men seem to have in a grave, as those who break that great law of nature, the law of self-preservation, by laying violent hands upon themselves. These were forbidden to be buried among the Jews, and among the ancient Romans also. And, when many of the Milesian virgins made themselves away, the rest were restrained from so vile a crime by a decree, that, whosoever so died, she should not be buried, but her naked body should be exposed to the common view. And, to confirm the equity of these customs, we find the Christian councils, as well abroad as at home, have forbidden the clergy to bury those that killed themselves; as doth also our present rubrick in imitation of those ancient constitutions. And for very great reason: namely, to terrify all from committing so detestable and desperate a sin, as is the wilful destroying of God's image, the casting away of their own souls, as well as their opportunities of repentance: the Church hereby declaring, that she hath little hopes of their salvation, who die in an act of the greatest wickedness, which they can never repent of, after it be committed.

To these are to be added all that die under the sentence of excommunication, who in the primitive times were denied Christian burial also, with the intent of bringing the excommunicated to seek their absolution and the Church's peace for their soul's health, ere they leave this world; and, if not, of declaring them cut off from the body of Christ, and by this mark of infamy distinguishing them from obedient and regular Christians.

This office is also denied to infants, not yet admitted into the Church by baptism; not so much to punish the infants who have done no crime, as the parents by whose neglect this too often happens. And perhaps this external and sensible kind of punishment may move them to be more careful to accomplish the office in due time, than higher and more spiritual considerations will do.

All other persons, that die in the communion of the visible Church, are capable of these rites of Christian

I Am the resurrection and the life[d], saith the Lord[e]: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. St. *John* xi. 25, 26.

burial, according to the rules and practice both of the primitive and the present ages. *Dean Comber.*

Though this rubrick was not drawn up till 1661, and none of the regulations which it enjoins, excepting only what relates to persons excommunicate, was before that time specified in any of our articles, or ecclesiastical constitutions; yet it must not be considered as a new law, but merely as explanatory of the ancient canon law, and of the previous usage in England. *Shepherd.*

[v] — *any that die unbaptized,*] Not that the Church determines any thing concerning the future state of those that depart before they are admitted to baptism: but since they have not been received within the pale of the Church, we cannot properly use an office at their funeral, which all along supposes the person that is buried to have died in her communion.

Whether this office is to be used over such as have been baptized by the dissenters or sectaries, who have no regular commission for the administering of the sacraments, has been a subject of dispute; people generally determining on one side, or the other, according to their different sentiments of the validity or invalidity of such disputed baptisms. *Wheatly.*

[x] — *or have laid violent hands upon themselves.*] Of which sort are to be understood, not all who have procured death unto themselves, but who have done it voluntarily, and consequently have died in the commission of a mortal sin; and not idiots, lunaticks, or persons otherwise of insane mind. The proper judges, whether persons, who died by their own hands, were out of their senses, are the coroner's jury. The minister of the parish hath no authority to be present at viewing the body, or to summon or examine witnesses. And therefore he is neither entitled, nor able, to judge in the affair: but may well acquiesce in the publick determination without making any private inquiry. Indeed, were he to make one, the opinion, which he might form from thence, could usually be grounded only on common discourse and bare assertion. And it cannot be justifiable to act on these, in contradiction to the decision of a jury after hearing witnesses upon oath. And though there may be reason to suppose, that the coroner's jury are frequently favourable in their judgment, in consideration of the circumstances of the deceased's family with respect to the forfeiture, and their verdict is in its own nature traversable; yet the burial may not be delayed, until that matter upon trial shall finally be determined. But, on acquittal of the crime of self-murder by the coroner's jury, the body in that case not being demanded by the law, it seemeth that a clergyman may and ought to admit that body to Christian burial. *Dr. Burn.*

On the other hand it has been contended, as to the coroner's warrant, I take that to be more than a certificate, that the body is not demanded by the law, and that therefore the relations may dispose of it as they please. For I cannot apprehend, that a coroner is to determine the sense of a rubrick, or to prescribe to the minister when Christian burial is to be used. The scandalous practice of them and their inquests, notwithstanding the strictness of their oath, in almost constantly returning every one they sit upon to be *non compos mentis*, (though the very circumstances of their murdering themselves are frequently a proof of the soundness of their senses,) sufficiently shews how much their verdict is to be depended on. They plead indeed, that it is hard to give away the subsistence of a family: but these gentlemen should remember, that they are not sworn to be charitable, but to be just; that their business is to inquire not what is convenient and proper to be done with that which is forfeited, but how the person came by his death; whether by another or himself; if by himself, whether he was *felo de se*, or *non compos mentis*. As the coroner indeed summons whom he pleases on the jury, and then delivers to them what charge he pleases, it is easy enough for him to influence their judgments, and to instil a general supposition, that a self-murderer must needs be mad, since no one would kill himself, unless he were out of his senses. But the jury should consider, that, if the case were so, it would be to no purpose for the law to appoint so formal an inquiry. For, according to this supposition, such inquiry must be vain and impertinent, since the fact itself would be evidence sufficient. It is true indeed, there may be a "moral" madness, that is, a misapplication of the understanding, in all self-murderers; but this sort of madness does not come under the cognizance of a jury; the question with them being, not whether the understanding was "misapplied," but whether there was any understanding at all. In short, the best rule for a jury to guide themselves by in such a case, is to judge whether the signs of madness, that are now pretended, would avail to acquit the same person of murdering another man: if not, there is no reason why they should be urged as a plea for acquitting him of murdering himself. But this is a little wide from my subject: however, it may be of use to shew, what little heed is to be given to a coroner's warrant, and that there is no reason, because a coroner prostitutes his oath, that the clergy should be so complaisant as to prostitute their office. *Wheatly.*

[y] *The Priest and Clerks meeting the Corpse at the entrance of the Church-yard,*] So that the attendance of the minister at the house of the deceased, and his accompanying the corpse all the way from thence, is a mere voluntary respect, which he is at liberty to pay or refuse as he pleases. Also, by the 68th Canon, not only "the corpse must be brought to the church or church-yard," but "convenient warning too must be given the minister beforehand," or else there is no penalty upon him for either delaying or refusing to bury it. *Wheatly.*

[z] — *the Church-yard,*] All nations whatsoever, Jews, Heathens, and Christians, have ever had solemn places set apart for this use; but in permitting their dead to be buried either in or near their places of worship, the Christians differ from both the former. For the Jews, being forbid to touch or come near any dead body, and it being declared that they who did so were defiled, had always their sepulchres without the city, Luke vii. 12: and from them it is probable the Greeks and Romans derived, not only the notion of being polluted by a dead corpse, but the law also of burying without the walls. For this reason the Christians, so long as the law was in force throughout the Roman empire, were obliged, in compliance with it, to bury their dead without the gates of the city: a custom which prevailed here in England till about the middle of the eighth century, when Archbishop Cuthbert of Canterbury obtained a dispensation from the Pope for making church-yards within the walls. However, that the Christians did not do this out of any belief that the body of a dead Christian defiled the place or persons near it, may be inferred from their consecrating their

I Know that my Redeemer liveth[f], and that he shall stand at the latter day upon the earth. And though after my skin worms destroy

old places of burial into places of divine worship, and by building their churches, as soon as they had liberty, over some or other of the martyrs' graves. After churches were built indeed, they suffered nobody to be buried in them; but had distinct places contiguous to them appropriated to this use, which, from the metaphor of sleep, by which death in Scripture is often described, were called Κοιμητήρια, that is, cœmeteries, or sleeping-places. The first that we read of, as buried any where else, was Constantine the Great, to whom it was indulged, as a singular honour, to be buried in the church-porch. Nor were any of the Eastern emperors, for several centuries afterwards, admitted to be buried any nearer to the church: for several canons had been made against allowing this to any person of what dignity soever: and even in our own Church we find, that, in the end of the seventh century, an Archbishop of Canterbury had not been buried within the church, but that the porch was full with six of his predecessors that had been buried there before. By a canon made in King Edgar's reign, about the middle of the tenth century, no man was allowed to be buried in the church, unless it were known that he had so pleased God in his lifetime, as to be worthy of such a burying-place: though above a hundred years afterwards we meet with another canon, made at a council at Winchester, that seems again to prohibit all corpses whatsoever, without any exception, from being buried in churches. But in later times, every one that could pay for the honour, has been generally allowed it: but since all cannot purchase it, nor the churches contain all, there is a necessity of providing some other conveniences for this use. And this has generally been done, as was observed before, by inclosing some of the ground round the church, for a burying-place or church-yard: that so, as the faithful are going to the house of prayer, they may be brought to a fit temper and disposition of mind, by a prospect of the graves and monuments of their friends: nothing being more apt to raise our devotion, than serious thoughts upon death and mortality. But wherever the grave is, the priest is to "go before," and to lead the company thither, and to conduct, and introduce, as it were, the corpse of the deceased into its house of rest. *Dean Comber, Wheatly.*

In England, the church-yard is now intended for the use of the parishioners, and others dying in the parish; who, as the civilians express it, are intitled to burial there of common right. But no clergyman is compellable to bury any extra-parochial corpse in his church-yard. It is no part of his parochial duty. It is a matter of mere indulgence, grace, and favour, which he may grant upon whatever terms he pleases: provided such extra-parochial person, or his predecessors, have not, with the concurrence of the minister and parishioners, obtained a faculty from the judge of the bishop's court, to have a burying-place in such church-yard for ever. *Shepherd.*

No person is at liberty to be buried in the church, without the permission of the parson or lawful minister. He is the sole judge of the propriety of refusing, or admitting, any corpse to be buried in his parish church, being in this instance not subject to control, even by the court of the ordinary himself.

To this general principle however there is an exception or two. Where a faculty or a licence from the judge of the ordinary's court has, with the consent of the parties interested, been obtained, appropriating to any person and his heirs a vault, or a place of burial, in a church for ever, then interment of such person, his family and heirs, may be demanded upon the payment of the accustomed dues. The same equally holds good, where a faculty has been obtained for making a family vault, or tomb, in a church-yard. Impropriators likewise have, in some parish churches, the sole and exclusive right of burying in the chancel, or vaults formed under the chancel. In neither of these cases can the deceased be denied interment in his family vault by any minister, even though he may have lived and died in another parish. *Shepherd.*

[a] — *going before it,*] Without enlarging upon the ancient manner of burial in other particulars, it may be here noted, that the body of the deceased Christian was first washed, Acts ix. 37; and sometimes embalmed with great cost and care: and being decently wrapped in fine linen, and dressed for the grave, it was put into a coffin, brought forth by the friends; and, if the person was of great sanctity, or one of the clergy, it was carried on the shoulders of priests or bishops towards the church or cemetery where it was to be laid. However, the priest ever went before the corpse, both in the Eastern and Western church, as our rubrick now enjoins, for he was to begin those holy hymns, wherewith the deceased were brought to their graves; the nearest friends and principal mourners went next; and then all the company followed in order after the bier: which ancient custom hath this excellent moral in it; To be a memento to us, who survive, that this our deceased friend is gone before us; and that we must all follow him very shortly to the same place. *Dean Comber.*

[b] — *either into the Church, or towards the Grave,*] That is, if I rightly understand the words, if the corpse be to be buried within the church, he shall go directly thither: but if in the church-yard, he may first go to the grave. By the first Common Prayer, both the psalms and lesson, with the suffrages above mentioned, were "to be said in the church either before or after the burial of the corpse." But from that time to the Restoration of King Charles, the lesson (for I have observed during all that time there were no psalms) was appointed to be read wherever the grave was, whether in the church or church-yard, immediately after the sentence taken out of the Revelation. But the Presbyterians objecting, that this exposed both minister and people to many inconveniences, by standing in the air, there was a rubrick added at the last review, which orders, that the psalms and lesson shall be said, "after they are come into the church:" so that now, I suppose, it is again left to the minister's discretion (as it was in the rubrick of the first book of King Edward) whether he will read them before or after the burial of the corpse. For the second rubrick at the beginning of the office permits him to go "to the church, or to the grave," that is, to either of them directly, which he pleases: nor is there any farther direction, that if he goes into the church, it shall be before he goes to the grave: but only that "after they are come into the church," one or both of the psalms shall be read with the lesson that follows; and "when they come to the grave," the rest of the devotions that are to be used.

I know some are of opinion, that the design of the rubricks, as they are worded now, is to give liberty to the minister to go immediately to the grave, and so wholly to omit the lesson and psalms: but if that were the design of them, one would have expected some hint, that they might be omitted; whereas the expression in the rubrick, "after they are come into the

this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

church," seems to suppose that either first or last they will come thither. I am therefore rather inclined to think, that the meaning of leaving the rubrick so dubious is, that if the minister go directly "into the church," the grave being there, he should use the psalms and lesson before the burial; but if the grave be without the church, he may first go thither to bury the corpse, and then afterwards, to prevent any inconveniency from the air, proceed to the church itself, to read the psalms and lesson, according to the rubrick in the first Common Prayer. For I do not know any instance in the whole Liturgy besides, where the minister is at liberty to leave out so considerable a part of an office, when it is so proper to be used. But I only give this as my private opinion: for I know it belongs to a much higher authority "to appease diversity, and to resolve doubts concerning the manner how to understand, do, and execute, the things contained in this book." *Wheatly.*

Though it is not expressly stated in the rubrick, yet it is understood by the Church, and ought to be explained to the people, that the prayers and exhortations in the burial office are not for the benefit of the dead, but for the instruction and comfort of the living. Whether the psalms and lesson be read before, or after, the interment; whether the corpse is, or is not, taken into the church: are in their own nature matters of indifference; and so the Church has left them. Still the psalms and lesson are so exceedingly proper for the occasion, that I presume few clergymen would be disposed to omit them, even if they had, what in this instance they have not, a discretionary power.

When the rubricks were formed, there was a reason for the minister's going to the grave in the first place, which does not at present exist. It was then in some places not uncommon, to bury the poorer people without a coffin, the body being wrapped in some thick coarse clothing. On such occasions there might be an obvious reason for not admitting the corpse to be brought into the church. And even at present, where the deceased may have died of the small pox, or any other infectious disease; or when the body is putrid, or otherwise offensive; the minister, for the sake of the health of the company attending the funeral, as well as on account of the congregation, who may assemble the same or the following day, would not, I conceive, exercise his discretion improperly, if he should first go to the grave, and then into the church. *Shepherd.*

[c] — *shall say, or sing.*] Since the following of a dear and beloved friend to the grave must naturally raise in us some melancholy and concern, the Church calls in the aids of religion to raise and cheer our dejected hearts. It was with this design that pious antiquity carried out their dead with hymns of triumph, as conquerors that had gloriously finished their course, and were now going to receive their crown of victory. To this end again were those Hallelujahs sung of old, as they went to the grave; a custom still retained in many parts of this nation, where they divert the grief of the friends and mourners, by singing psalms from the house to the very "entrance of the church-yard." And here the holy man comes forth to meet us, and immediately salutes us with the Gospel of peace. And indeed whither should we go for consolations on this occasion, but to that storehouse of comfort, which is furnished with remedies for every grief? And herein we exactly follow the primitive pattern, according to an ancient author, who thus describes the office of the priest on this occasion: "The ministers read the infallible promises of our holy resurrection, contained in the divine oracles; and then devoutly sing the anthems of holy psalms, which are on the same subject, and tend to the same purpose." This is the very same with our method: for we first begin with the promises and sentences of Scripture, and then pass to the proper psalms. The subject of these sentences, and the intent of them, is, to teach us the three necessary graces to be exercised at a funeral: namely, faith, patience, and thanksgiving; and these placed in their proper order. For by faith we gain patience; and, when patience hath her perfect work, it will produce thanksgiving. *Dean Comber, Wheatly.*

[d] *I am the resurrection and the life*, &c.] The priest begins with the words, which were spoken at first by the blessed Jesus, as he was going towards the grave of a beloved friend, with intent to comfort a pious mourner; words so proper to the occasion, that they have been used in the burial office of almost all churches whatever; having been anciently read for one of the Gospels in the Western church, and often repeated by the priest in the Greek office. Poor Martha's affection and sorrow for her brother had almost swallowed up her faith in Jesus, and it is not unusual for the same passions still to prevail to the same excessive degree: but our Lord here comforts both her and us, by reminding us of his omnipotence, and absolute power to raise the dead, and restore them to life, as well in a natural as a spiritual sense. If then we can recover but the exercise of our faith, we shall be much more at ease; as remembering that the soul of our deceased friend, though parted from his body, is still alive, and that even his corpse, which we follow, shall live again as soon as ever Christ shall call it. *Dean Comber, Wheatly.*

[e] — *saith the Lord.*] This is one of the very few places, where the compilers of our Liturgy have prefixed to a passage from the Gospel the name of the speaker, when it is not found in the Gospels. Hence some of the Gospels for Sundays and holydays begin too abruptly. The old missals often introduce the passage with "Jesus said," or "at that time;" and sometimes substitute the proper name for the pronoun in the first sentence. *Shepherd.*

[f] *I know that my Redeemer liveth*, &c.] The book of Job contains so many lively descriptions of the miseries of human life, and the felicity of a religious and holy death, that it hath been anciently esteemed of special use in this office: and the Western church of old had nine several lessons at burial from hence, beginning at Job vii. 16. And this very sentence is there reckoned the eighth lesson. And it is very proper to this occasion, as being a noble example of the exercise of that faith prescribed in the former verse. And surely if he, who lived among the Gentiles so long before the revelation of Christianity, could sustain his spirit with the hopes of a resurrection; it will be no small reproach to us, who have fuller and better assurances of it, to be slower in our belief of this article than he. The old translation of these verses in Job, (which was retained in our office till the last review, when from the Scotch Liturgy it was changed for the new one,) as it was more agreeable to the ancient versions and the sense of the fathers, so was it more applicable to the present occasion. The words, as they stood then, were as follow: "I know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be

WE brought nothing into this world[g], and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be read one or both of these Psalms*[h] *following.*

Dixi, Custodiam. Psalm xxxix.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my

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covered again with my skin, and shall see God in my flesh; yea, and I myself shall behold him, not with other, but with these same eyes." Thus the fathers read it, and accordingly explained it of a particular resurrection of this very body. And in this sense it is an admirable consolation to all that mourn for the loss of friends, namely, to believe with holy Job, that the same person we are now laying in the earth, there to crumble and moulder into dust, shall in due time, by the power of God, arise from his grave, and live again. We lose indeed the sight of him for a season, but "we know that Jesus our Redeemer liveth," who will in due time raise us all from the dust, when both our friend and we shall all behold Him, and even know and distinguish each other again with these very eyes. *Dean Comber, Wheatly.*

[g] *We brought nothing into this world*, &c.] The next grace to be exercised at this time is patience, which, upon these occasions, is often violently assaulted by worldly considerations: for when we reflect on our own loss, in being deprived of a friend; or descend lower, to reflect upon the comforts of the world which he hath left behind him; our passions are apt to overflow. But here a third sentence comes in to allay both these griefs. We have lost perhaps a tender, dear, and useful friend: but what then? we brought no friends with us into the world, nor can we carry them out from hence. They were given us by God, who can raise up others in their stead; and they are taken away by Him, to wean our affections from any thing here. We should therefore rather bless the giver for the time we have enjoyed them, than murmur at his taking them, after He has lent them us so long.

Again, as to our friend, it is true, he is going naked to the grave: but, alas! he goes no otherwise than he came: for (saith the wise man) "as he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand," Eccles. v. 15. "He shall carry nothing away with him," saith the Psalmist, "when he dieth, neither shall his pomp follow him," Ps. xlix. 17. Whatever he had, or possessed here, was only useful to him so long as he stayed: where is the misfortune then, if, upon removing from hence, he leaves that behind him, which will be of no service to him in the place he is going to? Whilst he was engaged on this stage of the world, God furnished him with a habit suitable to the part which He expected him to perform: shall any of us therefore think it strange, that the actor is undressed when his part is done? In a word, let us consider ourselves under what character we please, there is still the same reason to join with the holy penman in these noble reflections: "We brought nothing into the world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." *Dean Comber, Wheatly.*

[h] *— one or both of these Psalms.*] The singing of psalms and hymns at funerals was a custom used among Christians even from the first ages, and mentioned frequently by St. Jerome, St. Chrysostom, and many others. St. Jerome affirms that this usage arose from primitive tradition: which is very likely, if we consider how generally it hath been observed in the Greek rubrick. The like use there is also in the Latin church. In compliance with this ancient and universal custom, we have psalms prescribed also, which are as agreeable to this solemnity, as any that have place in the best offices of this kind now extant in the world. *Dean Comber.*

The former of these psalms, the 39th, is supposed to have been composed by David, upon Joab's reproaching him for his publick grief for Absalom's death; and is of use in this place, to direct and comfort those that mourn, to check all loud and unseemly complaints, and to turn them into prayers and devout meditations.

The other was composed by Moses in the wilderness, upon the death of that vast multitude, who for their murmuring and infidelity, were sentenced to leave their carcases in the wilderness; and who accordingly wasted by little and little before they came into the land of Canaan. Upon this the prophet breaks forth into these religious meditations, not accusing the divine Providence, but applying all to the best advantage; shewing us withal what thoughts we should entertain, when we have the prospect of a funeral before our eyes; namely, that we should reflect upon, and consider our own lot, and endeavour to apply the instance of mortality now before us, to the bettering and improving of our own condition.

In the first book of King Edward, instead of the psalms, of which we have now been speaking, there were three others appointed, namely, the 116th, the 139th, and 146th. And when they were left out at the

hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father[i], and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Lesson*[k] *taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.*

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next review, there were no other whatever ordered in the room of them, till these were inserted at King Charles's Restoration. *Dean Comber, Wheatly.*

[i] *Glory be to the Father,* &c.] Each of the psalms is concluded with that ancient and excellent hymn, the Gloria Patri; upon which we may here note, that the Church of England doth not herein follow the church of Rome, who reject this hymn, as being too joyful for the solemnity. Whereas the ancient Christians buried the faithful with all possible demonstrations of joy. And therefore with the Greek church, and indeed with the primitive, we express our gratitude and joy in this eucharistical conclusion of the psalms, as being well assured of the resurrection, and the happiness that shall follow to all that depart hence in the Lord. *Dean Comber.*

[k] *Then shall follow the Lesson* &c.] The admirable composers of this office, like that good scribe instructed to the kingdom of heaven, Matt. xiii. 52, do bring forth out of their treasures things new and old; that is, as St. Jerome expounds it, the choicest parts both of the Old and New Testament: after the psalms out of the

I Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a

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Old Testament therefore, they have added this lesson out of the New. And since the faith of the resurrection is not only the principal article of a Christian's belief, but also that which chiefly concerns us on this occasion, as well to allay our sorrow for the party deceased, as to prepare us freely to follow when God calls; therefore they have chosen this chapter, which, though it stand among the Epistles, is called St. Paul's Gospel, ver. 1, and is the fullest account of the resurrection that the whole Scripture doth afford: that article being here so strongly proved, so plainly described, and so pertinently applied, that nothing could have been so suitable to this purpose, which made it to be anciently taken notice of as a very proper passage for funeral occasions. Hence the Western church of old did read one Epistle out of it, beginning at ver. 51; and our Salisbury office hath taken one little portion out of it, beginning at ver. 20. But our judicious reformers thought not fit to mangle it: beginning therefore with ver. 20, they continue it to the end of the chapter. The lesson consists of three parts: first, the certainty of the resurrection is proved, ver. 20—34. Secondly, the queries relating to it are solved, ver. 35—54. Thirdly, the application of the whole is made, ver. 55—58. *Dean Comber.*

mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mystical must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the Grave*[1], *while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:*

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay. Gen. xlvii. 9. Job xiv. 1, 2. James i. 10. 1 Pet. i. 24.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased? Ps. cxix. 109. James iv. 14. Heb ii. 18. Ps xlvi. 1; vii. 11.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Rom. iii. 23. 1 Sam. ii. 2. Zeph. iii. 17. 2 Pet. ii. 9.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee[m]. Ps. xxxviii. 9. Luke xvi. 15. 2 Kings xix. 16. Joel ii. 17. 1 Pet. i. 16. Lev. xix. 2. Deut. vii. 21. Acts x. 42. 1 Cor. x. 13.

¶ *Then while the earth shall be cast upon the Body*[n], *by some standing by, the Priest shall say,*

FORASMUCH as it hath pleased Almighty God[o] of his

[1] *When they come to the Grave*, &c.] Being come to the grave, which is by the Jews called "the long habitation," and by Christians "the bed of rest," whilst the corpse is made ready to be put into it, instead of those vain and ridiculous blessings of the grave, sprinkling it with holy water, perfuming it with incense, and the like, prescribed by the Roman office; our Church hath drawn up a most pious meditation for the blessing and sanctifying of our own souls, and the application of this example to our spiritual advantage. When the body is stript of all but its grave-attire, and is just going to be put into the ground, it is most likely to make the deepest impression upon us, and to strike us with the most serious apprehensions of our mortality. This happy opportunity the Church is unwilling to lose; and therefore, whilst we are in such good dispositions of mind, she presents us with a noble strain of devotion, consisting of a meditation on the shortness, and misery, and uncertainty of life, together with an acknowledgment of our dependence on God, whom yet we have disobliged and offended with our sins. However, we presume to fly to Him for succour, and beg of Him to preserve us from eternal death hereafter, and to support us under the pains of temporal death here. *Dean Comber, Wheatly.*

[m] —*suffer us not, at our last hour, for any pains of death, to fall from thee*] That is, we pray God that no pains or terror of temporal death may make us "fall" off from "God" by a dangerous despair; and if we can prevail we shall escape all that is evil in natural death, and be wholly free from eternal death. And here we must note that our Church hath wholly rejected the needless and vain prayers for the dead, and by all these meditations and prayers strives to make the occasion as profitable as may be to the living. *Dean Comber.*

[n] *Then while the earth shall be cast upon the Body*, &c.] Next after the sentences follows the solemn interment: immediately before which the Gentiles took "their leave" of their deceased friends, by bidding them "farewell for ever." And the ancient Christians used to give a parting kiss of charity, just as the body was about to be put into the grave, to declare their affection, and evidence that he died in the unity and peace of the church, a custom still retained in the Greek church, and in some of the northern parts of England. *Wheatly.*

The casting of earth upon the body was esteemed an act of piety by the very heathens; insomuch that to find a body unburied, and leave it uncovered, was judged amongst them a great crime. In the Greek church this has been accounted so essential to the solemnity, that it is ordered to be done by the priest himself. And the same was enjoined by our own rubrick in the first Common Prayer of King Edward VI. But in our present Liturgy it is only ordered that it "shall be cast upon the body by some standing by:" and so it is generally left to one of the bearers, or sexton, who gives three casts of earth upon the body, or coffin, whilst the priest pronounces the solemn form, which explains the ceremony; namely, "earth to earth, ashes to ashes, dust to dust." *Wheatly.*

[o] *Forasmuch as it hath pleased Almighty God* &c.] The form of words appointed to be said, "while the earth is cast upon the body," is peculiarly pertinent and affecting. The introduction commemorates what has happened: "that God has taken to himself the soul of our departed brother or sister." The form then describes the present act of "committing the body to the ground, earth to earth, ashes to ashes, and dust to dust:" and concludes with a declaration of our firm and stedfast hope of the general resurrection. *Shepherd.*

great mercy to take unto himself the
Eccles. xii. 7. soul[p] of our dear *brother* here departed[q], we therefore commit *his* body to the ground[r]; earth to earth,
Gen. iii. 19; xviii. 27. ashes to ashes, dust to dust; in sure
1 Cor. xv. 47. and certain hope of the Resurrection
Acts xxiv. 15. to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the
Phil. iii. 21. mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*

I Heard a voice from heaven[s], saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. Rev. xiv. 13.

¶ *Then the Priest shall say,*

Lord, have mercy upon us[t].
Christ, have mercy upon us.
Lord, have mercy upon us.

[p] — *to take unto himself the soul* &c.] It is said that these words are very improper at the burial of wicked men. But, first, since it hath pleased God to declare, that "he hath no pleasure in the death of the wicked, but rather desires that he should turn from his wickedness and live," Ezek. xviii. 23. 32; we may fairly conclude that, when it pleases God to take a wicked man out of the world, He does it in mercy, that he may not go on to "heap up wrath to himself against the day of wrath," Rom. ii. 5. Secondly, since Solomon saith of death with respect to all men, "then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," Eccles. xii. 7; it follows, that God may be properly said to take the souls of all men that die, to Himself, without excepting the most notorious and impenitent offenders. When good men die, He takes them to Himself, that is, to eternal life and happiness; and though this cannot be said of wicked men, yet it is as true that He takes them to Himself, that is, to his own most righteous and just judgment. *Veneer.*

When we say, that God has taken a person to Himself, we must not be understood to mean, that the person is undoubtedly gone to heaven. For the wise man says of men in general, and consequently of the wicked, whose portion is not in heaven, that at their death "the spirit returns to God who gave it," Eccles. xii. 7. And if the spirits of all men go to God, then God certainly takes them to Himself. *Dr. Bennet.*

When the soul, by which the body lives, is once recalled by Him who first placed it therein, death doth immediately follow that separation: and those several parts, the body and soul, go to receptacles as distant as those originals are, whence they had their beginning, Eccles. xii. 7. God disposes of the soul Himself, and leaves the corruptible carcase to our care. It seems both unreasonable and absurd for the Roman office now to commend a soul to God's hands, which He hath already disposed of, and which the ancient church commended to God before it was departed: and indeed it is best done by the party himself, while his life remains. And concerning that better and nobler part we have nothing to do now, but only to acknowledge that God hath disposed of that according to his good pleasure; which is seasonably intimated here, because our passions are usually at the very highest upon this last parting. *Dean Comber.*

[q] — *here departed,*] This is the phrase of holy Scripture, Luke ii. 29; Phil. i. 23; and the sense of all good Christians concerning death; that it is but the entrance into a long journey, the going a little before in that path, wherein we must all shortly follow: so that we may comfort ourselves concerning them with David, saying, "We shall go to them, but they cannot come back to us," 2 Sam. xii. 23. *Dean Comber.*

[r] — *we therefore commit his body to the ground;* &c.] This phrase, of "committing his body to the ground," implies, that we deliver it into safe custody, and into such hands as will faithfully restore it again. We do not cast it away as a lost and perished carcase; but carefully lay it in the ground, as having in it a seed to eternity, and "in sure and certain hope of the resurrection to eternal life:" not that we believe that every one we bury shall rise again to joy and felicity, or profess this "sure and certain hope" of the resurrection of the person who is now interred. It is not *his* resurrection, but *the* resurrection, that is here expressed: nor do we go on to mention the change of *his* body in the singular number, but of "*our* vile body," which comprehends the bodies of Christians in general. That this is the sense and meaning of the words, may be shewn from the other parallel form, which the Church has appointed to be used at the burial of the dead at sea. And this being a principal article of our faith, it is highly reasonable, that we should publickly acknowledge and declare our stedfastness in it, when we lay the body of any Christian in the grave. *Wheatly.*

[s] *I heard a voice from heaven,* &c.] After the foregoing form follows a consolatory sentence from Rev. xiv. 13, "to be said" by the priest alone, or to be "sung" by him and the clerks together. The propriety of it to the present solemnity occasioned its being used in the Western church many centuries ago. It is a special revelation that was made to St. John, and ordered to be recorded for ever by him to be a perpetual consolation in relation to the state of departed saints. For since Jesus hath now conquered death, "from henceforth blessed are the dead which die in the Lord." They are no more to be lamented, but to be the subjects of our joy. The Spirit assures us that they "rest from their labours," their work is done, their warfare accomplished, and now they enjoy crowns of victory as the rewards of their pains. *Wheatly.*

This Scripture was anciently appropriated to this office, being read in some parts of the Western church of old, at the ending of the lessons; and since it is generally used for one of the Epistles. Nor had we any reason to leave it out, but only to set it in a more proper place. And, as it stands now in our service, we may consider it, first, as it looks back to the interment; where, having declared our hope of the resurrection, we bring a further confirmation of it from this place, which was a special revelation by an immediate voice from heaven, ordered to be recorded for the preservation thereof, and attested peculiarly by the Spirit; and is singularly well calculated to allay grief on account of all holy persons deceased, who are here declared to be in a blessed condition. Secondly, the Protestant Church placed this sentence here before the succeeding collects, to give a just reason, why we do not therein pray for the dead; who, if they have died in the Lord, are blessed already, so that we cannot with any sense

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

Luke xx. 38. Exod. iii. 6.

ALMIGHTY God, with whom do live the spirits[u] of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; Job i. 21. We give thee hearty thanks for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee, that it may please thee[x], of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten Matt. vi. 10 thy kingdom; that we, with all those that are departed in the true faith of Heb. xi. 40. Rev. xxii. 20. thy holy name, may have our perfect

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pray for them to obtain that, which they actually enjoy. *Dean Comber.*

[t] *Then the Priest shall say, Lord, have mercy upon us.* &c.] Having sufficiently improved this occasion by way of instruction and pious meditation, we now address our requests to Almighty God in our own behalf, who alone are capable of receiving benefit by these prayers: praying for mercy, 1. to the Father, that He may deliver us from the miseries of this life: 2. to the Son, that He may pardon us the guilt of our sins: 3. to the Holy Ghost, that He may sanctify us, and cleanse us from our corruptions. And because we need all manner of good things, and know not what to ask for as we ought, to these supplications we add the Lord's Prayer, the petitions of which comprehend every blessing, that we can require. In it we acknowledge, that, though we have lost a friend on earth, we have a greater, "Our Father, which is in heaven." At this dispensation we do not murmur, but "hallow his name;" and pray, that "his kingdom" of glory may "come," when we and all our friends shall meet again; and that, whether He ordain life or death, "his will," and not ours, "be done." The rest of the prayer depicts our miserable condition in this life. We require "daily bread," to sustain us: mercy to "forgive us:" and grace to "deliver us from evil," both temporal and eternal. *Dean Comber, Shepherd.*

[u] *Almighty God, with whom do live the spirits* &c.] The primitive Christians used many religious solemnities at the burial of their dead, and particularly made prayers upon the occasion, as is done at this day in all Christian countries as well as ours. Our forms however are generally our own; being composed by the compilers of our Liturgy, who could have very little assistance in this matter from the Roman offices, which are filled with vainly repeated and ridiculous petitions for the dead, whose doom is already certain; and have no respect to the living, for whose sakes, as St. Augustin affirms, these things are chiefly intended. *Dean Comber.*

In each of the two following prayers, there is such a noble mixture of acts of faith and hope concerning the state of our deceased friend, and of prayers and petitions for our happiness with him, as, being duly attended to, will effectually pacify that unnecessary grief, which is pernicious to ourselves, without benefiting the deceased; and will turn our thoughts to a due care of our own souls, in order to our meeting again, with infinitely more joy, than we now part with sorrow and grief. *Wheatly.*

The former of the two prayers consists of three parts. In the introduction, which is a paraphrase of the words of our Saviour, Luke xx. 38, we profess our belief of the happy state of the spirits of good men departed. We then give thanks to God for having delivered our deceased friend from the miseries of this sinful world, knowing, that the longer he had continued here, the more sins he would have committed, and the more calamities he would have endured. And in the last place we pray for the speedy advent of Christ's kingdom, that "we with all those, that are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory."

It has been objected to this prayer, that to give thanks for the death of a friend is unnatural. It would indeed be unnatural not to be affected by the death of a relation or friend. But, while we feel, as men, the loss that we have sustained, we should learn to bear it, as Christians: and, when we consider, from what our departed friend is delivered, and what he has gained, not to be thankful for this is an act of unkindness to him, and of ingratitude to God. *Dean Comber, Shepherd.*

[x] *—beseeching thee, that it may please thee,* &c.] This petition follows after the preceding Eucharist in the very method of the Lord's Prayer: the act of praise being a paraphrase of "Hallowed be thy name;" and this petition the explication of "Thy kingdom come." We have hitherto been considering the miseries of this life, and the happy estate of those that are religiously departed in peace: whereupon we cannot but wish ourselves in the same blessed condition with those holy souls that are gone before us; at least, that we may happily meet each other in the kingdom of heaven, when God's good time is come. We know, so long as this world endures, Satan will rage, and sin will reign; enemies will oppress us, and miseries disquiet us and all good people that live in it. Wherefore we are not only willing, but desirous, that the last and great day may come, when those that love God, and are beloved by Him again, those choice and excellent persons, whom the Scripture calls the elect, who are scattered here, shall be gathered together from the four winds, Matt. xxiv. 31; and all of that blessed number shall have their wrongs righted, their miseries eternally removed, and their enemies finally vanquished: and then both those deceased, and such as remain alive, shall begin their never-ceasing felicity. And is there not good reason we should pray for the hastening of this blessed time, and say, "Lord Jesus, come quickly?" Rev. xxii. 20. Here we serve; there we shall reign: here we are afflicted; there we shall be happy: and, when his kingdom begins, ours begins also. Neither the saints departed, nor we, have our perfect consummation in bliss as yet: we are imperfect, both in body

consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

The Collect[y].

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope[z], for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our *brother* doth[a]; and that, at the general Resurrection in the last day, we may

John xi. 25, 26.

1 Thess. iv. 13, 14.

Ephes. ii. 1. 6. 1 Cor. xiii. 5 7. Rom. xiv. 4. Matt. vii. 1. Ps. cxlvii. 11.

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and soul; and till the resurrection their felicity is not complete, "that they without us should not be made perfect," Heb. xi. 40. So that they, as well as we, do wish and pray for the coming of this last day, and the completing of Christ's kingdom, Rev. vi. 10: that being the time, which will unite the church militant and triumphant, and give unto all saints their perfect consummation of bliss both in body and soul. *Dean Comber.*

[y] *The Collect.*] This prayer is called the Collect, because in King Edward's first book, at the end of the burial-office, there is an order for "the celebration of the holy Communion, when there is a burial of the dead." The forty-second psalm is appointed for the introit. The prayer I am now speaking of, with a little alteration at the end, stands there for the Collect: 1 Thess. iv. 13 to the end is ordered for the Epistle; and for the Gospel, John vi. 37—48. *Wheatly.*

The former prayer seems to respect the whole company; whereas this is peculiarly designed for the comfort of the relations and friends of the deceased: and it may well be called a Collect, because it is a collection of the choicest sentences of holy Scripture, which may minister thereunto; being intermingled with such acts of hope concerning the deceased, and such a prospect of the means to make us happy with him, as, being duly considered and devoutly recited, will effectually remove that unnecessary grief, which hurts us, and helps not him; and will turn our thoughts and endeavours towards the more useful exercises of repentance, in order to our meeting again with more joy than now we part with sorrow. *Dean Comber.*

In the introduction, borrowed from the words of our Saviour, we declare our certainty of the resurrection of all true believers to eternal life; assign a reason from St. Paul, why we should not grieve immoderately, like infidels, who have no hope. This is followed by supplications for ourselves: first, that we may be partakers of the first or spiritual resurrection here, by "rising from the death of sin unto the life of righteousness;" secondly, that, when we depart this life, "we may rest in Christ;" and thirdly, that at our resurrection at the last day we may "receive that blessing, which will then be pronounced to all that love and fear him." To evince the earnestness of our desire, we iterate our petitions; and beseech "our merciful Father, through Jesus Christ our Redeemer," to grant our requests. *Shepherd.*

[z] *— not to be sorry, as men without hope,* &c.] The former Scripture shewed us, why we should not grieve extremely: these words are a plain prohibition of excessive grief. They have been generally thought very proper to restrain extravagant sorrow, being found in the offices of the Eastern, as well as those of the Western church: and they are most judiciously inserted in this consolatory prayer, where they may be most likely to have their desired effect; being very duly inferred from the preceding assurance of the resurrection, since whosoever firmly believes that, cannot rationally grieve in excess. It is for those to be immoderate in their grief, who have no mixture of hope to alleviate and allay their sorrow. Still Christianity doth not prohibit the shedding of some pious tears. The apostle, as St. Augustine notes, says not, Be not sorry at all; but, Be not sorry as infidels without hope. Jesus Himself wept at Lazarus's grave, John xi. 35. And the primitive saints made great lamentation at St. Stephen's burial, Acts viii. 2. Christianity will allow us to express our love to our departed friends, so it be within the bounds of moderation; and provided it make us not forget those divine comforts, wherewith religion refreshes us again. "We are troubled," saith St. Augustine, "at the death of our friends, because of our loss in parting with them, but not without hope of meeting them again. By that we are perplexed: by this we are comforted. On that side our infirmity affects us: on this side our faith revives us. On that side we lament the condition of man: on this we are cheered with the promise of God." *Dean Comber.*

[a] *— as our hope is this our brother doth;*] Of whose final estate being not absolutely certain, we are bound in charity to hope the best. *Dean Comber.*

Against this passage it is often objected, that we make declaration of "hope," that all the persons, whom we bury, are saved. In order to appease the scruples about which, as far as the nature of the expression will bear, we desire it may be considered, that there are very different degrees of hope, the lowest of which is but one remove from despair. Now there are but very few, with whom we are concerned, that die in a state so utterly desperate, as that we may positively affirm they are damned; which yet we might do, did we absolutely and entirely despair of their salvation. It remains therefore that we must have some, though very faint, hopes of their salvation: and this seems sufficient to warrant this declaration, especially if it be pronounced as faintly as the hope itself is entertained. *Wheatly.*

We are often said to hope that, which we do only wish or desire, but have not particular grounds to believe; only we are not sure of the contrary, or that the thing is impossible. For instance, suppose that in a storm we should speak of a friend at sea. One man, considering the greatness of the tempest, and the circumstances we imagine our friend to be in, says, I fear he is lost. Another replies, I hope not. What now is meant by this hope? No assurance can be had on either side. One hopes, and another fears: and both consistently. The hope therefore denotes no more than a charitable wish or desire that it may be as we speak. Now this hope may be accompanied with the greatest fear. There is therefore a twofold hope: the one of assurance, built upon grounds of belief, which

be found acceptable[b] in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

James i 12. Ps. ciii. 11.

Matt. xxv. 34.

THE grace of our Lord Jesus Christ[c], and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

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rises or falls according to the appearance of evidence; the other of desire, built upon our affections, which rises or falls according to the degrees of probability and charity. Now the hope in this place is of the latter sort: by which we may hope well of a person, unless we are absolutely sure that it is ill with him. And consequently we may hope, that the deceased does "rest in Christ," unless we are absolutely sure, which we can hardly be, that he is doomed to hell fire. *Dr. Bennet.*

The Church supposes her children will take all her offices together; and the person now buried is by the Church supposed to have repented his sins and received the holy Sacrament according to her directions: and surely she may well judge and hope the best concerning those who are thus prepared for the grave. However, let us suppose the men, who take exceptions at this passage, were left at liberty to omit it to any particular person which they were to bury. Doubtless they would be much at a loss to know, which were the men and women of whose resting in Christ they could have no hope at all, since none can set bounds to God's mercy, not till the final sentence that shall pass upon any single person: and, if they did presume at any time to limit it, their blindfold censoriousness might be reproved justly with that saying of St. Paul, "Who art thou that judgest another man's servant?" Rom. xiv. 4: and they ought to tremble when they remember, "Judge not, that ye be not judged," Matt. vii. 1. I am sure our Lord severely checked the Jews for their presumptuous censure of some, that they supposed to die in their sins, Luke xiii. 1, 2. We will easily grant them, that all professed Christians do not sleep in Christ: but, since we bury single persons, we cannot certainly know the state of particular men; and, where we are ignorant, it is safest to speak and hope the best.

If it be alleged that evil men will hereby be encouraged to continue in their sins, I answer, that the whole office confutes that vain conceit, for it promises happiness only to the pious: and particularly the very clause preceding this does plainly obviate this misconstruction by moving every by-stander to pray, that he may be raised from the death of sin here, without which the Church declares that he cannot hope for a happy death or a joyful resurrection. And, if it be well observed, we suppose the party deceased to have had his share in the work of grace, before he obtained a portion in glory: and accordingly we pray for the first, as to ourselves, before we presume to ask the latter. *Dean Comber.*

[b] — *and that—we may be found acceptable* &c.] As to our brother departed, we can only exercise our charity and our hope; but for ourselves we have need to pray, that we may by holiness here be fitted for happiness hereafter: for in vain do we hope to be found acceptable at the last day, if we do not please God now. That blessing is only to be pronounced on those who love and fear Him: God is a holy God, and heaven a holy place: the saints and angels are all holy: nor can any dwell in that society, who is not first made holy. If we could suppose an evil man should carry his evil inclinations of pride and envy, malice and revenge, lust and intemperance, to that glorious kingdom with him, heaven would be no heaven to such an one: the place would be odious; the company troublesome; the employment ungrateful; and the eternity a burden intolerable: he would be uneasy to holy souls, and they to him. He, that is a good man, hath his heaven begun in the peace of his own conscience; and he is going thither where it will be completed. *Dean Comber.*

[c] *The grace of our Lord Jesus Christ*, &c.] This benediction was added at the last review. In it we pray, that the merits of Christ, the love of the Father, and the aid of the Holy Spirit, may secure and protect us in our passage through this sublunary world, and bring us at length to the haven, where we would be. *Dean Comber, Shepherd.*

In the course of the foregoing service we have triumphant hymns over death, taken from holy Scripture: then a lesson out of St. Paul, to the same purpose: then a thanksgiving for our departed brother's safe delivery out of misery: lastly, a prayer for our consummation in glory, and joyful absolution at the last day. By all which prayers, praises, and holy lessons, and decent solemnities, we do glorify God, honour the dead, and comfort the living. "Take away these prayers, praises, and holy lessons," saith Hooker, "which were ordained to shew at burials the peculiar hope of the Church concerning the resurrection of the dead; and in the manner of the dumb funerals, what one thing is there, whereby the world may perceive that we are Christians?" There being in those dumb shows nothing but what heathens and pagans do; how can any unlearned or unbeliever be convinced by them, that either we, who are present at them, do, or that he ought to, believe any part of Christian religion? But when the unlearned or unbeliever hears us sing triumphant songs to God for our victory over death; when he hears holy lessons and discourses of the resurrection; when he hears us pray for a happy and joyful resurrection to glory; by all these he must be convinced, that we do believe the resurrection, which is a principal article of Christian faith; and the same may be the means to convince him also, and make him believe the same, "and so fall down and worship God." And this is according to St. Paul's rule, 1 Cor. xiv. 23—25: who thence concludes, that all our publick religious services ought to be so done, that the "unlearned or unbeliever may be convinced, and brought to worship God." *Bp. Sparrow.*

Let us not then stand at the grave weeping. Let us go home silently, and study how by holiness we may come to that felicity, to which they are gone before us. The Lord pardon and amend us all! And then we shall courageously meet death ourselves, and patiently bear it in others, till they and we be awakened by the voice of Jesus, to receive us to his everlasting kingdom. *Dean Comber.*

THE

THANKSGIVING OF WOMEN AFTER CHILD-BIRTH[d],

COMMONLY CALLED, THE

CHURCHING OF WOMEN.

¶ *The Woman, at the usual time after her Delivery*[e], *shall come into the Church*[f] *decently apparelled*[g], *and there shall kneel down in some convenient place, as*

[d] *The thanksgiving of women after child-birth*, &c.] The birth of man is so truly wonderful, that it seems to be designed as a standing demonstration of the omnipotence of God. And therefore that the frequency of it may not diminish our admiration, the Church orders a publick and solemn acknowledgment to be made on every such occasion by the woman on whom the miracle is wrought; who still feels the bruise of our first parents' fall, and labours under the curse which Eve then entailed upon her whole sex.

As to the original of this custom, it is not to be doubted, but that, as many other Christian usages received their rise from other parts of the Jewish œconomy, so did this from the rite of purification, which is enjoined so particularly in the twelfth chapter of Leviticus. Not that we observe it by virtue of that precept, which we grant to have been ceremonial, and so not now of any force; but because we apprehend some moral duty to have been implied in it by way of analogy, which must be obligatory upon all, even when the ceremony is ceased. The uncleanness of the woman, the set number of days she is to abstain from the tabernacle, and the sacrifices she was to offer when she first came abroad, are rites wholly abolished, and what we no ways regard: but then, the open and solemn acknowledgment of God's goodness in delivering the mother, and increasing the number of mankind, is a duty that will oblige to the end of the world. And therefore though the mother be now no longer obliged to offer the material sacrifices of the law; yet she is nevertheless bound to offer the evangelical sacrifice of praise. She is still publickly to acknowledge the blessing vouchsafed her, and to profess her sense of the fresh obligation it lays her under to obedience. Nor indeed may the Church be so reasonably supposed to have taken up this rite from the practice of the Jews, as she may be, that she began it in imitation of the blessed Virgin, who though she was rather sanctified than defiled by the birth of our Lord, and so had no need of purification from any uncleanness, whether legal or moral; yet wisely and humbly submitted to this rite, and offered her praise, together with her blessed Son, in the temple. And that from hence this usage was derived among Christians, seems probable, not only from its being so universal and ancient, that the beginning of it can hardly any where be found; but also from the practice of the Eastern church, where the mother still brings the child along with her, and presents it to God on her churching-day. The priest indeed is there said to "purify" them: and in our first Common Prayer, this office with us was entitled "The order of the Purification of Women." But that neither of these terms implied, that the woman had contracted any uncleanness in her state of child-bearing, may not only be inferred from the silence of the offices both in the Greek church and ours in relation to any uncleanness; but is also farther evident from the ancient laws relating to this practice, which by no means ground it upon any impurity, from which the woman stands in need to be purged. And therefore, when our own Liturgy came to be reviewed, to prevent all misconstructions that might be put upon the word, the title was altered, and the office named, (as it is still in our present Common Prayer Book,) "The Thanksgiving of Women after Child-birth, commonly called, The Churching of Women." *Dean Comber, Wheatly.*

When holy Scripture describes excessive sorrow in the most expressive manner, it likens it to that of a woman in travail. And if this sorrow be so excessive, how great must the joy be to be delivered from that sorrow? Commensurate certainly, and of adequate proportion, must be the debt of thankfulness to the benefactor, the donor of that recovery; whence a necessity of "thanksgiving of women after child-birth." If it be asked, why the Church hath appointed a particular form for this deliverance, and not for deliverance from other cases of equal danger? the answer is, the Church did not so much take measure of the peril, as accommodate herself to that mark of separation, which God Himself hath put between this and other maladies. "To conceive and bring forth in sorrow" was signally inflicted upon Eve: and, in her, upon all mothers, as a penalty for her first disobedience, Gen. iii. 16: so that the sorrows of child-birth have, by God's express determination, a more direct and peculiar reference to Eve's disobedience than any other disease whatsoever: and, though all maladies are the product of the first sin, yet is the malediction specifically fixed and applied to this alone. Now, when that, which was ordained primarily as a curse for the first sin, is converted to so great a blessing, God is certainly in that case more to be praised in a set and solemn office. *L'Estrange.*

[e] *The Woman, at the usual time after her Delivery*, &c.] In the Greek church the time for performing this office

hath been accustomed[h], *or as the Ordinary shall direct: And then the Priest shall say unto her*[i],

FORASMUCH as it hath pleased Almighty God[k] of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say[l], xxxv. 16, &c. Ps. l. 15; cxi. 1.

John xvi. 21. Gen. iii. 16;

(¶ *Then shall the Priest say the* cxvi[th] *Psalm*[m],)

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is limited to be on the fortieth day. But in the West the time was never strictly determined. And so our present rubriek does not pretend to limit the day when the woman shall be churched, but only supposes that she will come "at the usual time after her delivery." The "usual time" is now about a month: for the woman's weakness will seldom permit her coming sooner. And if she be not able to come so soon, she is allowed to stay a longer time; the Church not expecting her to return her thanks for a blessing before it is received. *Wheatly.*

[f] — *shall come into the Church*] It is required, that whenever she does it, she "shall come into the church." And this is enjoined, first, for the honour of God, whose marvellous works in the formation of the child, and the preservation of the woman, ought publickly to be owned, that so others may learn to put their trust in Him. Secondly, that the whole congregation may have a fit opportunity for praising God for the too-much-forgotten mercy of their birth. And, thirdly, that the woman may in the proper place own the mercy now vouchsafed her, of being restored to the happy privilege of worshipping God in the congregation of his saints.

How great therefore is the absurdity which some would introduce of stifling their acknowledgments in private houses, and of giving thanks for their recovery and enlargement in no other place than that of their confinement and restraint! a practice which is inconsistent with the very name of this office, which is called "The Churching of Women," and which consequently implies a ridiculous solecism of being "churched at home." Nor is it any thing more consistent with the end and devotions prescribed by this office, than it is with the name of it. For with what decency or propriety can the woman pretend to "pay her vows in the presence of all God's people, in the courts of the Lord's house," when she is only assuming state in a bed-chamber or parlour, and perhaps only accompanied with her midwife or nurse? To "give thanks therefore at home" (for by no means call it "churching") is not only an act of disobedience to the Church, but a high affront to Almighty God; whose mercy they scorn to acknowledge in a church, and think it honour enough done Him, if He is summoned by his priest to wait on them at their houses, and to take what thanks they will vouchsafe Him there. But methinks a minister, who has any regard for his character, and considers the honour of the Lord he serves, should disdain such a servile compliance and submission, and abhor the betraying of his Master's dignity. Here can be no pretence of danger in the case, should the woman prove obstinate upon the priest's refusal; (which ministers are apt to urge for their excuse, when they are prevailed upon to give publick baptism in private;) nor is the decision of a council wanting to instruct him (if he has any doubts upon account of the woman's ill health) that "he is not to perform this office at home, though she be really so weak as not to be able to come to church." For if she be not able to come to church, let her stay till she is; God does not require any thanks for a mercy, before He has vouchsafed it: but if she comes as soon as her strength permits, she discharges her obligations both to Him and the Church. *Wheatly.*

[g] — *decently apparelled,*] That is, as the order and custom was formerly, with a white covering or veil. And this custom was maintained as late as in the reign of King James I.; but, it having been now for some time discontinued, long enough to make it obsolete, the decency of the woman's apparel seems to be left intirely to her own discretion. *Wheatly.*

[h] — *in some convenient place, as hath been accustomed,*] That is, at the communion-table, or altar, where the ordinary has not otherwise enjoined. *Wheatly.* See the note from Dean Comber, page 438.

[i] — *And then the Priest shall say unto her,*] This office consists of three parts: first, the preface, shewing the reason and occasion of the duty; secondly, the praises contained in the two proper psalms; thirdly, the prayers fitted to the present case, contained in the lesser Litany, Lord's Prayer, Suffrages, and Collect of thanksgiving. *Dean Comber.*

[k] *Forasmuch as it hath pleased Almighty God* &c.] It is a common defect in all other Liturgies, that they have no preface to introduce the several offices, and to prepare the parties concerned to do their duties with understanding. But it is the peculiar care of the Church of England to instruct us how to do every duty, as well as to assist us in the doing it. Hence the daily prayers begin with an exhortation, as do most of the other offices of the church. Even this short one is not without a suitable preface directed to the woman, whereby the priest first excites her to a thankful acknowledgment for the mercy she has received, and then directs her in what words to perform it. *Dean Comber, Wheatly.*

[l] — *you shall therefore give hearty thanks unto God, and say,*] The praises of the woman, as they must be "hearty," so also must be publick: for she is required to "say" the psalm of thanksgiving, that is, to repeat it with an "audible voice," as she does the daily confession, after the minister. For the psalm is properly applicable to her alone; and the minister reads it, not upon his own account, but only to instruct and lead the woman, by going before her, and, as it were, putting into her mouth what words she must say. *Dean Comber, Wheatly.*

[m] — *the* 116*th Psalm,*] The Psalm, appointed on this occasion, in all the Common Prayer Books till the last review, was the 121st, which with the 128th was also prescribed by the office used in the church of Rome. But neither of these is so very apt to the case, as those are which we have now. The first of which, though composed by David upon his recovery from some dangerous sickness, is yet, by leaving out a verse or two, which makes mention of the other sex, easily enough applicable to the case of a woman, who comes to give her thanks for so great a deliverance. *Dean Comber, Wheatly.*

Dilexi quoniam.

I Am well pleased : that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and he helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living.

I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the Lord : for all the benefits that he hath done unto me?

I will receive the cup of salvation : and call upon the name of the Lord.

I will pay my vows now in the presence of all his people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or, Psalm cxxvii[n]. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray[o].

Lord, have merey upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As

[n] *Or Psalm* 127.] This second Psalm more regards the birth of the child, and is very seasonable to be used whenever it is living, to excite the parents to the greater thankfulness. And as the first is most proper, when we respect the pain and peril which the mother has gone through: so the last ought to be used when an heir is born, or a child bestowed on those who wanted and desired one. Nor may it less aptly be used when those of meaner condition are churched: for by enlarging on the blessings of a numerous family, it obviates the too common murmurings of those discontented persons, who think themselves oppressed by such an increase. *Wheatly.*

[o] *Then the Priest shall say, Let us pray*, &c.] That part of this office, which is petitionary, is modelled exactly by the great Apostle's rule, 1 Tim. ii. 1: consisting, first, of "supplications" in the lesser Litany; secondly, "prayer," in the Lord's Prayer; thirdly, "intercession," in the suffrages; fourthly, "giving of thanks," in the Collect.

The hymn being over, the Church intimates that another part of duty, namely, prayer, is beginning: and that the woman and the whole congregation may unite therein, the priest excites them by the invitation, "Let us pray." And that the address may be humble, it is begun with the short Litany, "Lord, have mercy upon us, &c.:" that it may be also effectual, it is continued in the Lord's Prayer, to which the doxology was added at the last review, by reason of its being an office of thanksgiving: and, that all may bear a part, two or three short responses are added for the woman's safety and defence. And at last the whole office is closed with a short and pious Collect: consisting of a devout mixture of prayer and praise, so peculiarly fitted to the present occasion, that it needs no enlargement to shew its propriety. *Wheatly.*

we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

Minister. O Lord, save this woman
Ps. lxxxvi. 2. thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong
Ps. lxi. 3. tower;

Answer. From the face of her enemy.

Ps. lxi. 1. *Minister.* Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O Almighty God[p], we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, Ps. lxxiii. 24. that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer*[q] *accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

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[p] *O Almighty God,* &c.] This Collect hath some similitude to the old Western form, but is much improved in style and method. The offices of other churches have larger and more prayers; but they exceed this in multitude of words, not in perfection of sense; for this contains all that remains to be done in this case. *Dean Comber.*

[q] *The Woman, that cometh to give her Thanks, must offer* &c.] By "the accustomed offerings" is to be understood some offering to the minister, who performs the office, not under the notion of a fee or reward, but of something set apart as a tribute or acknowledgment due to God, who is pleased to declare Himself honoured or robbed according as such offerings are paid or withheld. We see under the law, that every woman, who came to be purified after child-bearing, was required to bring something that put her to an expense; even the poorest among them was not wholly excused, but obliged to do something, though it were but small. And though neither the kind nor the value of the expense be now prescribed; yet sure the expense itself should not covetously be saved: a woman that comes with any thankfulness or gratitude should scorn to offer what David disdained, namely, "of that which costs nothing." And indeed with what sincerity or truth can she say, as she is directed to do in one of the Psalms, "I will pay my vows now in the presence of all his people," if at the same time she designs no voluntary offering, which vows were always understood to imply?

But, besides the accustomed offering to the minister, the woman is to make a yet much better and greater offering, namely an offering of herself, to be a reasonable, holy, and lively sacrifice to God. For the rubrick declares, that "if there be a communion, it is convenient that she receive the holy Communion;" that being the most solemn way of praising God for Him by whom she received both the present, and all other God's mercies towards her: and a means also to bind herself more strictly to spend those days in his service, which, by this late deliverance, He hath added to her life. *Wheatly.*

In the Greek and Ethiopick churches women upon these occasions always did receive the holy Sacrament: and it seems in this very Church above a thousand years ago: and still we carry them up to the altar to remind them of their duty. And doubtless the omission of it occasions the too soon forgetting of this mercy, and the sudden falling off from piety, which we see in too many. Here they may praise God for our Lord Jesus Christ, and for this late temporal mercy also: here they may quicken their graces, seal their vows and promises of obedience, offer their charity, and begin that pious life to which they are so many ways obliged. To receive the Sacrament, while the sense of God's goodness and her own engagements is so fresh upon her, is the likeliest means to make her remember this blessing long, apply it right, and effectually to profit by it. Wherefore let it not be omitted on this occasion. *Dean Comber.*

A COMMINATION,

OR

DENOUNCING OF GOD'S ANGER[r] AND JUDGEMENTS AGAINST SINNERS,

With certain Prayers to be used on the First Day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit*[s]*, say,*

[r] *A Commination, or denouncing of God's anger,* &c.] The preface, which the Church has prefixed to this office, will supply the room of an introduction. It informs us, that "in the primitive Church there was a godly discipline: that at the beginning of Lent such persons, as stood convicted of notorious crimes, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend." The manner, in which this discipline was inflicted, is thus recorded by Gratian: On the first day of Lent the penitents were to present themselves before the bishop clothed with sackcloth, with naked feet, and eyes turned to the ground: and this was to be done in the presence of the principal clergy of the diocese, who were to judge of the sincerity of their repentance. These introduced them into the church, where the bishop, all in tears, and the rest of the clergy, repeated the seven penitential psalms. Then, rising from prayers, they threw ashes upon them, and covered their heads with sackcloth: and then with mournful sighs declared to them, that, as Adam was cast out of paradise, so they must be cast out of the Church. Then the bishop commanded the officers to turn them out of the church doors; and all the clergy followed after, repeating that curse upon Adam, "In the sweat of thy brow thou shalt eat bread." The like penance was inflicted upon them the next time the sacrament was administered, which was the Sunday following. And all this was done to the end that the penitents, observing how great a disorder the Church was in by reason of their crimes, should not lightly esteem of penance.

Though this discipline was severe, yet the many good consequences of it shewed it worthy the imitation of the Church in succeeding ages: so that it was anciently exercised in our own, as well as in foreign churches. But in latter ages, during the corruption of the church of Rome, this godly discipline degenerated into a formal and customary confession upon Ash-Wednesdays, used by all persons indifferently, whether penitents or not, from whom no other testimony of their repentance was required, than that they should submit to the empty ceremony of sprinkling ashes upon their heads. But this our wise Reformers prudently laid aside as a mere shadow and show; and not without hearty grief and concern, that the long continuance of the abominable corruptions of the Romish church, in their formal confessions and pretended absolutions, in their sale of indulgences, and their sordid commutations of penance for money, had let the people loose from those primitive bands of discipline, which tended really to their amendment, but to which through the rigour and severity it enjoins, they found it impracticable to reduce them again. However, since they could not do what they desired, they desired to do as much as they could: and therefore till the said discipline may be restored again, (which is rather to be wished than expected in these licentious times,) they have endeavoured to supply it as well as they were able, by appointing an office to be used at this season, called "A Commination, or denouncing of God's anger and judgments against sinners:" that so the people, being apprized of God's wrath and indignation against their wickedness and sins, may not be encouraged, through the want of discipline in the Church, to follow and pursue them; but be moved, by the terror of the dreadful judgments of God, to supply that discipline to themselves, by severely judging and condemning themselves, and so to avoid being judged and condemned at the tribunal of God.

2. But besides "the first day of Lent," on which it is expressly enjoined, it is also supposed in the title of it to be used "at other times, as the ordinary shall direct." This was occasioned by the observation of Bucer: for it was originally ordered upon Ash-Wednesdays only; and therefore in the first Common Prayer Book it had no other title, but "The first day of Lent, commonly called Ash-Wednesday." But Bucer approving of the office, and not seeing reason why it should be confined to one day, and not used oftener, at least four times a year, the title of it was altered when it came to be reviewed; from which time it was called, "A Commination against sinners, with certain prayers to be used diverse times in the year." How often, or at what particular times, we do not find prescribed; except that Bishop Cosin informs us from the Visitation Articles of Archbishop Grindal for the province of Canterbury, in the year 1576, that it was appointed three times a year; namely, on one of the three Sundays next before Easter, on one of the two Sundays next before

BRETHREN, in the Primitive Church[t] there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance[u], and punished in this world, that their souls might be
1 Cor. v. 7. saved in the day of the Lord; and that others, admonished by their ex-
1 Tim. v. 20. ample, might be the more afraid to offend.

Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good that at this time (in the presence of you all) should be read the general sentences of God's cursing[x] against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*[y]: To the intent that, being admonished of the great in-

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Pentecost, and on one of the two Sundays next before Christmas; that is, I suppose the office was appointed yearly to be used on these three days, as well as on Ash-Wednesday. For that Ash-Wednesday was then the solemn day of all, and on which this office was never to be omitted, may be gathered from the preface, which is drawn up for the peculiar use of that day. And accordingly we find, that in the Scotch Common Prayer a clause was added, that it was to be used "especially on the first day of Lent, commonly called Ash-Wednesday." However, in our own Liturgy, the title stood as above, till the last review, when a clause was added for the sake of explaining the word Commination; and the appointing of the times, on which it should be used, was left to the discretion of the bishop, or the ordinary. So that the whole title, as it stands now, runs thus: "A Commination, or denouncing of God's anger and judgments against sinners, with certain prayers to be used on the first day of Lent, and at other times, as the ordinary shall appoint." The ordinaries indeed seldom or never make use of the power here given them, except that sometimes they appoint part of the office, namely, from the fifty-first Psalm to the end, to be used upon solemn days of fasting and humiliation. But as to the whole office, it is never used entirely but upon the day mentioned in the title of it, namely, "The first day of Lent." *Wheatly.*

[t] — *the Priest shall, in the Reading-Pew or Pulpit,*] Till the Restoration the priest was to go into the pulpit, and say the following preface and exhortation. And indeed that is a place not improper for the office, since the denouncing of God's judgments is as it were the preaching of his word. And it is certain that the pulpit was at first designed, not only for preaching, but for any thing else that tended to the edification of the people. There the Lord's Prayer, the Creed, and the Ten Commandments, were formerly appointed to be read to the people in English on every holy-day in the year, when there was no sermon to hinder it: and there also at the beginning of the Reformation, whilst the Romish Mass was continued till the English Liturgy could be prepared, the Epistle and Gospel for the day, with a Lesson out of the New Testament in the morning, and another out of the Old Testament in the afternoon, were read to the people in the English tongue. However, reading-pews having been generally brought into use before the Restoration, it was not then thought proper to confine the use of this office any longer to the pulpit, but to allow it to be said as the ministers should think proper, either there or in the reading-pew. *Wheatly.*

[t] *Brethren, in the Primitive Church* &c.] To bring the minds of the congregation into a serious composure, the office is introduced with a grave and solemn preface; by which the Church informs them, in the first place, of the ancient discipline, and then proposes to them the best means to supply it. The ancient discipline, she tells them, was "to put those to open shame," who by "any notorious sins" had given publick scandal and offence. By which means both the souls of those that sinned were often rescued from damnation, and others also, being admonished by their example, were deterred from incurring the same danger or punishment. But as this discipline is now lost through the degeneracy of the times, and even beyond retrieval as affairs stand now, she proposes that the congregation would supply it to themselves, by hearing the curses which God has denounced against impenitent sinners; by which means, as in a glass, each one will be able to discern his own sins, and the curses he is exposed to; the serious prospect of which will be apt to awaken them from their thoughtlessness and security, and to put them upon flying from such imminent danger, by having recourse to a speedy repentance. *Wheatly.*

[u] — *were put to open penance,*] In this prefatory introduction, and in the following exhortation, it must be remembered that the word "penance" sometimes signifies repentance, and at other times a punishment inflicted upon a sinner, either by himself, or by ecclesiastical authority, for some offence committed by him. In the latter sense it is here used: and in the former sense it is used in the exhortation. *Dr. Bennet.*

[x] — *the general sentences of God's cursing* &c.] The original of repeating the curses in the manner wherein we now use them, was a positive and divine institution, which twice enjoined it by Moses, Deut. xi. 29; xxvii: and in obedience to which we find Joshua afterwards most religiously observed it, Josh. viii. 33. And Josephus also reckons it amongst those things which the Jews always used to perform. And though the circumstances in the Jewish manner of reciting these curses were purely ceremonial, yet doubtless the end for which this duty was prescribed was truly moral. For to publish the equity and truth of God, and to profess our belief that his laws are righteous, and the sanctions thereof just and certain, is an excellent means of glorifying God, and a proper method for converting sinners. So that it cannot be unfit for the Gospel-times, nor at all unsuitable to our Christian worship; especially when the necessities of the Church require the sinner should be warned and brought to repentance. Christ indeed hath taken away the curse of the law, by being Himself made "a curse for us;" but this is only with respect to those that truly repent; for as to all others the curse stands in full force still. It is therefore fit, that all should declare their belief of the truth and reasonableness of these curses: the good man, to own what his sins had deserved, and to acknowledge his obligation to our Lord for redeeming him; the bad man, to awaken him from his security and ease, and to bring him to repentance before it be too late. *Dean Comber, Wheatly.*

dignation of God against sinners, ye may the rather be moved to earnest and true repentance; and
Jer. vi. 16. may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Deut. xxvii. 15—26. CURSED is the man that maketh any carved or molten image, to worship it.

¶ *And the people shall answer and say,* Amen.

Minister. Cursed is he that curseth his father or mother.

Answer. Amen.

Minister. Cursed is he that removeth his neighbour's land-mark.

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way.

Answer. Amen.

Minister. Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly.

Answer. Amen.

Minister. Cursed is he that lieth with his neighbour's wife. Lev. xx. 10.

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† — *and that ye should answer to every Sentence, Amen :*] The word "Amen," which is to be said after the curses, being commonly used after prayers, may perhaps here be accounted by some, a wish or prayer, and so the people be thought to curse themselves. For the satisfying of which scrupulosity, it is enough to say, that God Himself commanded these Amens to be said after these curses, Deut. xxvii; and therefore good there may be in saying them, but harm there can be none, if men, when they say them, understand them. Now that we may understand them, when we use them, let us consider, that Amen is not always a wish or prayer. For it signifies no more but verily, or truly, or an assent to the truth of that, to which it is added. If that, to which it is added, be a prayer, then this must needs be a joining in the prayer, and is as much as "so be it;" but if that, to which it is added, be a creed, or any affirmative proposition, such as these curses are, then the Amen is only an affirmation, as that is, to which it is annexed. In this place therefore it is not a wishing, that the curses may fall upon our heads, but only an affirming with our own mouths, "that the curse of God is indeed due" to such sins; as the Church here propounds it. The use of it is, to make us flee such vices for the future, and earnestly repent of them, if we be guilty; since, as we acknowledge, the curse and vengeance of God doth deservedly follow such sins and sinners. *Bp. Sparrow.*

This pious and rational office hath been traduced and derided by some, who pretend the saying of Amen to these sentences of God's law is a cursing of ourselves, and a wicked as well as a foolish thing. But let it be considered, first, that God Himself commanded this very manner of answering: so that it can be no less than blasphemy to call it either wicked or foolish; yea, though it had been purely ceremonial, since it is a divine institution, it cannot be impious or ridiculous: but they are so in the highest degree, who affront Heaven, while they endeavour to vilify our sacred usages.

Secondly, Nor do they shew less ignorance than impiety, while they affirm this Amen to be a wishing of ourselves accursed; since Amen is not originally nor properly an adverb of wishing, but affirming; being derived from a root signifying truth, whence it is so often translated "verily" in the Gospels; and Jesus, who is the truth, is called "the Amen," Rev. iii. 14; that is, the faithful and true witness: and in Him the promises are yea and Amen, 2 Cor. i. 20; that is, certain and true; in which sense the primitive Christians said Amen at the receiving of the Eucharist, to testify their belief that it was truly the body and blood of Christ, 1 Cor. xiv. 16. So also in that mystical vision, the truth of those promises is sealed with Amen, Rev. vii. 10. 12; v. 12—14. Nor did the people curse themselves; but only testified their belief that God would curse them who stood not to Nehemiah's covenant, Nehem. v. 13. Even so, when the people said in Joshua's time, and we, in imitation of them, say Amen, after the reading of this divine malediction, we do no more but to set to our seal that God is true, and his threatening to be feared. Nor doth this assenting to the truth of God's word bring any curse on the penitent, nor so much as make the impenitent any other ways or more accursed than they were before. Though they be guilty, it brings not the curse on them, but it shews it to them at a distance, to affright them into the avoiding of it by repentance, and so it proves a blessing in the event; being like our Saviour's woes, of which the Gospel is so full, not wishes or procurers of evil, but compassionate predictions of it, in order to prevent it. It is certain that sinners, while they remain such, are really accursed: and to convince them of this, and make them own it, is the truest blessing we can give them; and to bless them in that estate is to curse them, Deut. xxix. 19; Ps. x. 3. So that Amen is no more here than a declaration, that he whom God blesseth is blessed, and he whom God curseth is cursed: and if we believe this with our hearts, when we say it with our lips, it will shew us our danger, and bring us to repentance.

As for the sins here enumerated in the order wherein they lie in holy Scripture, they are of the greatest and worst kind, and such as are threatened with curses and damnation in the Law, the Prophets, and the New Testament. Idolatry against God; disobedience to parents; injustice to neighbours; contempt of the miserable; oppression of the helpless; secret mischief; adultery; bribery and corruption; relying on the creatures: to which are added those sins, which the Gospel reckons to be damnable; namely, uncharitableness, fornication, lust, covetousness and spiritual idolatry, slander, drunkenness, and extortion. Now surely those, who are guilty of these crimes, are in a state of condemnation, whether they answer Amen or not; and had need judge themselves impartially, repent heartily, and amend speedily, that they may escape the wrath to come: and, to move them to this necessary duty, the following exhortation is admirably contrived. *Dean Comber.*

Answer. Amen.

Minister. Cursed is he that taketh reward to slay the innocent.

Answer. Amen.

Minister. Cursed is he that putteth
Jer. xvii. 5. his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer. Amen.

Matt. xxv. 41. 1 Cor. vi. 9, 10. *Minister.* Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

Answer. Amen.

Minister.

NOW seeing that all they are
Ps. cxix. 21. accursed[z] (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring
Matt. iii. 10. forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn
Heb. x 31. down, and cast into the fire. It is a fearful thing to fall into the hands of
Ps. xi. 6. the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his Isa. xxvi. 21 place to visit the wickedness of such as dwell upon the earth. But who Mal. iii. 2. may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his Matt. iii. 12. hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the 1 Thess. v. Lord cometh as a thief in the night: 2, 3. and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath Rom. ii. 4, 5. of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon Prov. i. 28—me, (saith the Lord,) but I will not 30. hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too Matt. xxv. 10—12.

[z] *Now seeing that all they are accursed* &c.] Having declared to what sins the curse of God is due, the Church has too much reason to conclude that we are all of us guilty of more or fewer of them; and consequently all of us in danger of God's wrath, except we repent. To excite us therefore to so necessary a duty, that so we may escape those dreadful judgments, she hath collected a pious and pathetick discourse, to set home the foregoing denunciations to our consciences. It is all of it gathered from holy Scripture, that it may be more regarded as coming directly from the word of God: and it is so methodical, and apt to the occasion, that the fault must be in the hearers, if the delivery of it be not attended with a happy effect. *Wheatly.*

In this application there is, first, a general exhortation to repentance: because we all have sinned, and so are in danger of God's wrath, we ought all to go to Him with inward grief and outward expressions of sorrow, confessing our sins before Him now, and resolving to forsake them for the time to come. Secondly, here are divers motives to bring us to this hearty repentance. First, the consideration of God's wrath against impenitent sinners. He proceeds strictly when He begins with them, Matt. iii. 10; his judgments are "fearful," Heb. x. 31; terrible and unavoidable, Psalm xi. 6. He Himself will manage it, Isa. xxvi. 21. And no guilty person can either "abide," Mal. iii. 2, or "escape" discovery, Matt. iii. 12. Nor will there be any time to repent then, for his wrath comes "suddenly," 1 Thess. v. 1, 2; like a thief in the night, or pains on a labouring woman. Nor can they make any excuse, because it is so justly deserved by them, Rom. ii. 3—5. Or if they do entreat, they shall not then be heard, Prov. i. 28—30. For Christ comes then not to argue but to condemn and pronounce the dreadful sentence, Matt. xxv. 41; which consigns them over to eternal misery. Wherefore, secondly, here are other motives taken from God's mercy to the penitent, who may be forgiven if they repent presently, Heb. iii. 7; before the time be past, John xii. 35, 36. For He hath promised upon these terms to forgive, Isa. lv. 7. So that if our sins be never so heinous, they may be pardoned, Isa. i. 18. Yea, they shall be forgiven if we forsake them, Ezek. xviii. 30. And the reason is, because Christ who died for our sins on earth, is "now our Advocate" to beg our pardon in heaven, 1 John ii. 1, 2. Thirdly, upon these grounds we exhort all present to "turn to him," firmly assured of his willingness to receive us, and fully resolved to amend our lives, and "take the easy yoke" of his commandments upon us for the time to come, Matt. xi. 28—30. And lastly, here is shewed the benefit of so doing, for hereby we shall certainly be delivered from the curses of the law, Gal. iii. 13; and be acquitted at Christ's last tribunal by that joyful sentence, Matt. xxv. 33, 34: which shall consign us unto eternal happiness. *Dean Comber.*

late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared
2 Cor. vi. 2. for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth;
John ix. 4, 5. for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk
Matt. xxv. 30. as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For
Isa. i. 18. though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool.
Ezek. xviii. 30. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye
1 John ii. 1, 2. shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for
Isa. liii. 5. our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from hence-
Matt. xi. 29, 30. forth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left Matt. xxv. 33, 34. hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom; unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm*[a],

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face away from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy pre-

[a] — *shall say this Psalm,*] The Church may now justly suppose we are all resolved to repent; and hath therefore prepared such penitential devotions as are suitable to these resolutions. And first we are presented with the most famous of all the penitential psalms; which, being the forms wherein holy David expressed his repentance, have been accounted very sacred, and much esteemed in the Church ever since. *Dean Comber.*

sence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servants ;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray[b].

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved ; through Christ our Lord. *Amen.*

Job vii. 20, 21. Matt. v. 4. Rom. v. 1.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made ; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed ; enter not into judgement with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come ; through Jesus Christ our Lord. *Amen.*

Ps. cxlv. 8, 9. Ezek. xxxiii. 11. Heb. viii. 12. Prov. xviii. 14. 2 Thess. ii. 16, 17. Ps. cxxxvi. 1. Mark ii. 7. Joel ii. 17. 1 Pet. i 18. Ps. cxliii. 2. Ps. ciii. 14. Ps. lxxxv. 4. Prov. xxviii. 18. Jer. iii. 23. Rom. vii. 25. Heb. iv. 16. Ps. xxii. 19. Rom. v. 20, 21.

¶ *Then shall the people say this*[c] *that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable

Jer. xxxi. 18.

[b] *Let us pray.*] Of the lesser Litany, the Lord's Prayer, and suffrages, which introduce these devotions, we have spoken before. The rest are three Collects, two of them to be repeated by the minister alone, the third by the priest and people together; but all of them are earnest petitions for pardon. We dare not here, with the Roman church, in a mixed assembly, pronounce a positive and formal absolution to all : yet we address ourselves to Almighty God, who best knows who needs a pardon, and who is fit for it; beseeching Him importunately to grant it to all such. *Dean Comber.*

[c] *Then shall the people say this* &c.] The priest having made way by the foregoing importunate addresses, the people are now prepared and allowed to open their lips, and to plead for their own pardon :

to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

Job xxxiii. 26.
Joel ii 12, 13.
Ezra ix. 13.
Ps. lxxviii. 38, 39.
Joel ii. 17.
Ps lvii. 10; lxix. 13.

¶ *Then the Minister alone shall say*[d],

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

Numb. vi. 24—26.

and they are here furnished with so proper a form, that, if it be presented with an united devotion suitable to the expressions of it, it cannot but prevail, and will fit us all to receive the following blessing. *Dean Comber.*

[d] *Then the Minister alone shall say.*] After the congregation hath expressed so much penitence and devotion, so humbly confessed their sin, and so heartily begged their pardon, the Church pronounces a blessing in God's name, taken from that divine form of his own composing, Numb. vi. 24. So that all, who are prepared to receive the benefit of it, must kneel humbly; and may believe firmly, that He who prescribed it will ratify it to their infinite advantage, and endless comfort. *Dean Comber.*

NOTES

INTRODUCTORY TO THE PSALMS.

The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of musick, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, "every tree that is pleasant to the sight, and good for food:" and, above all, what was there lost, but is here restored, the tree of life in the midst of the garden. That which we read, as matter of speculation, in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those, repentance and faith are described, but in these, they are acted; by a perusal of the former, we learn how others served God, but by using the latter, we serve Him ourselves. "What is there necessary for man to know," says the pious and judicious Hooker, "which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good neeessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found." In the language of this divine book, therefore, the prayers and praises of the Church have been offered up to the throne of grace, from age to age. And it appears to have been the manual of the Son of God, in the days of his flesh; who, at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung an hymn taken from it; who pronounced, on the cross, the beginning of the twenty-second Psalm, "My God, my God, why hast thou forsaken me?" and expired with a part of the thirty-first Psalm in his mouth, "Into thy hands I commend my spirit." Thus He, who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to conclude his life, to solace Himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words rather than his own. No tongue of man or angel, as Dr. Hammond justly observes, can convey an higher idea of any book, and of their felicity who use it aright. *Bp. Horne.*

The Psalms very justly make a principal part of the joint praises that we offer up to God. For though several of them were composed on particular occasions, yet they are plainly fitted for general use; and their insertion into the canon of Scripture proves them to be designed for it: the Jews anciently recited them in the temple, and do still in their synagogues: the New Testament hath recommended them to Christians; and the whole Church hath sung them ever since. Indeed the subject-matter of them is very different: but those of joy are much more numerous than any other sort: and all of them afford ground of praise at least; the doctrinal, the exhortatory, the historical, as well as the rest. Even the plaintive and petitionary minister cause of thanksgiving to Him, who hath promised to hear and support and deliver, and make all "things work together for good to them that love him," Rom. viii. 28. Glory therefore to the blessed Three in One is a fit conclusion to every Psalm.

But in reading them it must be carefully observed, and may with moderate care be commonly distinguished, in whose person the several sentences are spoken. In some Psalms, or portions of Psalms, it is God, or Christ; in others it is wicked men, that speak. These we must repeat as their sayings: and none as our own, but what were intended for us. Even the words of the Psalmist, if we are to adopt them, may frequently seem so unapplicable to the outward condition, or inward frame, of many in every congregation, that, if they attend to them,

they cannot say them with truth. But most of them all good people may say, even of themselves singly, with much truth. For they have constantly enemies, temporal or spiritual, afflictions more or less heavy, valuable mercies, and at times warm feelings of pious dispositions: which if not present, may be so recalled, and made their own again, as to be very sincerely expressed to God. And what they cannot say in their own name separately, they may truly say in the name of Christ's church, of which they are members: and they ought, and surely do, bear some share of the mercies and sufferings, the fears and desires, of every part of it, in every state. And as David, in some of the Psalms, takes on him the person of Christ; in others he seems to take that of his disciples; and to speak, not in any one particular character, but as representing the whole body of believers. Or if there be any passages, which neither of these methods will suit; still we may rehearse them as expressing the case of some eminent worthy of old times, and be affected by it accordingly: for we often are strongly affected by the circumstances, well described, not only of distant but of imaginary persons. We may consider, as we go on, the likeness, or the difference, between his situation, his temper, and our own: and raise from it many reflections of sympathy and caution, of humiliation, encouragement, and thankfulness. Thus, at least, we may bring every thing we say home to ourselves: and by so doing furnish our minds with a most valuable store of devout thoughts and language, perhaps for many future occasions of our own or others. For the book of Psalms is so inexhaustible a treasure of every branch of piety, that a more constant use of it, than of any other in the whole Bible hath, with very just reason, been appointed in publick forms of prayer, and recommended in private ones.

It may be objected, that in several of them David utters most bitter imprecations against his enemies: in which, to say nothing harsher, we cannot follow him; for the rule of the New Testament is, "Bless and curse not," Rom. xii. 14. But indeed most, if not all, the places, which appear wishes of evil, may, according to the confessed import of the original, be understood only as predictions of it. Or, supposing them wishes, David might be directed by infinite wisdom to pronounce them even against the opposer of his reigning over Israel; who opposed, at the same time, the known decree of Providence. Repeating them in this view, solely as his, must be innocent: and strongly suggest an important admonition, "not to fight against God," Acts xxiii. 9. But perhaps in some of these, as well as other passages, he speaks in the person of the whole church of God, against all its irreconcileable adversaries, whoever they be. Such was Judas: to whom therefore the two most dreadful of these Psalms are applied, Acts i. 20: and, with the utmost tenderness to the whole of God's creation, we may and must desire the overthrow of them, who obstinately hate Him and his laws. For, though we ought much more to desire the repentance, than the death of a sinner, as He Himself doth: yet if they will not repent, we ought to think and speak with approbation and satisfaction, yet mixed with an awful concern, of their punishments here, and sentence hereafter: which last, St. Paul represents good persons as joining to pronounce: "Do ye not know, that the saints shall judge the world?" 1 Cor. vi. 2.

It may be objected further, that, however this be, the Psalms are unfit for our use on another account: they are full of Jewish notions and phrases. But they were composed by the aid of the Holy Spirit with a view to Christian times: our Saviour appeals particularly to those things, "which are written in the Psalms concerning him," Luke xxiv. 44: and they are many. Nor is the difficulty great, in applying the peculiarities of one dispensation to what answers them in the other: of understanding by the law, the doctrine of Him, who came to fulfil it; by Jerusalem and Zion, the Christian church; by the several sacrifices, that of our blessed Lord, or of our own prayers and praises offered up in his name; by the altar, the holy table; by temporal enemies and deliverances, spiritual ones; and so of the rest: thanking God, at the same time, that we have light afforded us to see so much deeper into this and every book of the Old Testament, than they who wrote it.

Still there may be more passages than a few in the Psalms which many understand not. However, even these they may allowably read over, as undoubtedly they often do other things, in order and in hope to understand them: and by reading with attention, they will come gradually to understand more and more of them. But they would make this much easier to themselves, by reading carefully in private some paraphrase of the Psalms, if they are able to procure one, along with them: such as the larger of Dr. Hammond, or rather of Bishop Patrick, or the smaller of Dr. Nicholls, or Mr. Johnson (or Mr. Travell). The particular passages, which one or other may find obscure to him, are too many to be explained from the pulpit. But the darkest and least edifying in appearance will, by the use of any of these authors, be perceived, either to have some one determined sense of importance, or at least to be capable of several such.

And indeed all considerate Christians will acknowledge the excellence of the Psalter in a good translation. But some object against that, which we have in our Prayer Books, as made in times of less learning and exactness, than the other in our Bibles: which being more correct, they conceive ought to be used instead of it. But indeed as the latter is, in some places, juster than the former; so is the former, in some, juster than that: and it hath one general ground of preference; that, not rendering the words of the Hebrew so strictly, it gives the sense of them more intelligibly: notwithstanding that a few expressions, and but very few, are become in the space of 200 (270) years, which have passed since it was made, less clear or proper than they were at first. Indeed this old version hath here and there additions to what we now find in the original. But the only considerable one is taken from, if not warranted by, the New Testament: they are all harmless: they are most of them founded on authorities not contemptible, particularly on that of the very ancient Latin interpreter, departing from which, without necessity, would have given occasion of cavil to the Romanists. And, as this translation in our Prayer Books was made by martyrs and confessors for the Protestant religion, so it was with reason highly esteemed by the people; and soon grew, by often repeating it, so familiar to them, that changing it for another, though somewhat better on the whole, would have been disagreeable to them. Therefore the sense of both being sufficiently the same, as any one, by comparing them, will be convinced, the words to which the congregation were accustomed, have been retained to this day.

It hath been further objected, that, granting the use of this translation to be justifiable, yet the manner in which we use it is not. For we read it on, just as the Psalms lie: and thus we blend together those of joyful and those of sorrowful import, without distinction and without method; yet we cannot be supposed to vary our affections so quick as this requires. But it should be remembered that on the principal stated fasts and

festivals, and on all occasional ones, Psalms proper to them are appointed out of the common course. On days indeed, which have nothing so particular in them, we follow the order in which they are set down. For we could not vary it, without omitting some of them, which none of them deserve; or disposing them in a way intirely new. Now what that should be, would be very hard to settle: and whatever was done, at least as many faults would be found then, as now. The present arrangement is certainly older than our Saviour's days: the publick offices of the whole Christian churches have followed it from the very first account of them that we have; and why should we make alterations, only to raise perplexities? The Psalms are indeed miscellaneous: but so are many other parts of Scripture. The Book of Proverbs is vastly more so. Yet no one objects against reading those as they lie. In truth, scarce a chapter of the Bible or any author whatever can be read, but what calls for variety of dispositions and affections to be exercised, within a very small compass. Even in a short prayer is there not great variety if it be well considered? In poetry and musick these transitions are often extremely abrupt and sudden, from one thing to its contrary in the highest degree. Yet the mind goes along with them very easily. Much more then may it do so, when prepared, as in the present case, by a previous knowledge of what is to come next, and long practice in the change. And if repeating the Psalms in course be right, we have certainly fixed a right period of this course, that of a month: whereas the church of Rome goes through them in a week, which is making one part of the service too long; and the Greek church in twenty days, which is making it hard to find. On the whole then let us but be careful that our behaviour be as good in this branch of worship, as the regulation concerning it is: and notwithstanding the unhappy disadvantage of barely saying, what ought to be enlivened by the power of harmony, we may still, through God's grace, be warned and filled with his Spirit while we "speak to one another and ourselves," as the apostle directs, "in psalms and hymns and spiritual songs, singing and making melody," if not with our voices, yet "in our hearts, to the Lord," Eph. v. 19; Col. iii. 16. *Abp. Secker.*

That the reader may the more easily turn to such Psalms as will best suit the present state of his mind, according to the different circumstances, whether external or internal, into which, by the changes and chances of life, or the variations of temper and disposition, he may at any time be thrown, the common Table of Psalms, classed under their several subjects, is here subjoined.

Prayers.

I. Prayers for pardon of sin. Psalm 6. 25. 38. 51. 130. Psalms styled Penitential, 6. 32. 38. 51. 102. 130. 143.

II. Prayers composed when the Psalmist was deprived of an opportunity of the publick exercise of religion. Psalm 42, 43. 63. 84.

III. Prayers wherein the Psalmist seems extremely dejected, though not totally deprived of consolation under his afflictions. Psalm 13. 22. 69. 77. 88. 143.

IV. Prayers wherein the Psalmist asketh the help of God, in consideration of his own integrity, and the uprightness of his cause. Psalm 7. 17. 26. 35.

V. Prayers expressing the firmest trust and confidence in God under afflictions. Psalm 3. 16. 27. 31. 54. 56, 57. 61, 62. 71. 86.

VI. Prayers composed when the people of God were under affliction or persecution. Psalm 44. 60. 74. 79, 80. 83. 89. 94. 102. 123. 137.

VII. The following are likewise Prayers in time of trouble and affliction. Psalm 4, 5. 11. 28. 41. 55. 59. 64. 70. 109. 120. 140, 141, 142.

VIII. Prayers of intercession. Psalm 20. 67. 122. 132. 144.

Psalms of Thanksgiving.

I. Thanksgivings for mercies vouchsafed to particular persons. Psalm 9. 18. 21. 30. 34. 40. 75. 103. 108. 116. 118. 138. 144.

II. Thanksgivings for mercies vouchsafed to the Israelites in general. Psalm 46. 48. 65, 66. 68. 76. 81. 85. 98. 105. 124. 126. 129. 135, 136. 149.

Psalms of Praise and Adoration, displaying the Attaibutes of God.

I. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men. Psalm 23. 34. 36. 91. 100. 103. 107. 117. 121. 145, 146.

II. Psalms displaying the power, majesty, glory, and other attributes of the divine Being. Psalm 8. 19. 24. 29. 33. 47. 50. 65, 66. 76, 77. 93. 95, 96, 97. 99. 104. 111. 113, 114, 115. 134. 139. 147, 148. 150.

Instructive Psalms.

I. The different characters of good and bad men: the happiness of the one, and the miseries of the other, are represented in the following Psalms, 1. 5. 7. 9, 10, 11, 12. 14, 15. 17. 24, 25. 32. 34. 36, 37. 50. 52, 53. 58. 73. 75. 84. 91, 92. 94. 112. 119. 121. 125. 127, 128. 133.

II. The excellence of God's law. Psalm 19. 119.

III. The vanity of human life. Psalm 39. 49. 90.

IV. Advice to magistrates. Psalm 82. 101.

V. The virtue of humility. Psalm 131.

Psalms more eminently and directly Prophetical.

Psalm 2. 16. 22. 40. 45. 68. 72. 87. 110, 118.

Historical Psalms.

Psalm 78. 105, 106.

A SHORT VOCABULARY,

Giving the signification of some old English words used in this translation, but not commonly spoken or written in this age, at least not in that sense in which our Translators took them (Abridged from "Holy David and his Old English Translators clear'd," 8vo. 1706.)

Beast. *Any living creature, except man;* not only our Translators, but Mr. Ainsworth, calls serpents and fish "beasts," Gen. iii. 1; Ps. civ. 25. And indeed our last Translators do the same; which shews that the word was taken in this sense for above sixty years after this translation was made.

Blasphemе. *To speak reproachfully either of God or man.* If we respect the etymology only, it is more properly applicable to man than to God: for it properly signifies to *hurt the fame or credit of another.* Ps. iv. 2.

Blasphemy. *Reproach* or *slander*, either against God, or man, Ps. lxxiii. 8.

Commune. To *discourse familiarly*, to *confer notes.*

Counsel. *Design, device, decree*, or *resolution*, and not only advice or direction, as it is now commonly taken; Ps. xxxiii. 10.

Eschew. *Avoid, shun, decline.*

Fain. *Glad, merry.* We now use it adverbially, namely, "I would fain," that is, *gladly:* but we do

not commonly use it as an adjective, as our ancestors did. See Ps. lxxi. 21.

Flitting. A *hasty removal*, or *flight*. It is still used in this sense in some parts of England. Ps. lvi. 8.

Flood. A *river* or *stream*. See Ps. lxxii. 8; lxxxix. 26. It should seem this word retained this signification commonly in our language at the beginning of the seventeenth century; for our last Translators use it in this sense, Josh. xxiv. 3; Ps. xcviii. 8.

Health. *Safety, protection, power of saving, salvation* both spiritual and temporal. It evidently comes from the old English hæl, which had the very same signification, Ps. xxii. 1, &c.; and our last Translators used the word "health" in this sense, Ps. xlii. 11.

Hell. Not only *the place of torments*, but *the place or state of deceased souls*, or what we commonly call *the other world*. It seems to come from "Helan," to *cover*, or *hide*, as the Greek "Hades" likewise signifies *an obscure or unknown place*. Our Translators did well to retain the word in this sense, as they do, Ps. xxx. 3, and often elsewhere: for this helps us to understand those words of our Christian faith, "He descended into Hell;" whereas, by losing the ancient signification of words, the people are in danger to lose the sense and meaning of their Creed. Further, sometimes "Hell" signifies *death* only, as Ps. xviii. 4; cxvi. 3.

Host. *Army*, or *very great company*, very often.

Imagine. To *contrive, plot, design;* so it signifies in the statute of treason, which makes it a crime punishable with death "to *imagine* the death of the King," &c. as Ps. ii. 1, and very often.

Instantly. *Importunately, zealously*, Ps. lv. 18. We still say that a thing was done "at the instance," that is, *at the earnest request*, of another. The adjective INSTANT signifies *importunate*, in our last translation, Luke xxiii. 23, and in other places.

Leasing. *Lying, cheating, dissembling*, Ps. iv. 2.

Lust. Not only *filthy carnal desires*, but any *eagerness of appetite*, or *violent irregular inclination*, Ps. x. 2. So to "lust," and to "list," signify the same thing in this translation, Ps. lxxiii. 7.

Malicious. *Very bad, evil*, &c. Ps. lix. 5. We now commonly understand by this word, *spiteful, envious;* the ancients did not so.

Nethermost. *Lowest*, Ps. lxxxvi. 13. "Nether" is used for *lower*, by our last Translators, Deut. xxiv. 6, &c.

Plague. Any *blow* or *stroke* of God's correcting or punishing hand, Ps. xxxviii. 17; not *the pestilence* only. "To plague," in common discourse, signifies, to *use any severe proceedings*.

Port. *Gate*, from the Latin "Porta." We still call him who keeps the gate *porter*, Ps. ix. 14.

Preacher. Not only *he that discourses publickly of religion*, but *any one that publishes* or declares any thing, Ps. lxviii. 11; lix. 12. So "to preach" signifies to *publish* or *declare*.

Prevent. *To go*, or *be before*. There are two designs which one may have in "going before" another; either to *guide* and *help*, or to *hinder* or *stop:* accordingly the word signifies two contrary things, namely, to *help forward*, and to *oppose, hinder*, &c. In the Scripture and Liturgy, it is for the most part taken in the good sense, to *guide, help forward, assist*, or *be beforehand in kindness*, as Ps. xxi. 3; sometimes in the bad sense to *hinder, stand in one's way*, &c. Ps. xviii. 18: at other places barely to *go*, or *be before*, as Ps. cxix. 148; and 1 Thess. iv. 15.

Quick. *Alive;* and so to "quicken," signifies to *give* or *restore life*, to *revive* or *enliven*, Ps. cxxiv. 2; xxii. 30.

Rebuke. Not only *severe reprehension*, but any manner of *hard* or *reproachful language*. Ps. lxix. 21.

Reproof is used in much the same sense with the former word *rebuke*, and does not only import, *grave* and *severe admonition*, but any manner of *reproachful language*, any speech whereby we shew our dislike of another's words or actions. Ps. lxix. 20.

Simple. *Unmixt, plain, without any fraud or guile*, or *worldly policy;* like a child, that has no heart or cunning to help himself in any difficulty, and therefore is often oppressed and over-reached by crafty and sharp men. It is generally used in a good sense in the Psalms and New Testament; namely, for *plain, undesigning, though abused* men; but then, because such are subject to be caught and drawn into evil, by political and artificial men, therefore sometimes it denotes those who by this means are *betrayed to sin*, and *a fault* committed through this *easy unwary temper*, is called "simpleness," Ps. lxix. 5.

Well. A *spring, fountain*, or *small stream*, not only a *deep dug pit*, as now it commonly signifies, Ps. xxxvi. 9; lxxxiv. 6.

Wholesome. *Safe*. We still say, "wholesome food, air, law, counsel," Ps. xx. 6.

Wiliness. *Cunning, guile*. We still use the word "wiles," from whence this comes, Ps. x. 2.

World. *Age, time*, not only the *universe* or *earth:* thus it signifies in the doxology "world," that is, *age*, or *time*, "without end." So in the Nicene Creed, "before all worlds;" that is, *before all ages*, or *before time itself* was, Ps. xlv. 18.

Worship. *Majesty, dignity, excellency, what deserves to be honoured*, or *is honoured;* that glory and power in God, to which we pay our devotion: for so it signified to our Saxon ancestors. Our Translators use the word in this sense, Ps. iii. 3; xcvi. 6; and elsewhere. We now by "worship," most commonly mean that *honour which we pay to God;* and our Translators often take it in that sense also. Further; "worship" does not only signify the eminent *dignity* which is *in God*, but that which is in a low degree *in man:* and this sense of the word is not yet lost even in our own common language; for we still call that honour and authority which belongs to a magistrate, "his worship." Our Translators retain the word also in this sense, when they say that "God gives worship," that is, honour and dignity, "to them who lead a godly life," Ps. lxxxiv. 12. Nay, our last Translators use the word in the same sense, Luke xiv. 10: where it is said, that the humble guest "shall have worship in the presence of those who sit at meat with him." Who can then wonder, that in the matrimonial office the husband is taught to "worship" his wife? that is, to *pay her all due respect*. For no one ever understood more by that expression, except he were blinded by unpardonable ignorance, or prejudice. There is then an honour, glory, dignity, or worship in the divine nature; and so there is, or may be, in men too. We must pay honour, glory, worship, principally to God, but in an inferior sense to men. It has been said that most controversies now depending, are chiefly a strife about words. And from what has been said briefly concerning this and other words in this short vocabulary, it will appear, that several particulars which have been objected against in our Psalter, our Liturgy, and our very Creed, are far enough from being faulty in themselves, and have been thought so by some men, merely because they do not understand their own tongue.

THE

PSALMS OF DAVID[a].

THE FIRST DAY.

MORNING PRAYER.

PSALM i.[b] *Beatus vir, qui non abiit &c.*

BLESSED is the man[c] that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord[d]: and in his law will he exercise himself day and night.

doth he meditate. *Bib. Trans.*

3 And he shall be like a tree[e] planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly[f] shall not be able to stand in the judgement: shall not be acquitted. See Luke xxi. 36.

[a] *The Psalms of David.*] The whole collection of Psalms goes by the name of "The Psalms of David," not because they were all composed by him, but because most of them were: the whole receiving their denomination from the greater part. Some were written before David's time, as the 90th Psalm by Moses: some after the Babylonian Captivity, as the 126th and 127th. *Dr. Nicholls.*

[b] PSALM i.] This Psalm, which is generally looked upon by expositors as a preface or introduction to the rest, describes the blessedness of the righteous: consisting, ver. 1, negatively, in their abstaining from sin; 2, positively, in holy meditation on the Scriptures, productive of continual growth in grace; which, 3, 4, is beautifully represented under an image borrowed from vegetation: as, 5, is the opposite state of the unbelieving and ungodly by a comparison taken from the threshing-floor. The two last verses foretel the final issue of things, with respect to both good and bad men, at the great day. *Bp. Horne.* The end of man is blessedness; and the way to it observance of God's law: which the Psalmist lays down here, as the foundation of the whole ensuing work. *Bp. Patrick.*

[c] 1. *Blessed is the man* &c.] The Psalter, like the sermon on the Mount, openeth with a beatitude for our comfort and encouragement, directing us immediately to that happiness, which all mankind, in different ways, are seeking and inquiring after. All would secure themselves from the incursions of misery; but all do not consider that misery is the offspring of sin, from which it is therefore necessary to be delivered and preserved, in order to become happy or blessed. *Bp. Horne.*

[d] 2. *But his delight is in the law of the Lord:* &c.] He, who hath once brought himself to delight in the Scriptures, will find no temptation to exchange that pleasure for any which the world or the flesh can offer him. Such an one will make the lively oracles of God his companions by day and by night. He will have recourse to them for direction, in the bright and cheerful hours of prosperity; to them he will apply for comfort, in the dark and dreary seasons of adversity. *Bp. Horne.*

[e] 3, &c. *And he shall be like a tree* &c.] By continual meditation in the sacred writings, a man as naturally improves and advances in holiness, as a tree thrives and flourishes in a kindly and well-watered soil. In this description of the righteous all appears verdant and fruitful, lovely and enduring: but in that, which follows, of the ungodly, we are by way of contrast presented with nothing but what is withered and worthless, without form or stability, blown about by every wind, and at length finally dispersed from the face of the earth by the breath of God's displeasure, and driven into the fire prepared for it. *Bp. Horne.*

[f] 6. *Therefore the ungodly* &c.] The judgment here intended is evidently the last judgment, and the congregation of the righteous is their assembly at the tribunal of Christ at the last day. *Bp. Horsley.* A day is coming, when the divine Husbandman shall appear with his "fan in his hand," and shall "throughly purge his floor." The wheat, which shall stand the winnowing of that day, will be gathered into the celestial granary; while the chaff, for ever separated from it, shall be hurried out of the floor, and carried, by a mighty whirlwind, to its own place. Then shall there be a "congregation of the righteous," in which "sinners shall not stand." At present wheat and chaff lie on one floor; wheat and tares grow in one field; good and bad fishes are comprehended in one net; good and bad men are contained in the visible church. But, however we may be deceived in the judgment we form of men in this scene of confu-

neither the sinners in the congregation of the righteous.

approves and highly esteems their obedience. *Bp. Patrick.*

7 But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.

Easter Day, first Psalm Morn. Serv.

PSALM ii.[g] *Quare fremuerunt gentes?*

WHY do the heathen[h] so furiously rage together : and why do the people imagine a vain thing?

contrive, devise. See Vocab.

2 The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against his Anointed.

3 Let us break their bonds[i] asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn[k] : the Lord shall have them in derision.

5 Then shall he speak[l] unto them in his wrath : and vex them in his sore displeasure.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach[m] the law[n], whereof the Lord hath said unto me : Thou art my Son, this day have I begotten thee.

n I will declare the decree. *Bib. Trans.*

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sion, "The Lord knoweth them that are his," 2 Tim. ii. 19. Their good deeds are not unobserved, nor will they be forgotten by Him. His eye seeth them in secret, and his hand will reward them openly in the day of final retribution : when crowns of glory shall sparkle on the heads of the righteous, but shame and torment shall be the portion of the wicked; "the way of the ungodly shall perish." *Bp. Horne.*

[g] PSALM ii.] This Psalm is a most divine mixture of history and prophecy, certainly composed by David, and referring visibly to his person, and both typically and prophetically to Christ, and so understood expressly by the writers of the New Testament. *Dr. Hammond.* That this was a prophecy of the Messiah all the ancient Jews did allow : and Rabbi Solomon Jarchi says plainly, "Our doctors explained the signification of this psalm of King Messias; but that we may better answer the Minnim," that is, the heretical Christians, "it is better to interpret it of David." *Dr. Nicholls.*

David, seated upon the throne of Israel, notwithstanding the opposition made against him, and now about to carry his victorious arms amongst the neighbouring heathen nations, may be supposed to have penned this, as a kind of inauguration psalm. But that "a greater than David is here," appears not only from the strength of the expressions, which are more properly applicable to Messiah, than to David himself; but also from the citations made in the New Testament; the appointment of the Psalm by the Church to be read on Easter-day; and the confession of the Jewish rabbis. It treats therefore, 1—3, of the opposition raised, both by Jew and Gentile, against the kingdom of Jesus Christ; 4—6, of his victory, and the confusion of his enemies; 7—9, after his resurrection, He preaches the Gospel, and 10—12, calls the kings of the earth to accept it; denouncing vengeance against those who shall not do so, and pronouncing a blessing on those who shall. *Bp. Horne.*

The song consists of three parts : the first, consisting of the first six verses, spoken in the person of the Psalmist; the second, namely, the 7th, 8th, and 9th verses, in the person of Messiah; and the third again by the Psalmist. *Bp. Horsley.*

[h] 1. *Why do the heathen* &c.] The true David is introduced, like his ancestor of old, expostulating with the nations, for their vain attempts to frustrate the divine decree in his favour. These two verses are cited Acts iv. 25, and expounded of "Herod and Pontius Pilate," who "with the Gentiles and the people of Israel were gathered together against the holy Jesus, whom the Lord had anointed." After the ascension of Christ, and the effusion of the Spirit, the whole power of the Roman empire was employed in the same cause by those, who, from time to time, swayed the sceptre of the world. But still, they who intended to extirpate the faith, and destroy the church, how many and how mighty soever they might be, were found only to "imagine a vain thing." And equally vain will every imagination be, that exalteth itself against the counsels of God for the salvation of his people. *Bp. Horne.*

[i] 3. *Let us break their bonds* &c.] These words, supposed to be spoken by the powers in arms against Messiah, discover to us the true grounds of opposition, namely, the unwillingness of rebellious nature to submit to the obligations of divine laws, which cross the interests, and lay a restraint upon the desires of men. Corrupt affections are the most inveterate enemies of Christ : and their language is, "We will not have this man to rule over us." *Bp. Horne.*

[k] 4. *He that dwelleth in heaven shall laugh them to scorn,* &c.] By these, and such like expressions, which frequently occur in the Scripture, we are taught, in a language which we understand, because borrowed from ourselves, and our manner of shewing contempt, how the schemes of worldly politicians appear to Him, who, sitting upon his heavenly throne, surveys at a glance whatever men are doing, or contriving to do, upon earth. The same is to be said with regard to words which seem to attribute many other human passions and affections to the Deity : as, for instance, these which follow. *Bp. Horne.*

[l] 5, 6. *Then shall he speak* &c.] The meaning is, that, by pouring out his indignation upon the adversaries of Messiah, as formerly upon those of David, God would no less evidently convict and reprove their folly and impiety, than if He had actually thus spoken to them from his eternal throne above : "Yet, notwithstanding all your rage against him, have I raised from the dead, and exalted as the Head of the church, my appointed King Messiah; in like manner as I once set his victorious representative David upon my holy hill of Sion, in the earthly Jerusalem, out of the reach of his numerous and implacable enemies." *Bp. Horne.*

[m] 7. *I will preach the law,* &c.] Jesus, for the suffering of death, crowned with honour and immortality, upon the holy hill of Zion, in the new Jerusalem, now "declares the decree," or preaches the Gospel of the everlasting covenant. His part in the covenant was performed by keeping the law, and dying for the sins of men. Nothing therefore remained, but the accomplishment of the promise made to Him by the Father, upon those conditions. One part of this promise was fulfilled, saith St. Paul, "in that he had raised up Jesus again; as it is written in the second Psalm, Thou art

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them[o] with a rod of iron : and break them in pieces like a potter's vessel.

an iron sceptre *Dr. Nicholls.*

10 Be wise now therefore, O ye kings[p] : be learned, ye that are judges of the earth.

be instructed. *Bib. Trans.*

11 Serve the Lord in fear : and rejoice unto him with reverence[q].

12 Kiss the Son[r], lest he be angry, and so ye perish from the right way : if his wrath be kindled, (yea, but a little,) blessed are all they that put their trust in him.

PSALM iii.[s] *Domine, quid multiplicati?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O Lord, art my defender[t] : thou art my worship, and the lifter up of my head.

my glory. *Bib. Trans.* See Vocab.

4 I did call upon the Lord[u], with my voice : and he heard me out of his holy hill.

5 I laid me down and slept[x] and rose up again : for the Lord sustained me.

6 I will not be afraid for ten

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my Son, this day have I begotten thee," Acts xiii. 33. Another part was fulfilled in the ascension of Christ, and his inauguration to an eternal kingdom, and an unchangeable priesthood, as the true Melchizedek, King of righteousness, King of peace, and Priest of the most high God. The next article in the covenant, on the Father's side, was the enlargement of Messiah's spiritual kingdom, by the accession of the nations to the church. And accordingly, this was the next thing which "Jehovah said unto him," after having proclaimed his sonship and pre-eminence; as we find by the following verse. *Bp. Horne.*

[n] — *the law.*] The original word signifies many things; a writing, and so particularly a covenant, subscribed by the parties' hands, a decree, a precept, a rite, &c. In the historical sense it was first a decree in heaven; then a covenant with David and his seed, see Ps. lxxxix. 3; and withal a command of obedience to his subjects. In the mystical sense it principally denotes the covenant made with and in Christ; which covenant also was an immutable decree under God's oath, Luke i. 73; and a law also, first in respect of Christ, requiring somewhat of Him, for He "was to suffer and so to enter into his glory;" and, secondly, in respect of us, the law of faith, exacting from us an uniform obedience to Him in the exercise of all his offices. *Dr. Hammond.*

[o] 9. *Thou shalt bruise them* &c.] The irresistible power and inflexible justice of Christ's kingdom are signified by his "ruling with a rod of iron :" the impotence of those, who presume to oppose Him, is compared to that of "a potter's vessel," which must fly in pieces at the first stroke of the iron rod. The power of Christ will be manifested in all, by the destruction either of sin or of the sinner. *Bp. Horne.*

[p] 10—12. *Be wise now therefore, O ye kings :* &c.] The decree of the Father, concerning the kingdom of the Son, being thus promulgated by the latter, an exhortation is here made to the kings of the earth, that they should learn true wisdom, and suffer themselves to be instructed unto salvation; that they would bow their sceptres to the cross of Jesus, and cast their crowns before his throne; esteeming it a far greater honour, as well as a more exalted pleasure, to serve Him, than to find themselves at the head of victorious armies, surrounded by applauding nations. *Bp. Horne.*

[q] — *with reverence.*] Literally, "with trembling :" but the thing meant is that sort of fear, which arises from a man's diffidence of his own strength and power: a notion which the word "trembling" not at all conveys in our language. "Serve the Lord," says the Psalmist, "with fear; and rejoice," take satisfaction, joy, and glory to yourselves in becoming his servants. But let it be a holy, temperate joy, fearful of offence, not heedless and presumptuous, verging on the licentious kind. *Bp. Horsley.*

[r] 12. *Kiss the Son,* &c.] To "kiss" is used for adoration. So in 1 Kings xix. 18, we find together the "bowing of the knees" to Baal, and the "mouths kissing him." And so it fitly belongs to Messiah, in respect of his divine nature, to which that is truly due, which was idolatrously paid to Baal. *Dr. Hammond.*

Christ beseeches kings, no less than their subjects, to be reconciled to Him, and by Him to the Father: since a day is at hand, when mighty men shall have no distinction, but that of being mightily tormented. And then will be seen the "blessedness" of those who "put their trust in" the Lord Jesus. For when the glory of man shall fade away as the short-lived flower of the field, and when all, that is called great and honourable in princes, shall be laid low in the dust, He shall give unto his faithful servants a crown without cares, and a kingdom which cannot be moved. *Bp. Horne.*

[s] Psalm iii.] This Psalm is said to have been composed by David, when he fled from his son Absalom. Thus circumstanced, he expressed himself in terms well adapted to the parallel case of the Son of David, persecuted by rebellious Israel; as also to that of his church suffering tribulation in the world. 1, 2, he complains, in much anguish, of the multitude of his enemies, and of the reproaches cast upon him, as one forsaken by God; but, 3, declares, notwithstanding, his sure trust in the divine promises; 4, 5, he relates the success of his prayers; 6—8, derides the impotent malice of his enemies, and ascribes salvation to Jehovah. *Bp. Horne.*

The forlorn condition of David, as recorded in 2 Sam. xv, and commemorated in this Psalm, is in some degree typical of our Saviour's sadness and agony and prayer in the garden, John xviii. 1, which is the same with Gethsemane, Matt. xxvi. 36; Mark xiv. 32; and that on mount Olivet, Luke xxii. 39. 41, the very same mount, to which David went up, when he poured out the substance of this prayer. *Dr. Hammond.*

[t] 3. *But thou, O Lord, art my defender :* &c.] In this, as in all the Psalms of the like argument, the complaint and petitions for relief and help are intermixed with expressions of praise and thanksgiving for former mercies, professions of secure reliance on God's protection, and of joy in the expectation of a final deliverance. *Bp. Horsley.*

[u] 4. *I did call upon the Lord,* &c.] David, driven

thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone[y]; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord[z] : and thy blessing is upon thy people.

PSALM iv.[a] *Cum invocarem.*

the Defender of my right. *Dr. Nicholls.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour[b] : and have such pleasure in vanity, and seek after leasing? reproach and defame it. See Vocab. Lying, falsehood. See Vocab.

3 Know this also[c], that the Lord hath chosen to himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not[d] : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness[e] : and put your trust in the Lord.

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from Jerusalem, still looked and prayed towards the "holy hill" of Sion. Christ, when a stranger on the earth, "made supplication with strong crying," to his Father in heaven. Christ was heard for his own sake : David was heard, and we shall be heard, through Him. *Bp. Horne.*

[z] 5. *I laid me down and slept* &c.] Behold David in the midst of danger, sleeping without fear; secure, through the divine protection, of awaking to engage and vanquish his enemies. Behold the Son of David composing Himself to his rest upon the cross, that bed of sorrows; and commending his spirit into his Father's hands, in full confidence of a joyful resurrection, according to the promise, at the time appointed. Behold this, O Christian, and let faith teach thee how to sleep, and how to die; while it assures thee, that as sleep is a short death, so death is only a longer sleep; and that the same God watches over thee, in thy bed and in thy grave. *Bp. Horne.*

[y] 7. — *thou smitest all mine enemies upon the cheek-bone;* &c.] Striking the cheek is an expression of the greatest reproach, see 1 Kings xxii. 24; Job xvi. 10; Lam iii. 30. And so it is a proverbial phrase to signify putting to flight, for that is the most shameful and reproachful to an army. The same is the meaning of the latter part of the verse, "thou hast broken their teeth;" the teeth being the weapons by which lions tear their prey. See Psalm lviii. 6. *Dr. Hammond.*

[z] 8. *Salvation belongeth unto the Lord:* &c.] The Psalm ends with an acknowledgment, which ought always to fill the heart, and upon every proper occasion to flow from the mouth, of a Christian : namely, that salvation is not to be had from man, from the kings of the earth, or the gods of the heathen, from saints or angels; but from Jehovah alone : to whom alone therefore the glory should be ascribed. If He will save, none can destroy : if He will destroy, none can save. Let Balak then curse Israel, or hire Balaam to curse them for him : be but "thy blessing, O Lord, upon thy people," and it sufficeth. *Bp. Horne.*

[a] PSALM iv.] The person speaking in this Psalm, 1, prayeth to be heard by God; 2, convinceth the world of sin; 3, declareth the righteous to be under the divine protection; 4, 5, prescribeth solitude and meditation, as the proper means to lead men to repentance and faith; 6, 7, sheweth that in God alone peace and comfort are to be found; and, 8, how superior the joys of the spirit are to those of sense; 9, reposeth himself, in full assurance of faith, on the loving-kindness of the Lord. *Bp. Horne.*

The Psalm is said to have been composed by David, possibly on the same or on a like occasion as the third. *Dr. Hammond.*

[b] 2. — *how long will ye blaspheme mine honour:* &c.] How long will you revile and speak evil of my regal dignity? How long will you give out such base calumnies against me, and industriously make use of lying to support your bad cause? *Dr. Nicholls.*

[c] 3. *Know this also,* &c.] Be the opinions or the practices of men what they will, the counsel of the Lord, that shall stand. Is David "set apart" for the kingdom of Israel? Saul shall not be able to detain, nor Absalom to wrest it from him. Is Messiah ordained to be King of the Israel of God? death and hell shall not prevent it. Are his disciples appointed to reign with Him? infallibly they shall. Our intercessor is already on high; and for his sake the Lord will hear us when "we call upon him." What, then, can be said for us, if we neglect to call upon Him. *Bp. Horne.*

[d] 4. *Stand in awe, and sin not:* &c.] The enemies of Christ, as well as those of David, are here called to repentance, and the process of conversion is described. The above-mentioned consideration of the divine counsel, and the certainty of its being carried into execution, by the salvation of the righteous, and the confusion of their enemies, makes the wicked "tremble." "The fear of the Lord is the beginning of wisdom:" it arrests the sinner in his course, and he "sins not," he goes no farther in the way of sin, but stops and reflects upon what he has been doing : he "communes with his own heart upon his bed, and is still;" his conscience suffers him not to rest in the night, but takes the advantage of solitude and silence, to set before him his transgressions, with all the terrors of death and judgment; stirring him up to confess the former, and deprecate the latter, with unfeigned compunction and sorrow of heart; to turn unto the Lord, and to do works meet for repentance; to learn to do good, as well as to cease from doing evil. *Bp. Horne.*

[e] 5. *Offer the sacrifice of righteousness:* &c.] The Jews are no longer to offer the shadowy sacrifices of their law, since He, who is the substance of them all, is come into the world. The Gentiles are no more to offer their idolatrous sacrifices, since their idols have fallen before the cross. But returning sinners, whether Jews or Gentiles, are to offer the same "sacrifices of" evangelical "righteousness," not "putting their trust" in them, but "in the Lord" Jesus, through whose Spirit they are enabled to offer, and through whose blood their offerings are acceptable unto God. *Bp. Horne.*

6 There be many that say[f]: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart[g]: since the time that their corn, and wine, and oil, increased.

more than in the time. *Bib. Trans.*

9 I will lay me down in peace[h], and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

PSALM v.[i] *Verba mea auribus.*

PONDER my words, O Lord: consider my meditation.

Give ear to my words. *Bib. Trans.*

2 O hearken thou[k] unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

my cry. *Bib. Trans.*

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand[l] in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing[m]: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me[n], I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness[o], because of mine ene-

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[f] 6. *There be many that say:* &c.] The two former verses were addressed to rebellious sinners, inviting them to repentance and reformation. This seems to relate to the righteous, who, in times of calamity and persecution, like the friends of distressed David, are tempted to despond, on seeing no end to their troubles. The Psalmist, therefore, prescribes prayer to all such, as an antidote against the temptation; he directs them, in the darkest night, to look towards heaven, nor doubt the return of day, when the rising sun shall diffuse light and salvation, and sorrow and sighing shall fly away. How many are continually asking the question in this verse! How few applying to Him, who alone can give an answer of peace and comfort! *Bp. Horne.*

[g] 8. *Thou hast put gladness in my heart:* &c.] According to this translation, the verse is an expression of the Psalmist's gratitude, that God had given him grace not to make any ill returns for the unkindness of his enemies, but had enabled him to be heartily glad for the benefits, especially the fruitful seasons, which God had bestowed upon them. *Dr. Nicholls.* Or, according to the Bible translation, it is a declaration, that the very thoughts of God's love had filled the Psalmist's heart with such joy, that it far exceeded all the pleasure his enemies could take, in seeing their barns full of corn, and their presses overflow with wine. *Bp. Patrick.*

[h] 9. *I will lay me down in peace,* &c.] This conclusion affords ample matter for profitable and delightful meditation, if it be considered, first, as spoken by David, or any other believer, when lying down to rest, full of the joys of a good conscience, and faith unfeigned: secondly, as pronounced by the true David, when composing Himself to his rest, in certain hope of a resurrection. And happy the Christian, who having nightly, with this verse, committed himself to his bed, as to his grave, shall at last, with the same words, resign himself to his grave, as to his bed, from which he expects in due time to arise, and sing a morning hymn, with the children of the resurrection. *Bp. Horne.*

[i] PSALM v.] This Psalm was composed by David: but whether when he was persecuted by Saul or by Absalom, cannot be certainly determined. *Bp. Patrick.*

The Psalmist in affliction, 1—3, continues and resolves to continue instant in prayer; 4—6, declares the irreconcileable hatred which God bears to sin, and, 7, his own confidence of being accepted; 8, he petitions for grace to direct and preserve him in the way; 9, 10, sets forth the wickedness of his enemies; 11, foretels their punishment; and 12, 13, the salvation of the faithful. *Bp. Horne.*

[k] 2. *O hearken thou* &c.] Although nothing can really hinder or divert the divine attention, yet God is represented as "not hearing," when either the person is unacceptable, or the petition improper, or when He would thoroughly prove the faith and patience of the petitioner. *Bp. Horne.*

[l] 5. *Such as be foolish shall not stand* &c.] Or "the mad men," as the word properly signifies, as Eccles. ii. 2. 12; vii. 7; x. 13; Isa. xliv. 25: that is, wicked men, as the next words explain it; who are indeed morally and really mad men in fighting with the Lord God Almighty, and in exposing themselves to such dreadful hazards and mischiefs for such mean and momentary advantages. *Poole.*

[m] 6. *Thou shalt destroy them that speak leasing:* &c.] Falsehood, blood-thirstiness, and deceitfulness, are here marked out as characteristical of the enemies of David, of Christ, and the church; and history evinces them so to have been. *Bp. Horne.*

[n] 7. *But as for me,* &c.] Wisdom, righteousness, truth, mercy, and sincerity, form a character the reverse of that drawn in the preceding verses, and such an one as God will accept, when appearing before Him in his house, and offering with humility and reverence the sacrifices of the new law, as David did those of the old, through faith in Him who alone filled up the character, and procured acceptance for believers, and their oblations. *Bp. Horne.*

[o] 8. *Lead me, O Lord, in thy righteousness,* &c.] The child of God, admitted into his holy temple, there prefers this petition, praying to be led by the divine Spirit in a course of holy obedience, all impediments being removed out of the way, which otherwise might obstruct the progress, or cause the fall, of one beginning to walk in the path of life; of one who had many "enemies" ready to contrive, to take advantage of, to rejoice and triumph in, his ruin. *Bp. Horne.*

The words are a petition both for illuminating, and for directing and assisting grace. The Psalmist prays the Lord, to give him a clear sight of his duty; and to

mies : make thy way plain before my face.

9 For there is no faithfulness in his mouth[p] : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God[q]; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against thee.

projects or designs. See Vocab.

12 And let all them[r] that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

EVENING PRAYER.

Ash-Wednesday, first Psalm Morn. Serv. correct me not with extreme severity. *Dr. Nicholls.*

PSALM vi.[s] *Domine, ne in furore.*

O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed[t].

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me[u], all ye that work vanity : for the Lord hath heard the voice of my weeping.

workers of iniquity. *Bib. Trans.*

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies[x] shall be confounded and sore vexed : they shall be turned back, and put to shame suddenly.

ashamed. *Bib. Trans.*

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incline his heart to walk exactly, and so acceptably before God. *Dr. Hammond.*

[p] 9. *For there is no faithfulness in his mouth:* &c.] A part of this verse is cited, Rom. iii. 13, together with several other passages from the Psalms and Prophets, to evince the depravity of mankind, whether Jews or Gentiles, till justified by faith, and renewed by grace. It is plain, therefore, that the description was designed for others besides the enemies of the literal David, and is of more general import, reaching to the world of the ungodly, and to the enemies of all righteousness, as manifested in the person of Messiah, and in his church. The charge brought against these is, that "truth" and "fidelity" were not to be found in their dealings with God or each other; that their "inward parts" were very wickedness; their first thoughts and imaginations were defiled, and the stream was poisoned at the fountain; that their "throat was an open sepulchre," continually emitting, in obscene and impious language, the noisome and infectious exhalations of a putrid heart, entombed in a body of sin; and that, if ever they put on the appearance of goodness, they "flattered with their tongue," in order the more effectually to deceive and destroy. *Bp. Horne.*

[q] 11. *Destroy thou them, O God,* &c.] Concerning passages of this imprecatory kind in the book of Psalms, it is to be observed, that they are not spoken of private and personal enemies, but of the opposers of God and his Anointed; nor of any among these, but the irreclaimable and finally impenitent; and this by way of prediction, rather than imprecation; which would appear, if the original verbs were translated uniformly in the future tense, as they might be, and indeed, to cut off all occasion from them which desire it, should be translated. The verse before us would then run thus—"Thou wilt destroy them, O God; they shall perish by their own counsels: thou wilt cast them out in the multitude of their transgressions; for they have rebelled against thee." The words, when rendered in this form, contain a prophecy of the infatuation, rejection, and destruction of such as should obstinately persevere in their opposition to the counsels of Heaven, whether relating to David, to Christ, or to the church. The fate of Ahithophel and Absalom, of Judas and the Jews, should warn others not to offend after the same example. *Bp. Horne.*

[r] 12. *And let all them* &c.] As the last verse foretold the perdition of the ungodly, this describes the felicity of the saints; who, trusting in God, rejoice evermore, and sing aloud in the church the praises of their Saviour and mighty Defender; the love of whose name fills their hearts with joy unspeakable, while they experience the comforts of grace, and expect the rewards of glory. *Bp. Horne.*

[s] Psalm vi.] This is the first of those Psalms which are styled penitential. It contains, 1, a deprecation of eternal vengeance, and 2, 3, a petition for pardon; which is enforced from the consideration of the penitent's sufferings; 4, from that of the divine mercy; 5, from that of the praise and glory which God would fail to receive, if man were destroyed; 6, 7, from that of the penitent's humiliation and contrition: 8—10, the strain changes into one of joy and triumph, upon the success and return of the prayer. *Bp. Horne.*

This Psalm was penned by David on some occasion of special humiliation, for the confession of his sins, and averting God's wrath. *Dr. Hammond.* Being one of the penitential Psalms, it is appointed to be used

PSALM vii.[y] *Domine, Deus meus.*

O Lord my God, in thee have I put my trust : save me from all them that persecute me, and deliver me;

2 Lest he devour my soul, like a lion[z], and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done[a] any such thing : or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

bury all my reputation with my body in the grave. *Dr. Nicholls.*

6 Stand up, O Lord, in thy wrath[b], and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people[c] come about thee : for their sakes therefore lift up thyself again.

8 The Lord shall judge the people[d]; give sentence with me, O Lord : according to my righteousness, and according to the innoceney that is in me.

judge me, O Lord, according to &c. *Bib. Trans.*

9 O let the wickedness of the ungodly[e] come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who

all the desires and secret thoughts. *Dr. Hammond.*

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on Ash-Wednesday, and is suitable to the condition of those, who are any way afflicted or distressed in mind, body, or estate. *Travell.*

[t] 2. — *my bones are vexed.*] That is, every part of my body; it being an ordinary figure among the Hebrews to express a thing by the names of its parts. Thus Psalm xxxv. 10, "All my bones shall say, Lord, who is like unto thee?" where the "bones" signify the Psalmist himself, his tongue, and heart, and every part of him. *Dr. Hammond.*

[u] 8. *Away from me*, &c.] Repentance, having performed her task, having taught her votary to forsake sin, and to renounce all communication with sinners, now gives place to faith, which appears with the glad tidings of pardon and acceptance, causing the penitent to rejoice in God his Saviour, with joy unspeakable : and inspiring his heart with vigour and resolution to run his course in the way of righteousness. *Bp. Horne.*

[x] 10. *All mine enemies* &c.] Many of the mournful Psalms end in this manner, to instruct the believer, that he is continually to look forward, and solace himself with beholding that day, when his warfare shall be accomplished; when sin and sorrow shall be no more; when sudden and everlasting confusion shall cover the enemies of righteousness; when the sackcloth of the penitent shall be exchanged for a robe of glory; when to sighs and groans shall succeed the songs of heaven, set to angelic harps, and faith shall be resolved into the vision of the Almighty. *Bp. Horne.*

[y] Psalm vii.] David is said to have composed this Psalm concerning the words, or the matter of Cush the Benjamite. Whether Saul, or Shimei, or any one else, be intended under this name, it is sufficiently clear, that David had been maliciously aspersed and calumniated by such a person; that the Psalm was written to vindicate himself from the imputation, whatever was the nature of it; and, consequently, may be considered as the appeal of the true David and his disciples, against the grand accuser and his associates. The person speaking, 1, 2, declares his trust to be in God; 3—5, protests his innocence; 6—8, desires that judgment may be given in the cause; 9—11, prays for the abolition of sin, and the full establishment of righteousness; 12—14, sets forth the divine judgments against sinners; 15—17, describes the beginning, progress, and end of sin, with, 18, the joy and triumph of the faithful. *Bp. Horne.*

[z] 2. *Lest he devour my soul, like a lion,* &c.] The "lion," of whom David stood in fear, was probably Saul, roused by a false accusation, to destroy him. The rage of tyrants is often in the same manner excited against the church. And we all have reason to dread the fury of one who is "the roaring lion," as well as the "accuser of the brethren." From him none can deliver us, but God only. *Bp. Horne.*

[a] 3. *O Lord my God, if I have done* &c.] David makes a solemn appeal to God, the searcher of hearts, to judge of his innocence, with regard to the particular crime laid to his charge. Any person, when slandered, may do the same. But Christ only could call upon heaven to attest his universal uprightness. *Bp. Horne.*

[b] 6. *Stand up, O Lord, in thy wrath,* &c.] To a protestation of innocence succeeds a prayer for judgment upon the case, which is formed on these two considerations: first, the unreasonable and unrelenting fury of the persecutors; secondly, the justice which God has "commanded" others to execute, and which therefore He Himself will doubtless execute upon such occasions. Let injured innocence ever comfort itself with the remembrance of another day to come, when, every earth-born cloud being removed, it shall dazzle its oppressors with lustre far superior to that of the noon-day sun. *Bp. Horne.*

[c] 7. *And so shall the congregation of the people,* &c.] The meaning is, that a visible display of God's righteous judgment would induce multitudes who should behold, or hear of it, to adore and glorify Him. For their sakes, therefore, as well as that of the sufferer, He is intreated to re-ascend the tribunal as formerly, and pronounce the wished-for sentence. *Bp. Horne.*

[d] 8. *The Lord shall judge the people;* &c.] Conscious of his "righteousness" and "integrity," as to the matter in question, David desires to be judged by Him who is to judge the world at the last day. How few, among Christians, have seriously and deliberately considered, whether the sentence of that day is likely to be in their favour! Yet, how many, with the utmost composure and self-complacency, repeat continually the words of this Psalm, as well as those in the *Te Deum*, "We believe that thou shalt come to be

preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient: and God is provoked every day.

13 If a man will not turn [f], he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth [g] with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit [h]: and is fallen himself into the destruction that he made for other.

his mischief. *Bib. Trans.*

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

PSALM viii.[i] *Domine, Dominus noster.*

Ascension-day, first Psalm Morn. Serv.

O Lord our Governour [k], how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth [l] of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens [m], even the works of thy fingers: the

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our Judge!" Legal, or perfect righteousness and integrity, are peculiar to the Redeemer; but evangelical righteousness and integrity all must have, who would be saved. *Bp. Horne.*

[c] 9—11. *O let the wickedness of the ungodly* &c.] It is predicted, that wickedness will, in the end, be abolished, and the just immoveably established, by Him who knoweth intimately the very thoughts and desires of both good and bad men, and will give to each their due reward. Happy the man whose hope is therefore in God, because He saveth the upright or "true of heart!" *Bp. Horne.*

[f] 13. *If a man will not turn,* &c.] The sinner, who is not converted by the vengeance inflicted on others, will himself at length be made an example of. The wrath of God may be slow, but it is always sure. In thoughtless security man wantons and whiles away the precious hours; he knows not that every transgression sets a fresh edge on the sword, which is thus continually whetting for his destruction; nor considers, that he is the mark of an archer who never errs, and who, at this very instant perhaps, has fitted to the string that arrow which is to pierce his soul with everlasting anguish. *Bp. Horne.*

[g] 15. *Behold, he travaileth* &c.] "He," namely, the wicked. This metaphor denotes his deep design, and continued course, and vigorous endeavours for the doing of misehief, and his restlessness and pain till he have accomplished it. *Poole.*

[h] 16. *He hath graven and digged up a pit:* &c.] All the world agrees to acknowledge the equity of that sentence which inflicts upon the guilty the punishment intended by them for the innocent. No one pities the fate of a man buried in that pit which he had dug to receive his neighbour; or of him who owes his death-wound to the return of an arrow shot against heaven. Saul was overthrown by those Philistines whom he would have made the instruments of cutting off David. Haman was hanged on his own gallows. The Jews, who excited the Romans to crucify Christ, were themselves, by the Romans, crucified in crowds. Striking instances these of the vengeance to be one day executed on all tempters and persecutors of others; when men and angels shall lift up their voices, and cry out together, "Righteous art thou, O Lord, and just are thy judgements.' *Bp. Horne.*

[i] Psalm viii.] This Psalm was composed by David for the magnifying of God's wonderful goodness, as more general in the fabrick of the world, and his bounty to mankind, in making him Lord of that great work of his; so more partieular to himself, in using him as his instrument, to discomfit Goliath of Gath, the proud boasting giant, the champion of the Philistines: and in the prophetical mystical sense, his more admirable mercy to men, in exalting our human nature above all the creatures in the world; which was eminently completed in our Saviour's assumption of our flesh, and ascending to, and reigning in heaven in it. *Dr. Hammond.*

This is the first of those Psalms, which the Church has appointed to be read on Ascension-day. It treats, as appears from Heb. ii. 6, &c. of the wonderful love of God, shewn by the exaltation of our nature in Messiah, or the second Adam, to the right hand of the Majesty on high, and by the subjection of all creatures to the word of his power. *Bp. Horne.*

[k] 1. *O Lord our Governour,* &c.] As if he had said, O thou Lord, Creator, and sole Governour of heaven and earth, which hast pleased to be known to us men in a peculiar relation of care and special kindness, to instruct and reveal the knowledge of thy will to us: how art thou to be admired and praised and magnified by men and angels, and by all both in heaven and earth: whose superlative greatness and supereminent majesty is infinitely exalted above all the most glorious creatures. This is most true of Thee in thy divine invisible nature: true also in thy strange vouchsafements to me at this time: but above all is most admirable matter of observation and acknowledgment to us vile sinners, if considered in the great mystery of our redemption; the descension first, and then exaltation of our Saviour! To which this Psalm is distinctly applied, Matt. xxi. 16; 1 Cor. xv. 27; Heb. ii. 6—8. *Dr. Hammond.*

[l] 2. *Out of the mouth* &c.] This verse is cited by our Lord, Matt. xxi. 16, and applied to "little children in the temple, crying, Hosanna to the Son of David!" which vexed and confounded his malignant adversaries. The import of the words, therefore, plainly is, that the praises of Messiah, celebrated in the church by his children, have in them a strength and power which nothing can withstand; they can abash infidelity, when at its greatest height, and strike hell itself dumb. *Bp. Horne.*

[m] 3. *For I will consider thy heavens,* &c.] At the time of inditing this Psalm, David is evidently supposed to

moon and the stars, which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower[n] than the angels: to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen[o]: yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our Governour[p]: how excellent is thy Name in all the world!

MORNING PRAYER.

PSALM ix.[q] *Confitebor tibi.*

King Charles's Mart. first Psalm Morn. Serv.

I Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee: yea, my songs will I make of thy Name, O thou most Highest[r].

3 While mine enemies are driven back[s]: they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy[t], destructions are

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have had before his eyes the heavens as they appear by night. He is struck with the awful magnificence of the wide extended firmament, adorned by the moon walking in brightness, and rendered brilliant by the vivid lustre of a multitude of shining orbs, differing from each other in magnitude and splendour. And when, from surveying the beauty of heaven, with its glorious shew, he turns to take a view of the creature man, he is still more affected by the mercy, than he had before been by the majesty of the Lord; since far less wonderful it is, that God should make such a world as this, than that He who made such a world as this should be "mindful of man," in his fallen estate, and should "visit" human nature with his salvation. *Bp. Horne.*

[n] 5, 6. *Thou madest him lower* &c.] On these two verses, with that preceding, St. Paul has left the following comment: "One in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than [*marg.* a little while inferior to] the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour," Heb. ii. 6, &c. See also 1 Cor. xv. 27. *Bp. Horne.*

[o] 7, 8. *All sheep and oxen:* &c.] Adam, upon his creation, was invested with sovereign dominion over the creatures, in words of the same import with these; Gen. i. 28; which are therefore here used, and the creatures particularized, to inform us, that what the first Adam lost by transgression, the second Adam regained by obedience. That "glory" which was "set above the heavens," could not but be over all things "on the earth." And accordingly we hear our Lord saying, after his resurrection, "All power is given unto me in heaven and in earth," Matt. xxviii. 18. All things are put under the feet of King Messiah: who, "because he humbled himself, and became obedient unto death, even the death of the cross, was therefore highly exalted, and had a name given him above every name, that at the name of Jesus every knee should bow, whether of things in heaven, or things on earth, or things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father," Phil. ii. 8, &c. *Bp. Horne.*

[p] *O Lord our Governour:* &c.] Let therefore the universal chorus of men and angels join their voices together, and make their sound to be heard as one, in honour of the Redeemer, evermore praising Him, and saying, O Lord, our Lord Jesu Christ, King of righteousness, peace, and glory, King of kings, and Lord of lords, how excellent, how precious, how lovely, how great and glorious is thy name, diffused over all the earth, for the salvation of thy chosen! Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And let heaven and earth say, Amen. *Bp. Horne.*

[q] PSALM ix.] This Psalm consists of two parts, a thanksgiving, 1—12; and a prayer, 13—20. Upon what particular occasion it was composed, is not known: probably to celebrate the victories gained by David over the neighbouring nations, after God had exalted him to be king in Sion, see ver. 11. He first exhorts the righteous to join with him in praising the power, wisdom, and justice of the Lord, who delivers those that trust in Him, and confounds the malice and devices of the wicked; secondly, he beseeches God to protect always those who fear Him, against the violence of their enemies. *Bp. Horne, Osterwald.*

[r] 2. *O thou most Highest.*] The double superlative "most highest" is a phrase peculiar to the old vulgar translation of the Psalms, where it acquires a singular propriety from the subject to which it is applied, the supreme Being, who is higher than the highest. *Bp. Lowth.*

[s] 3. *While mine enemies are driven back:* &c.] As if he had said, By Thee are our enemies put to flight; and to Thee only it is to be ascribed. It is thy majesty that hath done the whole work for us: Thou foughtest against them, and thereby they were thus worsted, scattered, and destroyed. *Dr. Hammond.*

[t] 6. *O thou enemy,* &c.] This is a sudden apostrophe to the enemies of God's people, Philistines, Amorites, or other nations, who had formerly made great

come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

judgement in uprightness. *Bib. Trans.*

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name[u] will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion[x]: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them[y]: and forgetteth not the complaint of the poor.

the humble. *Bib. Trans.*

13 Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises[z] within the ports of the daughter of Sion[a]: I will rejoice in thy salvation.

gates. *Bib. Trans.* See Vocab.

15 The heathen are sunk down[b] in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell[c]: and all the people that forget God.

18 For the poor shall not alway be forgotten[d]: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man

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havock and waste among them. It may purport, that they were not only frustrated of their desires and hopes of destroying the Israelites, but were also subdued, and in a great part destroyed by them. *Poole.* As if were said, O thou enemy, thou hast now, I hope, done destroying: thou hast made an end of seeking and ruining our cities: there is no more work for thee further to do: and now, when thou hast done thy worst, thyself and thy memorial is utterly rooted out. *Bp. Hall.*

The Christian church, when repeating these words, may be supposed to take a retrospective view of the successive fall of those empires, with their capital "cities," in which the "enemy" had from time to time fixed his residence, and which had vexed and persecuted the people of God in different ages. Such were the Assyrian, or Babylonian, the Persian, and the Grecian monarchies. All these vanished away, and came to nothing: nay, the very "memorial" of the stupendous Nineveh and Babylon is so "perished with them," that the place where they once stood is now no more to be found. The Roman empire was the last of the pagan persecuting powers; and when the church saw "that" under her feet, well might she cry out, "The destructions of the enemy are completed to the utmost!" *Bp. Horne.*

[u] 10. *And they that know thy Name* &c.] They, who "know God's name," that is, who are acquainted with, and have experienced, his merciful nature and disposition, expressed in that name, will take no unlawful methods to escape affliction, nor "put their trust" in any but Him for deliverance. *Bp. Horne.*

[x] 11. *O praise the Lord which dwelleth in Sion:*] This is an invitation to all the inhabitants of Judea, to join with the Psalmist in praising God, whose particular residence upon earth was in his ark, in mount Sion. *Dr. Nicholls.*

[y] 12. *For when he maketh inquisition for blood, he remembereth them:*] "Them," that is those who "seek him," mentioned in the tenth verse: so that the exhortation to "sing praises," ver. 11, seems parenthetick. *Bp. Horne.* The meaning of the verse is, the blood of humble, pious, helpless men, that is shed by oppressors, hath a cry that goes up to heaven, Gen. iv. 10; and is most precious to God: He will never suffer it to go unpunished, but will inflict severe vengeance for it; pursue and find out the guilty, and pour his plagues upon them. *Dr. Hammond.*

[z] 14. *That I may shew all thy praises* &c.] As if he had said, Then will I in sacred verse sing out thy praises in the most publick assemblies of the people of Jerusalem, which used to be held at the gates of the city: and thy deliverance shall be the theme of my Psalm. *Dr. Nicholls.* These gates he elegantly opposeth to the former; and declareth, that, if he be brought off them, he will go into these, *Poole.*

[a] — *the daughter of Sion;*] The word "daughter," applied to a city or nation, signifies the people or inhabitants of it; the city being as it were the parent from whence they spring. Accordingly the Chaldee here expresses it by "the assembly of Sion." *Dr. Hammond.*

[b] 15. *The heathen are sunk down* &c.] Faith beholds, as already executed, that righteous judgment, whereby wicked men and evil spirits will fall into the perdition which they had prepared for others, either openly by persecution, or more covertly by temptation. See Ps. vii. 15, 16. *Bp. Horne.*

Nothing is a more convincing proof of the providence of God, than the righteous judgment which he executes upon the ungodly, when they are intangled in their own devices, and thus bring upon themselves that destruction, which they had prepared for others. *Travell.*

[c] 17. *The wicked shall be turned into hell:* &c.] All wickedness came originally with the wicked one from hell; thither it will be again remitted, and they who hold on its side must accompany it on its return to that place of torment, there to be shut up for ever. The true state both of "nations," and the individuals of which they are composed, is to be estimated from one single circumstance, namely, whether in their doings they remember or "forget God." Remembrance of

have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord[e]: that the heathen may know themselves to be but men.

King Charles's Mart. second Psalm Morn. Serv.

PSALM x.[f] *Ut quid, Domine?*

WHY standest thou so far off, O Lord[g]: and hidest thy face in the needful time of trouble?

to gratify his own insolent temper. *Dr. Nicholls.* See Vocab.

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

devices. *Bib. Trans.* See Vocab.

3 For the ungodly hath made boast of his own heart's desire[h]: and speaketh good of the covetous, whom God abhorreth.

through the pride of his countenance will not seek after God. *Bib. Trans.* offensive to God. *Bp. Hall.*

4 The ungodly is so proud[i], that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous[k]: thy judgements are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush[l], I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing[m],

Him is the well-spring of virtue; forgetfulness of Him, the fountain of vice. *Bp. Horne.*

[d] 18. *For the poor shall not alway be forgotten:* &c.] They, who remember God, shall infallibly be remembered by Him: and let this be their anchor in the most tempestuous seasons. *Bp. Horne.*

[e] 20. *Put them in fear, O Lord:* &c.] Strange, that man, dust in his original, sinful by his fall, and continually reminded of both by every thing in him and about him, should yet stand in need of some sharp affliction, some severe visitation from God, to bring him to the knowledge of himself, and make him feel who and what he is. But this is frequently the case; and when it is, as there are wounds which cannot be healed without a previous application of caustics, mercy is necessitated to begin her work with an infliction of judgment. *Bp. Horne.*

[f] PSALM X.] This Psalm is one of David's: and is a complaint made to God of the riotous oppressions of wicked men, and an humble reliance on Him for repressing them. *Dr. Hammond.*

The church, under persecution from the spirit of antichrist in the world, after, 1, an humble expostulation with her Lord, setteth down the marks whereby that spirit may be known; such as, 2, hatred of the faithful; 3, self-willedness and worldly-mindedness; 4, infidelity; 5, 6, profligacy and pride; 7, profaneness and perjury; 8—11, subtilty and treachery employed against the people of God; 12, security and presumption. From the persecutions of such a spirit, the church, 13—17, prayeth earnestly to be delivered; and, 18—20, through faith, rejoiceth in tribulation. *Bp. Horne.*

[g] 1. *Why standest thou so far off, O Lord:* &c.] During the conflict between the church and her adversaries, God is represented as one withdrawing to a distance, instead of affording succour; nay, as one concealing Himself, so as not to be found by those who petitioned for aid or counsel. To behold the righteous cause oppressed, and good men seemingly deserted by heaven, at a time when they most need its assistance, is apt to offend the weak, and oftentimes stagger those who are strong. It is indeed a sore trial, but intended to make us perfect in the practice of three most important duties, humility, resignation, and faith. That we may not faint under the severity of this discipline, let us ever bear in mind, that the beloved Son of the Father, the Son in whom He was well pleased, had once occasion to utter these words, "My God, my God, why hast thou forsaken me?" *Bp. Horne.*

[h] 3. *For the ungodly hath made boast of his own heart's desire:* &c.] The first part of this verse points out that alarming symptom of a reprobate mind, a disposition to exult and glory in those lusts, which are the shame and disgrace of human nature, whether the world or the flesh be their object. *Bp. Horne.* The latter part describes the wicked as not satisfied with doing evil himself, but commending and praising the unjust extortions and rapines of other violent men, whom he accounts happy, though the Lord abhors them. *Bp. Patrick.*

[i] 4. *The ungodly is so proud,* &c.] The counsels of heaven are not known by the wicked, because they are not sought after; and they are not sought after, because of a diabolical self-sufficiency, which, having taken possession of the heart, displays itself in the countenance, and reigns throughout the man. He wants no Prophet to teach him, no Priest to atone for him, no King to conduct him; he needs neither a Christ to redeem, nor a Spirit to sanctify him: he believes no Providence, adores no Creator, and fears no Judge. Thus he lives a "stranger from the covenants of promise, and without God in the world," Ephes. ii. 12. O that this character now existed only in the Psalmist's description! *Bp. Horne.*

[k] 5. *His ways are alway grievous:* &c.] As are a man's principles, such will be his practices: and if he hath not God in his thoughts, his course of life will be corrupt and abominable, his end, his means, and his motives being all wrong, and polluted with concupiscence. There would have been some chance of holding him by fear, but that is gone with his faith; for no man can tremble at judgments in which he does not believe. *Bp. Horne.*

[l] 6. *For he hath said in his heart, Tush,* &c.] Prosperity begets presumption, and he, who has been long accustomed to see his designs succeed, begins to think it impossible they should ever do otherwise. The long-suffering of God, instead of leading such an one to repentance, only hardens him in his iniquity. Because sentence against an evil work is not executed speedily, he thinks it will not be executed at all. He vaunteth himself, therefore, like the proud Chaldean monarch, in the Babylon which he hath erected, and fondly pronounceth it to be immortal. Such, it is too evident, are often the vain imaginations of triumphant wickedness. *Bp. Horne.*

[m] 7. *His mouth is full of cursing,* &c.] From the thoughts of the sinner's "heart," mentioned in the preceding verse, David goes on to describe the words of his "mouth." *Bp. Horne.* When he speaks, it is only to utter curses, in order to cheat and deceive those who trust him; and whatever fair speeches he may make, they are intended to hide the secret malice of his heart. *Travell.*

deceit, and fraud: under his tongue is ungodliness and vanity.

in every blind corner of the ways. *Dr. Nicholls.*

8 He sitteth lurking[n] in the thievish corners of the streets: and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den: catch. *Bib. Trans.* that he may ravish the poor.

10 He doth ravish the poor: when he getteth him into his net.

11 He falleth down, and humbleth himself[o]: that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart[p], Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it[q]: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand: the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power[r] of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King[s] for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard[t] the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless[u] and poor unto their right: that the man

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"Under his tongue:" that is, under his fair and plausible speeches the mischief here following is hid and covered. The Psalmist seems to allude to serpents, whose poison lies hidden "under their tongue," or within their teeth. *Poole.*

[n] 8—10. *He sitteth lurking* &c.] If deceitful words will not enable him to compass his ends, he scruples not to be guilty of the most atrocious deeds: lurking in secret places, he lies as close as a lion in his den to catch his prey. A fowler is not more cunning to draw the birds to his net, than he is to get the poor helpless men into his power, that he may devour them. *Travell.*

[o] 11. *He falleth down, and humbleth himself:* &c.] Our Lord, who is styled "the Lion of the tribe of Judah," became a "Lamb," for the salvation of mankind: but when his adversary at any time "humbleth" himself, when the wolf appears in sheep's clothing, let the flock beware; it is for their more effectual destruction. And if, allured by an outward shew of moderation and benevolence, the simple ones shall venture themselves within his reach, they will soon find that his nature is disguised, but not altered. *Bp. Horne.*

[p] 12. *He hath said in his heart*, &c.] For the chastisement of his people, God often suffers the enemy to prevail and prosper, who then ridicules the faith and hope of the church, and solaces himself in the conceit, that if there be a God, He either knows not, or cares not, what is done upon earth. These Epicurean notions, however absurd and unworthy of the Deity they may seem, do yet in some measure take possession of every man's mind at the instant of his committing a sin; since it is most certain, that with a due impression of the divine omniscience upon his soul at the time, he would not commit it, for all that the tempter could offer him. But faith is apt to sleep, and then sin awakes. *Bp. Horne.*

[q] 15. *Surely thou hast seen it*, &c.] Above, "the wicked saith in his heart, Thou wilt not requite it." But the faithful are taught other things by the promises of Scripture, and the experience of unnumbered histories. They know assuredly, that God beholds all that travail and vexation which some inflict, and others sustain, upon the earth; and that He will infallibly recompense to the former their deeds, to the latter their sufferings. *Bp. Horne.*

[r] 17. *Break thou the power* &c.] This may be either a prayer, or a prediction, implying that the time will come, when the power of Jehovah will dash in pieces that of the enemy, by the demolition either of sin or the sinner, until wickedness be come utterly to an end, and righteousness be established for ever in the kingdom of Messiah. *Bp. Horne.*

[s] 18. *The Lord is King* &c.] This verse is an assertion that the Lord can surely do what the Psalmist asked of Him; being the same everlasting King, by whose authority and power the seven impious nations were expelled out of the land of Canaan. *Bp. Patrick.*

[t] 19. *Lord, thou hast heard* &c.] How many important and comforting truths have we here, in a few words! As, that the "humble" and lowly, whatever they may suffer in the world, are the favourites of Jehovah: that He attends to the very "desires" of their hearts: that such hearts, "prepared" to prayer, are so many instruments strung and tuned by the hand of Heaven: and that their prayer is as musick, to which the Almighty Himself listens with pleasure. *Bp. Horne.*

[u] 20. *To help the fatherless* &c.] For the sake of the elect, and their prayers, the days of persecution and tribulation will be shortened; the insolence of the earth-born oppressor, the man of sin, will be chastised; the cause of the church will be heard at the tribunal of God; and victory, triumph, and glory will be given unto her. In the foregoing exposition, regard has been chiefly had to the case of the church, and to her sufferings from the spirit of antichrist, in whomsoever existing and acting, from time to time, in the world; this being judged the most generally useful application, which Christians, as such, can make of the Psalm. Particular accommodations of it to the various oppressions of innocent poverty, by iniquitous opulence, will meet the eye, and offer themselves at once to persons so circumstanced, for their support and comfort, under their respective afflictions. *Bp. Horne.*

of the earth be no more exalted against them.

PSALM xi.[x] *In Domino confido.*

King Charles's Mart. third Psalm Morn. Serv.

IN the Lord put I my trust[y]: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bow[z], and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

upon the string. *Bib. Trans.*

3 For the foundations will be cast down[a]: and what hath the righteous done?

what can the righteous do? *Bib. Trans.*

4 The Lord is in his holy temple[b]: the Lord's seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

acquits them, and approves of their actions. *Dr. Nicholls.*

7 Upon the ungodly he shall rain snares[c], fire and brimstone, storm and tempest: this shall be their portion to drink[d].

8 For the righteous Lord loveth[e] righteousness: his countenance will behold the thing that is just.

look upon it with special regard and favour. *Travell.*

EVENING PRAYER.

PSALM xii.[f] *Salvum me fac.*

HELP me, Lord, for there is not one godly man left: for

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[x] PSALM xi.] The Psalmist, under persecution, 1—3, declareth himself resolved to trust in God alone, at a time when he was advised to fly to some place of refuge; 4, 5, he expresses his faith in the omniscience and overruling power of Jehovah; 6, assigns the reason why good men are afflicted; who, after that the wicked, 7, shall be destroyed, will appear to have been all along, 8, the favoured of God. *Bp. Horne.*

The Psalm should seem to have been composed by David under some great trouble, when he was persecuted by Saul. *Dr. Nicholls.*

[y] 1. *In the Lord put I my trust:* &c.] The Christian, like David, in perilous times, should make God his fortress, and continue doing his duty in his station; he should not, at the instigation of those about him, like a poor, silly, timorous, inconstant bird, either fly for refuge to the devices of worldly wisdom, or desert his post, and retire into solitude, while he can serve the cause in which he is engaged. Nor indeed is there any "mountain" on earth out of the reach of care and trouble. Temptations are every where; and so is the grace of God. *Bp. Horne.*

[z] 2. *For lo, the ungodly bend their bow,* &c.] These seem to be still the words of David's friends, representing to him, as a motive for his flight, the extreme danger he was in from the "arrows" of the enemy, already, as it were, fitted to the "string," and pointed at him "in secret," so that not knowing from whence they were to come, he could not guard against them. The Christian's danger from the darts of the infernal archers, lying in wait for his soul, is full as great as that of David. But "the shield of faith" sufficeth, in both cases. *Bp. Horne.*

[a] 3. *For the foundations will be cast down:* &c.] Piety, and justice, and fidelity, and mercy, which are the "pillars" or "foundations" of a state or kingdom, as they are called, Ps. lxxv. 3, or 4; and lxxxii. 5: and by which they are established, Prov. xxix. 14. *Poole.* This likewise seems to be spoken by the same persons, discouraging David from making any farther resistance, by the consideration, that all was over; the "foundations" of religion and law were subverted; and what could a man, engaged in the most "righteous" designs, hope to "do," when that was the case? Such arguments are often urged by the timid, in similar circumstances; but they are fallacious; since all is not over, while there is a man left to reprove error, and bear testimony to the truth. *Bp. Horne.*

[b] 4. *The Lord is in his holy temple:* &c.] In the first verse, the Psalmist had declared his trust to be in Jehovah. After reciting the reasonings of his friends, he now proceeds to evince the fitness and propriety of such trust, notwithstanding the seemingly desperate situation of affairs. "Jehovah is in his holy temple;" into which, therefore, unholy men, however triumphant in this world, can never enter: "Jehovah's throne is in heaven;" and consequently superior to all power upon earth, which may be controlled and over-ruled by Him in a moment; "his eyes behold, his eyelids try, the children of men;" so that no secret wickedness can escape his knowledge, who scrutinizeth the hearts as well as the lives of all the sons of Adam. Why, then, should the man despair, who hath on his side holiness, omnipotence, and omniscience? *Bp. Horne.*

[c] 7. *Upon the ungodly he shall rain snares,* &c.] St. Jude, ver. 7, tells us, that the cities of Sodom, Gomorrah, &c. for their abominable sins, "are set forth for an example or specimen, suffering the vengeance of eternal fire." And here we see the images are plainly taken from the dreadful judgment inflicted on those cities, and transferred to the vengeance of the last day. Then the sons of faithful Abraham shall behold a prospect, like that which once presented itself to the eyes of their father; when rising early in the morning, and looking toward Sodom and Gomorrah, and toward all the land of the plain, he "beheld, and lo, the smoke of the country went up as the smoke of a furnace!" Gen. xix. 28. Such must be the "portion of their cup," who have dashed from them the cup of salvation. *Bp. Horne.*

[d] —*this shall be their portion to drink.*] This phrase is proverbial in Scripture: God's gifts and dispensations, good and bad, are ordinarily expressed by a cup, poured out, and given men to drink. *Dr. Hammond.*

[e] 8. *For the righteous Lord loveth* &c.] He, who is in Himself essential righteousness, cannot but love his own resemblance, wrought in the faithful by his good Spirit; with a countenance full of paternal affection, He beholds, and speaks peace and comfort to them, in the midst of their sorrows; until, admitted, through mercy, to the glory, from which justice excludes the wicked, and beholding that countenance which has always beheld them, they shall enter upon a life of boundless and everlasting felicity. *Bp. Horne.*

[f] PSALM xii.] This Psalm, which was composed by David, is spent in meditation on the malice and wicked-

the faithful are minished from among the children of men.

2 They talk of vanity[g] every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

cut off. *Bib. Trans.*

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

4 Which have said, With our tongue will we prevail[h]: we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles' sake of the needy[i]: and because of the deep sighing of the poor,

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words[k]: even as the silver, which from the earth is tried, and purified seven times in the fire.

tried in a furnace of earth. *Bib. Trans.*

8 Thou shalt keep them, O Lord[l]: thou shalt preserve him from this generation for ever.

9 The ungodly walk[m] on every side: when they are exalted, the children of men are put to rebuke.

PSALM xiii.[n] *Usque quo, Domine?*

HOW long wilt thou forget me[o], O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel

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ness of men, and the relief which is to be expected from none but God. *Dr. Hammond.* The church, through David, 1, 2, laments the decrease of God's faithful servants, and the universal corruption among men, but, 3—6, rests upon the divine promises, the truth and certainty of which, 7, 8, she celebrates, and comforts herself therewith, while in a world where oftentimes, 9, the wicked walk uncontrolled. *Bp. Horne.*

[g] 2. *They talk of vanity* &c.] When men cease to be faithful to their God, he who expects to find them so to each other, will be much disappointed. The primitive sincerity will accompany the primitive piety in her flight from the earth; and then interest will succeed conscience in the regulation of human conduct, till one man cannot trust another farther than he holds him by that tie. Hence, by the way, it is, that although many are infidels themselves, yet few choose to have their families and dependents such; as judging, and rightly judging, that true Christians are the only persons to be depended on, for the exact discharge of social duties. *Bp. Horne.*

[h] 4. *Which have said, With our tongue will we prevail:* &c.] Rather, "with our tongue will we be valiant." Infidels profess to set all authority of public opinion and ancient tradition at defiance, as the prejudice of education. They follow no teacher, human or divine. They form their own opinions from their own reflections, and they claim a right to speak as freely as they think; to propagate and maintain their own notions, however opposite to the general belief, and even to revile the established religion. *Bp. Horsley.*

[i] 5. *Now for the comfortless troubles' sake of the needy:* &c.] For the consolation of the afflicted and poor in spirit, Jehovah is here introduced promising, out of compassion to their sufferings, to "arise and set them in safety," or "place them in a state of salvation." Such all along has been his promise to the church, who, by looking back to the deliverances wrought of old for the servants of God, and, above all, to that wrought for the Son of God, is now encouraged to look forward, and expect her final redemption from the scorn and insolence of infidelity. *Bp. Horne.*

[k] 7. *The words of the Lord are pure words:* &c.] The church rejoices in the promises of God her Saviour, because they are such as she can confide in. His words are not like those of deceitful boasting man, but true and righteous altogether. Often have they been put to the test, in the trials of the faithful, like silver committed to the furnace, in an earthen crucible; but, like silver in its most refined and exalted purity, found to contain no dross of imperfection, no alloy of fallibility in them. The words of Jehovah are holy in his precepts, just in his laws, gracious in his promises, significant in his institutions, true in his narrations, and infallible in his predictions. What are the thousands of gold and silver, compared to the treasures of the sacred page! *Bp. Horne.*

[l] 8. *Thou shalt keep them, O Lord:* &c.] The best way of taking this verse is to understand "them" of the words of the Lord in the preceding verse: and "him" of the godly or just man, to whom those words or promises are made. *Dr. Hammond.* As if it had been said, Yes, blessed Lord, what thou hast promised shall surely be performed, since there is with thee no variableness, nor shadow of turning: thou wilt keep thy poor and lowly servants, as thou hast promised, from being circumvented by treachery, or crushed by power; thou wilt preserve them undefiled amidst an evil and adulterous generation; thou wilt be with thy church to the end of the world, and then admit her to be with thee for ever. *Bp. Horne.*

[m] 9. *The ungodly walk* &c.] While the faithful repose, as they ought to do, an unlimited confidence in God's promises, they have, in the mean time, but too much reason to mourn the prevalence of wickedness, stalking like its author, to and fro, and up and down in the earth, uncontrolled by those who bear the sword, but who either blunt its edge, or turn it the wrong way. Such is often the state of things here below; and a reflection, made upon the subject by our Lord, when his enemies drew near to apprehend Him, may satisfy us how it comes to be so: "It is your hour, and the power of darkness." But that hour will quickly pass with us, as it did with Him, and the power of darkness will be overthrown; the Lord will be our everlasting light, and the days of our mourning shall be ended. *Bp. Horne.*

[n] PSALM xiii.] This Psalm (written by David in time of some great distress, *Dr. Nicholls*) contains, 1, 2, a complaint of desertion; 3, 4, a prayer for the divine assistance; 5, 6, an act of faith and thanksgiving. *Bp. Horne.*

[o] 1. *How long wilt thou forget me,* &c.] While God permits his servants to continue under affliction, He is said, after the manner of men, to have "forgotten, and hid his face from them." For the use, therefore, of persons in such circumstances, is this Psalm intended; and consequently it suits the different cases of the

in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider, and hear me, O Lord my God: lighten mine eyes[p], that I sleep not in death[q].

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy[r]: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

PSALM xiv.[s] *Dixit insipiens.*

THE fool hath said[t] in his heart[u]: There is no God.

2 They are corrupt and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven[x] upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way[y], they are altogether become

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church universal, languishing for the advent of our Lord to deliver her from this evil world; of any particular church, in time of persecution; and of each individual when harassed by temptations, or broken by sickness, pain, and sorrow. He who bore our sins, and carried our sorrows, may likewise be presumed to have made it a part of his devotions in the day of trouble. *Bp. Horne.*

[p] 3. — *lighten mine eyes,* &c.] The deliverance here requested is expressed figuratively. In time of sickness and grief, the "eyes" are dull and heavy; and they grow more and more so as death approaches, which closes them in darkness. On the other hand, health and joy render the organs of vision bright and sparkling, seeming, as it were, to impart "light" to them from within. The words, therefore, may be fitly applied to a recovery of the body natural, and thence of the body politick, from their respective maladies. Nor do they less significantly describe the restoration of the soul to a state of spiritual health and holy joy, which will manifest themselves in like manner, by "the eyes of the understanding being enlightened;" and in this case, the soul is saved from the sleep of sin, as the body is, in the other, from the sleep of death. *Bp. Horne.*

[q] — *that I sleep not in death.*] Lest I sink under my burden and die: for death is often called a sleep in Scripture: as in Job iii. 13; xiv. 12; Ps. lxxvi. 5; John xi. 11. *Poole.*

[r] 5, 6. *But my trust is in thy mercy:* &c.] The heart, which "trusteth in God's mercy," shall alone "rejoice in his salvation," and celebrate by the tongue, in songs of praise, the loving-kindness of the Lord. It is observable, that this, and many other Psalms, with a mournful beginning, have a triumphant ending; to shew us the prevailing power of devotion, and to convince us of the certain return of prayer, sooner or later, bringing with it the comforts of heaven, to revive and enrich our weary and barren spirits in the gloomy seasons of sorrow and temptation. *Bp. Horne.*

[s] PSALM xiv.] The design of this Psalm of David is to describe and bewail the dreadful wickedness and corruption of mankind, and especially of ungodly men, and of his own enemies. *Poole.* It is in a manner the same with the fifty-third. It sets forth, 1—7, the corruption of the world; 8—10, its enmity against the people of God; 11, the prophet longs and prays for salvation. *Bp. Horne.*

[t] 1. *The fool hath said in his heart,* &c.] "The fool," that is, the wicked man: for such are commonly and justly called "fools" every where in Scripture; and that purposely to meet their false, yet common, conceit of themselves, as if they were the only wise men, and all others were fools. *Poole.*

It does not appear upon what occasion David composed this Psalm. The revolt of Israel in Absalom's rebellion is by most writers pitched upon as the subject of it. But, be this as it may, the expressions are general, and evidently designed to extend beyond a private interpretation. And accordingly, the apostle, Rom. iii. 10, &c. produces some passages from it, to evince the apostasy of both Jews and Gentiles from their King and their God, and to prove them to be all under sin. In this light, therefore, we are to consider it, as characterizing the principles and practices of those who oppose the Gospel of Christ in all ages. "The fool hath said in his heart, There is no God." Infidelity is the beginning of sin, folly the foundation of infidelity, and the heart, the seat of both. "Their foolish heart," says St. Paul of the heathen, Rom. i. 21, "was darkened." The sad consequence of defection in principle, is corruption in practice. "They are corrupt, they have done abominable works, there is none that doeth good." On these words the reader may see a full comment, Rom. i. 28—32. *Bp. Horne.*

[u] — *in his heart,*] In his secret thoughts, or within himself, being afraid and ashamed to utter it with his mouth. Not that it was his fixed and constant opinion and judgment, but this he saith by construction, because he heartily wisheth there were no God, and lives as if there were none. So this text may be explained by comparing it with Ps. xxxvi. 1; and Tit. i. 16. *Poole.*

[x] 3. *The Lord looked down from heaven* &c.] Like a watchman on the top of some lofty tower, God is represented as surveying, from his heavenly throne, the sons of Adam, and their proceedings upon the earth; He scrutinizes them, and as it were searches diligently, to find, among them a man of true wisdom, one whose heart was turned toward the Lord his God, one who was inquiring the way to salvation and glory, that he might walk therein. But as the result of this extensive and accurate survey, God informs his prophet, and commissions him to inform the world, that all had declined from the paths of wisdom and righteousness; that the mass of human nature was become putrid, requiring to be cleansed, and the vessels made up of it to be formed anew. Such is the Scripture account of man not having received grace, or having fallen from it; of man without Christ, or in arms against Him. See Rom. iii. 11, 12. *Bp. Horne.*

[y] 4. *But they are all gone out of the way,* &c.] This, as it was observably true of Israel, that people of God,

abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge[z], that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where[a] no fear was: for God is in the generation of the righteous.

10 As for you[b], ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation[c] unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

MORNING PRAYER.

PSALM xv.[d] *Domine, quis habitabit?* Ascension-day, second Psalm Morn. Serv.

LORD, who shall dwell[e] in thy tabernacle: or who shall rest upon thy holy hill?

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so eminently owned and favoured by Him in David's time, and in their behaviour towards Him; so had it a farther prophetick truth in it, in respect to the universality of them at the time of Christ's appearing in the world, and in their actions towards Him, and his apostles after Him, to the Jews of which age St. Paul applies it, Rom. iii. 10. *Dr. Hammond.*

[z] 8. *Have they no knowledge,* &c.] What a strange madness is this in wicked men, that they will not consider what vengeance they pull upon themselves, while they do thus cruelly devour my people, as they eat bread, so greedily, so familiarly; without fear or remorse. *Bp. Hall.* "My people;" that is, the poor and godly Israelites, of whom he principally speaks: whom he calleth "my people;" either God's people, as they were in many respects: or rather David's people, for David speaks both these words, and all the rest, in his own person. *Poole.* The "workers of iniquity" work for the wages of death; they fight against God and their own souls; they barter eternity for time, and part with happiness for misery, both in possession and reversion. Well therefore may it be asked, "Have they no knowledge?" For common sense, after all, is what they want. They who, with an appetite keen as that to their food, prey upon the poor, and devour the people of God, will themselves be preyed upon and devoured by that roaring lion, whose agents for the present they are; and such as now "call not on" the name of "the Lord" Jesus for pardon and salvation, shall hereafter call in vain upon the rocks and mountains, to shelter them from his power and vengeance. *Bp. Horne.*

[a] 9. *There were they brought in great fear, even where* &c.] David is supposed to be speaking primarily of Israel's defection from him to Absalom, and here to be assigning the motive of that defection in many, namely, fear of the rebel's growing power, and distrust of his ability to protect them; which fear, he observes, was groundless, because his cause was the cause of God, who would not fail to appear in its support and vindication. The subjects of Christ in times of persecution, are often tempted to renounce their allegiance, upon the same principle of fear; although of them it may more emphatically be said, that they "fear where no fear is, since God is in the generation of the righteous;" and they, who are engaged on the side of Messiah, will, in the end, most assuredly be triumphant. *Bp. Horne.*

[b] 10. *As for you,* &c.] This is plainly addressed to the adversaries, and charges them with reproaching and scoffing at that confidence in the Lord expressed by the afflicted righteous, in the preceding verse. *Bp. Horne.*

[c] 11. *Who shall give salvation* &c.] These words directly and immediately concern the deliverance of the people of Israel out of that sinful and deplorable estate, in which they now were: which having described in the body of the Psalm, he concludes after his manner with a prayer to God, to hear and help them "out of Sion," where the ark then was, whence God used to hear and answer his people's prayers. But ultimately and principally they design a farther, even the spiritual redemption and salvation of all God's Israel by the Messiah. *Poole.* The consideration of the apostasy and corruption of mankind, described in this Psalm, makes the prophet express a longing desire for the salvation of Israel, which was to go forth out of Zion, and to bring back the people of God from that most dreadful of all captivities, the captivity under sin and death; a salvation, at which Jacob would indeed rejoice, and Israel be glad. And how doth the whole church, at this time, languish for the consummation of her felicity, looking for that glorious day of final redemption, when every believing heart shall exult, and all the sons of God shout aloud for joy! *Bp. Horne.*

[d] PSALM XV.] This Psalm is a description of a pious man, such as shall be admitted into God's presence, to serve Him here in the place assigned for his worship, and to be rewarded with heaven hereafter. And it seems to have been composed by David in reflection on the time of his restitution or coming back to the ark and the tabernacle, from which he had been driven out for some space, as at other times, so on occasion of Absalom's rebellion. See 2 Sam. xv. 17. *Dr. Hammond.*

It is one of the Psalms appointed to be used on Ascension-day. The prophet, 1, inquires concerning the person, who should ascend into the hill, and dwell in the temple of Jehovah; 2—7, he receives, in answer to his question, a character of such person. *Bp. Horne.*

[e] 1. *Lord, who shall dwell* &c.] The prophet alludes to the hill of Sion in the earthly Jerusalem, to the tabernacle of God which was thereon, and the character of the priest, who should officiate in that tabernacle. But all these were figures of a celestial Jerusalem, a spiritual Sion, a true Tabernacle, and an eternal Priest. To the great originals therefore we must transfer our ideas, and

2 Even he, that leadeth an uncorrupt life[f]: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not; though it were to his own hindrance.

6 He that hath not given his money upon usury[g]: nor taken reward against the innocent.

7 Whoso doeth these things[h]: shall never fall.

PSALM xvi.[i] *Conserva me, Domine.*

PRESERVE me, O God[j]: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee[k].

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

4 But they that run after another god[l]: shall have great trouble.

5 Their drink-offerings of blood

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consider the inquiry as made after Him, who should fix his resting-place on the heavenly mount, and exercise his unchangeable priesthood in the temple not made with hands. And since the disciples of this new and great High Priest become righteous in Him, and are by the Spirit conformed to his image, the character, which essentially and inherently belongs only to Him, will derivatively belong to them also, who must follow his steps below, if they would reign with Him above. *Bp. Horne.*

[f] 2. *Even he, that leadeth an uncorrupt life:* &c.] As if he had said, I hear thee answer, methinks, as if a voice came from thy holy oracle, saying, Not all that are descended from Abraham, not every one that offers me sacrifices, and observes my appointed rites; but he who completely endeavours to please me in all the parts of a holy life, exercising justice and mercy to his neighbour, as well as piety to me; and taking care to wrong not his neighbour in words any more than in deeds. *Bp. Patrick.*

[g] 6. *He that hath not given his money upon usury,* &c.] Who in his private affairs makes no gain of the money he lends to his poor brethren, Exod. xxii. 25; Deut. xxiii. 19, 20: and so behaving himself in any publick office, that no gift can corrupt him to condemn the innocent or absolve the guilty. *Bp. Patrick.*

[h] 7. *Whoso doeth these things:* &c.] These few things, though they be not an enumeration of all the duties of a man, are yet so comprehensive and significative, contain so many branches, especially of our duty to our neighbour, and that, uniformly performed, is so sure a sign of faith, and love, and fear of God, and all other duties of piety, that such a man's title may be concluded very good both to the privileges and dignity of God's servants here, and to the eternal reward of such hereafter. *Dr. Hammond.* The full intent of what is both injoined and forbidden in this Psalm may be best opened and displayed by exemplifying each particular, as receiving its utmost completion, in the character and conduct of our blessed Lord. And whoever shall survey and copy these virtues and graces, as they present themselves in his life, will, it is humbly apprehended, take the best and shortest way to the heavenly Zion, and make that use of the xvth Psalm, which the Church may be supposed to have had in view, when she appointed it as one of the proper Psalms for Ascension-day. *Bp. Horne.*

[i] Psalm xvi.] This is a special, precious, memorable Psalm of David's composure, full of confidence in God through Christ, whose resurrection is herein prophetically represented; and of resolved adherence to Him, and humble dependence on Him. *Dr. Hammond.* Upon whatever occasion, or in whatever distress, David might compose this Psalm, we are taught by St. Peter and St. Paul, Acts ii. 24, and xiii. 35, to consider him as speaking in the person of our Lord Christ, of whom alone the latter part of the Psalm is true. The contents are, 1, a prayer for support; 2, 3, a declaration of love to the saints; 4, 5, a protestation against idolaters; 6—9, acts of love, joy, and confidence in Jehovah; and, 10—12, one of hope in an approaching resurrection and glorification. *Bp. Horne.*

[j] 1. *Preserve me, O God:* &c.] These words are evidently spoken by one in great distress, who addresses himself to heaven for support under his sufferings, pleading his confidence in God, still unshaken by all the storms that had set themselves against it. This might be the case of David, and may be that of any believer. But since the Psalm is a continued speech without change of person, we may consider the whole as uttered by Him who only could utter the concluding verses, and who in this first verse makes this supplication to the Father, for the promised and expected deliverance. *Bp. Horne.*

[k] 2. — *my goods are nothing unto thee.*] All the good things which I am possessed of, and all the good actions I can do, signify nothing to thee, that inexhaustible fountain both of bounty and holiness. *Dr. Nicholls.* "My goodness is of no profit unto thee." Even of the perfect righteousness of the man Christ Jesus, of his righteousness as a man, it may be said with truth, it ought to be said, that it was of no profit unto God. Nothing was added to the divine nature by the virtue of the man, to whom the Word became united; nothing was added to its glory by his virtue; nothing was added to its happiness by his enjoyments in his exalted state. His righteousness and his exaltation are a display of the divine goodness and power in that wonderful instance; no acquisition of goodness and power not enjoyed before. *Bp. Horsley.*

[l] 4. *But they that run after another god:* &c.] Christ denounceth vengeance against those who should make to themselves other gods, run after other saviours, or suffer any creature to rival Him in their affections; declaring of such, that their offerings should not be presented by Him to the Father, nor should they be partakers of the benefits of his intercession. Even the bloody sacrifices of the law, instituted for a time by

will I not offer: neither make mention of their names within my lips.

6 The Lord himself[m] is the portion of mine inheritance, and of my cup[n]: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

my inward thoughts. *Dr. Hammond.*

8 I will thank the Lord[o] for giving me warning: my reins also chasten me in the night season.

9 I have set God always before me[p]: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad[q], and my glory[r] rejoiced: my flesh also shall rest in hope.

my tongue. *Dr. Hammond.* See Ps. lvii.

11 For why? thou shalt not leave my soul in hell[s]: neither shalt thou suffer thy Holy One to see corruption.

every part of me. *Dr. Hammond.*

the state of the dead. See Vocab.

12 Thou shalt shew me the path of life[t]; in thy presence is the ful-

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God Himself, became abomination to Him when that time was expired, and the one great sacrifice had been offered upon the altar of the cross. *Bp. Horne.*

[m] 6. *The Lord himself* &c.] The true David, anointed to his everlasting kingdom, yet first a man of sorrows and a stranger upon earth, prefers the promised inheritance of the church, that spiritual kingdom, city, and temple of Jehovah, before all the kingdoms of this world, and the glory of them; He is sure that Jehovah will maintain his lot, that He will both give and preserve to Him this his patrimony; and therefore rejoices at the divine beauty and excellency of the heavenly Canaan. And hence the Christian learns wherein his duty and his happiness consist; namely, in making choice of God for "the portion of his inheritance and of his cup," for his support and for his delight; in preferring the spirit to the flesh, the church to the world, and eternity to time. *Bp. Horne.*

[n] — *the portion—of my cup:*] Namely, the portion which is put into my cup, as the ancient manner was in feasts, where each had his portion of meat and of wine allotted to him. See Ps. xi. 7. *Poole.*

[o] 8. *I will thank the Lord* &c.] The person speaking here blesses Jehovah for communicating that divine "counsel," that celestial wisdom, by which he was incited and enabled to make the foregoing choice and resolution. In the latter part of the verse is intimated the mode of these gracious and spiritual communications, which in the dark seasons of adversity were conveyed to the inmost thoughts and affections of the mind, thereby to instruct, to comfort, and to strengthen the sufferer, until his passion should be accomplished, and the morning of the resurrection should dawn, in which, as we shall see, all his hope and confidence were placed. *Bp. Horne.*

[p] 9. *I have set God always before me:* &c.] The method, taken by Christ as man, to support Himself in time of trouble, and persevere unto the end, was to maintain a constant actual sense of the presence of Jehovah, whom when He thus saw standing at his right hand, ready, at the appointed hour, to succour and deliver Him, He then feared not the powers of earth and hell combined for his destruction. Why are our fears great, but because our faith is little? *Bp. Horne.*

[q] 10. *Wherefore my heart was glad,* &c.] Through confidence in the almighty power engaged on his side, joy filled the heart of Christ, and rendered his tongue an instrument of giving glory to Jehovah, in the midst of his sufferings; because when they were ended, as they must soon be, his flesh was only to make its bed, and rest a while, in the grave, after the labours of the day, in sure and certain hope of a speedy resurrection and glorification. The same consideration is to the afflicted, the sick, and the dying Christian, a never-failing source of comfort, an inexhaustible fountain of joy: sin and infidelity are the enemies, who would fill it with earth. *Bp. Horne.*

[r] — *my glory*] As we ourselves, with all our members and powers, were chiefly designed and framed to glorify our Maker; so our tongue and speaking faculty were given to us to declare our admiration and reverence of Him, to exhibit our due love and gratitude towards Him, to profess our trust and confidence in Him, to celebrate his praises, to avow his benefits, to address our supplications to Him, to maintain all kinds of devotional intercourse with Him, to propagate our knowledge, fear, love, and obedience to Him, in all such ways to promote his honour and service. This is the most proper, worthy, and due use of our tongue, for which it was created, to which it is dedicated, from whence it becometh, as it is so often styled, our "glory, and the best member that we have;" that, whereby we excel all creatures here below, and whereby we are no less discriminated from them than by our reason; that, whereby we consort with the blessed angels above in the distinct utterance of praise, and communication of glory to our Creator. *Dr. Isaac Barrow.*

[s] 11. *For why? thou shalt not leave my soul in hell:* &c.] It was a part of the covenant of grace, and promised by the mouth of God's prophets, that, after the death of Messiah, his animal frame should not continue, like those of other men, in the grave, nor should corruption be permitted to seize on the body, by which all others were to be raised to incorruption and immortality. As members of Christ, this same promise and assurance is so far ours, that although our mortal part must see corruption, yet it shall not be finally left under the power of the enemy, but shall be raised again, and reunited to its old companion the soul, which exists, meanwhile, in secret and undiscerned regions, there waiting for the day when its Redeemer shall triumph over corruption, in his mystical, as He hath already done in his natural body. *Bp. Horne.*

Though other parts of this Psalm may suit David, and all the faithful, yet it is to be observed that these words were completely fulfilled only in Jesus Christ, who, as St. Peter takes notice, being the Holy One of God, did not remain in the grave, nor see corruption; but was raised the third day and exalted to heaven, where He reigneth over all things, and has prepared for all true believers joys that never shall expire. *Ostervald.*

[t] 12. *Thou shalt shew me the path of life;* &c.] The return of Christ from the grave is beautifully described by Jehovah "shewing," or discovering to Him a "path of life," leading through the valley of the shadow of death, and from that valley to the summit of the hill of Zion, or to the mount of God in heaven, on which He now sits enthroned. There exalted at the right hand of the Father, that human body, which expired on the cross, and slept in the sepulchre, lives and reigns,

ness of joy: and at thy right hand there is pleasure for evermore.

PSALM xvii.[u] *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

deceitful. *Bp. Patrick.*

2 Let my sentence[x] come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved[y] and visited mine heart in the night-season: thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of men's works[z], that are done against the words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths[a]: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye[b]: hide me under the shadow of thy wings,

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat[c]: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground[d];

12 Like as a lion[e] that is greedy

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filled with delight, and encircled by glory incomprehensible and endless. Through this thy beloved Son and our dear Saviour, "thou shalt shew" us likewise, O Lord, "the path of life;" thou shalt justify our souls by thy grace now, and raise our bodies by thy power at the last day; when earthly sorrow shall terminate in heavenly joy, and momentary pain shall be rewarded with everlasting felicity. *Bp. Horne.*

[u] PSALM xvii.] The Psalmist, confiding in the justice of his cause, 1—4, prayeth for a hearing and decision of it; 5—9, he petitioneth for the divine guidance and protection; 10—12, he describeth the temper and behaviour of his enemies; 13—15, beseecheth God to disappoint them, and to deliver him: he endeth with an act of faith. *Bp. Horne.*

This is a Psalm of David, composed, as is most probable, under Saul's persecution. *Dr. Nicholls.*

[x] 2. *Let my sentence* &c.] Do thou from thy heavenly tribunal pronounce me innocent; and let thy unerring judgment look into the justice of my cause. *Dr. Nicholls.*

[y] 3. *Thou hast proved* &c.] The sufferer's heart condemns him not, and he has confidence towards God, to whom he applies as the proper judge, because the only witness, of his integrity. What is here said could absolutely and universally be true only of the holy Jesus; however, through his grace, it may be true of some of his disciples in particular instances of crimes falsely laid to their charge. Let us pray that it may be true of us, whenever God shall please to prove and try us. *Bp. Horne.*

[z] 4. *Because of men's works,* &c.] As if he had said, By reason of the unwarrantable actions of some men, who have ventured upon rebellion, notwithstanding thy laws, "the words of thy lips," have forbidden it; I have kept myself from any destructive methods, and from making away with Saul, when it was in my power to do it. *Dr. Nicholls.* "The destroyer," or the violent man, such as Saul and his courtiers and soldiers had shewn themselves towards David. Although their rage and violence towards him might have tempted him to repay them in the same manner, he forbore it, and spared both others, and Saul himself, when his life was at his mercy, 1 Sam. xxiv. and xxvi. *Poole.*

[a] 5. *O hold thou up my goings in thy paths:* &c.] The word of God affords us direction, but the grace of God must enable us to follow its direction, and that grace must be obtained by prayer. The "paths of God" are opposed to the "paths of the destroyer," the way of righteousness to that of sin. The image here is taken from one walking in a slippery path, for such is that of human life, by reason of temptations; so that the believer, especially if he be young, feeble, and inexperienced, has great need of a divine supporter in every step he takes. *Bp. Horne.*

[b] 8. *Keep me as the apple of an eye:* &c.] He, who has so fenced and guarded that precious and tender part, the pupil of the eye, and who has provided for the security of a young and helpless brood under the wings of their dam, is here intreated to extend the same providential care and parental love to the souls of his elect, equally exposed to danger, equally beset with enemies. Of his readiness so to do He elsewhere assureth us, under the same exquisite imagery, Zech. ii. 8; Matt. xxiii. 37. *Bp. Horne.*

[c] 10. *They are inclosed in their own fat:* &c.] They are fat and well liking; pampering themselves with all the contentments and pleasures that their heart can desire. *Bp. Hall.* The meaning plainly is, that pride is the child of plenty, begotten by self-indulgence, which hardens the hearts of men against the fear of God, and the love of their neighbours; rendering them insensible to the judgments of the former, and the miseries of the latter. Let every man take care, that, by pampering the flesh, he do not raise up an enemy of this stamp against himself. *Bp. Horne.*

[d] 11. — *turning their eyes down to the ground;*] Turning their eyes downwards, as hounds and wild beasts do, when they hunt after their game or prey. *Dr. Nicholls.*

[e] 12. *Like as a lion* &c.] The similitude of a lion, either roaring abroad in quest of his prey, or couching

of his prey: and as it were a lion's whelp, lurking in secret places.

13 Up, Lord, disappoint him[f], and cast him down: deliver my soul from the ungodly, which is a sword of thine[g];

14 From the men of thy hand[h], O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me[i], I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

PSALM xviii.[k] *Diligam te, Domine.*

I Will love thee, O Lord, my strength; the Lord is my stony rock[l], and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me[m]: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

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in secret, ready to spring upon it the moment it comes within his reach, is often employed by David, to describe the power and malice of his enemies. Christians cannot forget, that they likewise have an adversary of the same nature and character; one ever seeking whom, and contriving how, he may devour. *Bp. Horne.*

[f] 13. *Up, Lord, disappoint him,* &c.] The Psalmist, having characterized those who pursued after him to take away his life, now entreats God to "arise" or appear in his cause, to "disappoint" or "prevent" the enemy in his designs, and to "cast him down," to overthrow and subdue him. *Bp. Horne.*

[g] — *which is a sword of thine;*] He means, that his wicked enemies can do nothing without God's permission, and are but a sword in his hand, which He can hinder from doing execution at his pleasure. *Dr. Nicholls.* So the Assyrian is called God's rod, Isa. x. 5; as being ordained for correction, Hab. i. 12. *Poole.*

[h] 14. *From the men of thy hand,* &c.] That is, men whom thou canst manage as thou wilt. *Dr. Nicholls.* The enemies from whom David prays to be delivered, are said to be such as have "their portion in this life," such as, in our Saviour's language, "have their reward" here, and are not to expect it hereafter; "whose bellies thou fillest with thy hid treasure;" whom thou permittest to enjoy thy temporal blessings in abundance, to "receive their good things" upon earth, and to "fare sumptuously every day;" as if it were to convince us, in what estimation we ought to hold the world, when we see the largest shares of it dealt out to the most worthless of the sons of Adam: "They are full of, or abound in, children, and leave the residue of their substance to their babes;" after living in plenty, perhaps to a good old age, they leave behind them a numerous and flourishing posterity, who inherit their estates, and go on, as their fathers did before them, without piety to God, or charity to the poor. From these men and their ways, we have all reason to say with David, "Good Lord, deliver us!" *Bp. Horne.*

[i] 16. *But as for me,* &c.] Instead of setting our affection on things below, the prophet instructs us, after his example, to place all our happiness in the vision of God, and in that righteousness which leads to it: since the hour is coming when we shall awake, and arise, after the divine similitude; when we shall be like God, for we shall see Him as He is, and by seeing Him shall be changed into the same image: and then shall every desire be satisfied with the fulness of joy, with the exceeding abundance of unutterable glory. *Bp. Horne.*

[k] PSALM xviii.] This Psalm, as we are informed by the sacred history, 2 Sam. xxii. 1, was composed and sung by David, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. It contains, ver. 1, 2, an address of thanks to Jehovah; 3—6, a relation of sufferings undergone, and prayers made for assistance; 7—15, a magnificent description of the divine interposition in favour of the sufferer, and 16—19, of the deliverance wrought for him, 20—24, in consideration of his righteousness, 25—28, according to the tenour of God's equitable proceedings; 29—36, to Jehovah is ascribed the glory of the victory, which, 37—42, is represented as every way complete, by the destruction of all opponents, and, 43—46, the submission of the heathen; for these events, 47—51, God is blessed and praised. As the sublimity of the figures used in this Psalm, and the consent of ancient commentators, even Jewish as well as Christian, but above all, the citations made from it in the New Testament, do evince, that the kingdom of Messiah is here pointed at, under that of David; an application is therefore made of the whole, in the ensuing comment, to the sufferings, resurrection, righteousness, and conquest of Christ, to the destruction of the Jews, and conversion of the Gentiles. In a word, the Psalm, it is apprehended, should now be considered as a glorious epinikion, or triumphal hymn, to be sung by the church, risen and victorious in Christ her Head. *Bp. Horne.*

[l] 1. — *the Lord is my stony rock,* &c.] In other words, explanatory of the figures here made use of, Through Jehovah it is, that I have stood immoveable amidst a sea of temptations and afflictions; He has supported me under my troubles, and delivered me out of them; his protection has secured me, his power has broken and scattered mine enemies; and by his mercy and truth am I now set up on high above them all. *Bp. Horne.*

[m] 3, 4. *The sorrows of death compassed me,* &c.] St. Peter, in his sermon on the day of Pentecost, says, when speaking of Christ, "Whom God hath raised up, having loosed the pains of death, because it was not

5 In my trouble I will call[n] upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked[o]: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke[p] out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also[q], and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence[r] his clouds removed: hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of water were seen[s], and the foundations of the round world were discovered, at thy

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possible that he should be holden of it," Acts ii. 24. Whence we obtain, besides other things, something more than an intimation, that, in the verses of our Psalm now before us, David speaks of Christ, that the "pains of death compassed him about," and the "floods of Belial," the powers of darkness and ungodliness, like an overwhelming torrent breaking forth from the bottomless pit, "made him afraid," in the day of his agony, when the apprehensions of the bitter cup cast his soul into inutterable amazement, and He beheld Himself environed by those "snares" which had captivated and detained all the children of Adam. David, surrounded by Saul and his blood-thirsty attendants, was a lively emblem of the suffering Jesus, and therefore the same description is applicable to both; as the words of the second Psalm, in like manner, celebrate the inauguration of the son of Jesse, and that of the Son of God. *Bp. Horne.*

[n] 5. *In my trouble I will call* &c.] David was in distress; David called upon Jehovah, the God of Israel, who dwelt between the Cherubims in the holy place; and by Him the prayer of David was heard. Much greater was the distress of Christ, who likewise, as St. Paul speaks, "in the days of his flesh offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard," Heb. v. 7; his voice ascended to the eternal temple, his powerful cry pierced the ears of the Father everlasting, and brought salvation from heaven at the time appointed. The church also is distressed upon the earth, she crieth, her cries are heard, and will be answered in the day of God. *Bp. Horne.*

[o] 7. *The earth trembled and quaked:* &c.] At this verse the prophet begins to describe the manifestation of divine power in favour of the righteous sufferer. The imagery employed is borrowed from mount Sinai, and those circumstances which attended the delivery of the law from thence. When a monarch is angry, and prepares for war, his whole kingdom is instantly in commotion. Universal nature is here represented as feeling the effects of its Sovereign's displeasure, and all the visible elements are disorded. The earth shakes from its foundations, and all its rocks and mountains tremble before the majesty of their great Creator, when He ariseth in judgment. This was really the case at the resurrection of our Lord from the dead; when, as the Evangelist informs us, "there was a great earthquake," and the grave owned its inability any longer to detain the blessed body, which had been committed, for a season, to its custody. And what happened at the resurrection of Jesus, should remind us of what shall happen, when the earth shall tremble, and the dead shall be raised, at the last day. *Bp. Horne.*

[p] 8. *There went a smoke* &c.] The farther effects of God's indignation are represented by those of fire, which is the most terrible of the created elements, burning and consuming all before it, scorching the ground, and causing the mountains to smoke. Under this appearance God descended on the top of Sinai: thus He visited the cities of the plain; and thus He is to come at the end of time. Whenever therefore He is described as shewing forth his power and vengeance for the salvation of his chosen, and the discomfiture of his enemies, a "devouring fire" is the emblem made choice of, to convey proper ideas of such his manifestations. *Bp. Horne.*

[q] 9. *He bowed the heavens also,* &c.] Storms and tempests in the element of air are instruments of the divine displeasure, and therefore selected as figures of it. When God descends from above, the clouds of heaven compose an awful and gloomy tabernacle, in the midst of which He is supposed to reside: the reins of whirlwinds are in his hand, and He directs their impetuous course through the world; the whole artillery of the aerial regions is at his command, to be by Him employed against his enemies, in the day of battle and war. *Bp. Horne.*

[r] 12. *At the brightness of his presence* &c.] The discharge of the celestial artillery upon the adverse powers is here magnificently described. Terrible it was to them, as when lightnings and thunders, hail-stones and balls of fire, making their way through the dark clouds which contain them, strike terror and dismay into the hearts of men. Such is the "voice," and such are the "arrows," of the Lord Almighty, wherewith He "discomfiteth" all who oppose the execution of his counsels, and obstruct the salvation of his chosen. *Bp. Horne.*

[s] 15. *The springs of water were seen,* &c.] As the former part of the Psalmist's description was taken from the appearance on mount Sinai, so this latter part seems evidently to allude to what passed at the Red Sea, when by the breath of God the waters were divided, the depths were discovered, and Israel was conducted

chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down[t] from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

were too quick for me. See Vocab.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing[u] : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

kept myself from mine iniquity. *Bib. Trans.* avoided, in myself, every known sin. *Dr. Nicholls.*

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy[x] : and with a perfect man thou shalt be perfect.

With the merciful thou wilt shew thyself merciful. *Bib. Trans.*

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle[y] : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit[z] an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way[a] : the word of the Lord also is tried in the fire; he is the de-

perfect. *Bib. Trans.*

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in safety through them. By that event was prefigured the salvation of the church universal, through the death and resurrection of Christ, who descended into the lower parts of the earth, and from thence reascended to light and life. The xivth chapter of Exodus, which relates the passage of Israel through the Red Sea, is therefore appointed as one of the proper lessons on Easter-day. And thus we obtain the ideas intended to be conveyed in this sublime but difficult verse, together with their application to the grand deliverance of the true David, in the day of God's power. Indeed it is not easy to accommodate to any part of the history of the son of Jesse those awful, majestick, and stupendous images, which are made use of throughout this whole description of the divine manifestation, from verse 7. But, however this be, most certainly every part of so solemn a scene of terrors forbids us to doubt but that a "greater than David is here;" since creation scarce affords colours brighter and stronger than those here employed, wherewith to paint the appearance of Jehovah at the day of final redemption. *Bp. Horne.*

[t] 16. *He shall send down* &c.] For this purpose did God in so wonderful a manner display his power and glory, that He might deliver the sufferer out of his troubles. This deliverance is first expressed metaphorically, by "drawing him out of the great waters," and then plainly, "he delivered me from my strong enemy," &c. The "great waters," in ver. 16, are the same with "the floods of the ungodly," in ver. 4. By these was Messiah, like David, oppressed and overwhelmed for a time; but, like David, He arose at length superior to them all. The "strong enemy" was obliged to give way to a "stronger than he, who overcame him, and took from him his armour in which he trusted, and divided the spoil," Luke xi. 22. *Bp. Horne.*

[u] 20. *The Lord shall reward me after my righteous dealing:* &c.] Commentators have been much perplexed to account for these unlimited claims to righteousness made by David, and that, long after the matter of Uriah, and towards the close of life. Certain indeed it is, that the expressions considered as David's must be confined either to his stedfast adherence to the true worship in opposition to idolatry, or to his innocency with regard to some particular crimes falsely alleged against him by his adversaries. But if the Psalm be prophetical, and sung by the victorious monarch in the person of King Messiah; then do the verses now before us no less exactly than beautifully delineate that all-perfect righteousness wrought by the Redeemer, in consequence of which He obtained deliverance for Himself and his people. *Bp. Horne.*

[x] 25. *With the holy thou shalt be holy:* &c.] The reason is here assigned why God "recompensed Messiah according to the cleanness of his hands," namely, because He is just in rendering to every one according to his works. He who "is merciful" to his brethren shall obtain the divine mercy; he who is "upright" in his dealings with others, will have justice done him by the great Judge against his iniquitous oppressors; he who is "pure" from deceit and hypocrisy in the service of his God, shall experience in himself a faithful and exact performance of the promises which God hath made to such: but the man that is "froward," perverse, and rebellious, must expect to grapple with an arm which will either humble or destroy. See Lev. xxvi. 3, 4, &c. 23, 24, &c. 1 Kings viii. 32. Prov. iii. 34. *Bp. Horne.*

[y] 28. *Thou also shalt light my candle:* &c.] The change of condition from tribulation and affliction to glory and honour is here set forth by that of a lamp, from a state of extinction to one of illumination; darkness being a well-known emblem of sorrow and death, as light is the established symbol of life and joy. *Bp. Horne.*

[z] 29. *For in thee I shall discomfit* &c.] Through the power of his divinity, the Captain of our salvation vanquished the host of darkness, and escaped from the sepulchre, notwithstanding all their precautions to

fender of all them that put their trust in him.

31 For who is God, but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me[b] with strength of war: and maketh my way perfect.

33 He maketh my feet like harts' feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies[c], and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battle: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none[d] to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small[e] as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me[f] from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me[g],

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confine Him there. Vain is every effort, by whomsoever it is made, against the counsels of Omnipotence. *Bp. Horne.*

[a] 30. *The way of God is an undefiled way:* &c.] The "way" of God is the course of his proceedings with men, and its "perfection" consists in the equity of those proceedings; the promises made in the "word of Jehovah" to his servants are "tried" in times of affliction and persecution, as gold in the fire, and found pure from any dross of deceit, or fallibility: He is ever a "shield" to protect "those who trust in him," during their stay here, until He becomes their "exceeding great reward" hereafter. *Bp. Horne.*

[b] 32. *It is God that girdeth me* &c.] In this and the following verses are enumerated the gifts of God to the spiritual warrior, whereby he is armed and prepared for the battle, after the example of his victorious leader. Thus St. Paul, Eph. vi. 14—17. *Bp Horne.*

[c] 37. *I will follow upon mine enemies,* &c.] If we suppose David in his conquests to have prefigured victorious Messiah, then have we, in these and the subsequent verses, a sublime description of that vengeance which Jesus, after his resurrection and ascension, inflicted on his hardened and impenitent enemies. His wrath "pursued" and "overtook" them, in the day of visitation; nor did it return, till, like a devouring fire, it had "consumed" the prey. The Jews were cast down, "not able to rise," or lift up themselves as a people, being crushed under the feet of the once-despised and insulted Nazarene. *Bp. Horne.*

[d] 41. *They shall cry, but there shall be none* &c.] Never was there a more just and lively portrait of the lamentable and desperate state of the Jews, when their calamities came upon them. "They cried, but—none to save!" They had rejected Him who alone could save, and who was now about to destroy them. They cried to Jehovah, and thought themselves still his favourite nation; but Jehovah and Jesus were one; so that, after putting the latter from them, they could not retain the former on their side. "He answered them not!" It was too late to knock, when the door was shut; too late to cry for mercy, when it was the time of justice. Let us knock, while yet the door may be opened; and not begin to pray, when prayer shall be no longer heard. *Bp. Horne.*

[e] 42. *I will beat them as small* &c.] The nature of that judgment which was executed upon the Jews, cannot be more accurately delineated, than by the two images here made use of. They were broken in pieces and dispersed over the face of the earth, by the breath of God's displeasure, like "dust before the wind; and as dirt in the streets, they were cast out," to be trodden under foot by all nations. O that every nation would so consider, as to avoid their crime and their punishment! *Bp. Horne.*

[f] 43. *Thou shalt deliver me* &c.] If David was delivered from the strivings of the people; if the adjacent heathen nations were added to his kingdom, and a "people, whom he had not known, served him;" how much more was this the case of the Son of David, when He was "delivered," by his resurrection, from the power of all his enemies; when He was made "head of the heathen," of whom, after their conversion, his church was, and to this day is, composed; and when, instead of the rejected Jews, a people, to whom before He had not been known, became his servants! *Bp. Horne.*

[g] 45. *As soon as they hear of me,* &c.] "As soon as they hear of me, they shall obey me;" hereby is intimated the readiness with which the Gentiles should flow into the church, upon the preaching of the Gospel to them, when the Jews, after having so long and so often heard it, had nailed Christ to the cross, and driven the apostles out from among them. "The strangers shall submit themselves unto me;" the nations who were "aliens from the commonwealth of Israel, and strangers to the covenants of promise," either cordially submitted to the sceptre of Christ, or at least dissembled their hostility, and yielded a feigned submission (for so the original word sometimes signifies); "the strangers shall fade away;" that is, such of them as set them-

the strangers shall submit themselves unto me. *Bib. Trans.*

they shall obey me : but the strange children shall dissemble with me.

close places. *Bib. Trans.*

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

Or, confess. *Bib Trans. Marg.*

50 For this cause[h] will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy name.

51 Great prosperity giveth he unto his King[i] : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

MORNING PRAYER.

PSALM xix.[k] *Cœli enarrant.*

THE heavens declare[l] the glory of God[m] : and the firmament sheweth his handy-work.

2 One day telleth another[n] : and one night certifieth another.

3 There is neither speech[o] nor

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selves against me, shall find their strength blasted and withered as a leaf in autumn, and shall fall at the sound of my name and my victories ; "they shall be afraid out of their close places ;" or rather "they shall come trembling from their strong holds," as places not able to protect them, and therefore they will sue for peace. Such seems to be the import of these two verses, which, therefore, denote the conquest of Messiah to have been every way complete. And accordingly, in the remaining part of the Psalm, the church, through Christ her head, blesseth Jehovah for the same. *Bp. Horne.*

[h] 50. *For this cause* &c.] Remarkable is the manner in which St. Paul cites this verse, Rom. xv. 9. The context runs thus :—"Now I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers ; and that the Gentiles might glorify God for his mercy, as it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name." This verse is by the apostle produced as a proof, that the Gentiles were one day to glorify God, for the mercy vouchsafed them by Jesus Christ. But, according to the letter of the passage, King David only says, that he will give "thanks unto God among the heathen," on account of his own deliverance, and exaltation to the throne of Israel : for upon that occasion we know that he composed and sung the Psalm. This citation brought by St. Paul cannot therefore be to the purpose for which it is brought, unless the Psalm have a double sense ; unless God be glorified in it for the victory and inthronization of Christ, as well as for those of David ; and this cannot be, unless the same words, which literally celebrate the one, do likewise prophetically celebrate the other ; unless David be a figure of Christ, and speak in his person, and in that of his body, the church. While this Psalm is used as a Christian hymn, in the Gentile Christian church, David still continues, as he foresaw he should do, "to give thanks unto Jehovah, to glorify God among the Gentiles," for the mercies of redemption, and to "sing praises unto his name." *Bp. Horne.*

[i] 51. *Great prosperity giveth he unto his King :* &c.] To King David, in saving him from Saul, and his other temporal enemies, and seating him on the earthly throne of Israel ; to King Messiah, in rescuing Him from death and the grave, and exalting Him to an heavenly throne, as Head of the church : "and sheweth mercy to his Anointed ;" to Him who was anointed outwardly, and in a figure, with oil ; and to Him who was anointed inwardly, and in truth, with the Holy Ghost and with power ; "to David, and to his seed for evermore ;" to the literal David, and to his royal progeny, of whom, according to the flesh, Christ came ; and to Christ Himself, the spiritual David, the beloved of God, with all those who, through faith, become his children, the sons of God, and heirs of eternal life. *Bp. Horne.*

[k] PSALM xix.] In the former part of this beautiful Psalm, ver. 1—6, the heavens are represented as the instructors of mankind ; the subject, the universality, and the manner of their instructions are pointed out ; the glory, beauty, and powerful effects of the solar light are described. The latter part of the Psalm, 7—15, contains an encomium on the word of God, in which its properties are enumerated ; and a prayer of the Psalmist for pardoning and restraining grace, and for the acceptance of these and all other his devotions and meditations. From a citation which St. Paul hath made of the 4th verse, it appears, that, in the exposition, we are to raise our thoughts from things natural to things spiritual ; we are to contemplate the publication of the Gospel, the manifestation of the Light of Life, the Sun of Righteousness, and the efficacy of evangelical doctrine. In this view the ancients have considered the Psalm, and the Church hath therefore appointed it to be read on Christmas-day. *Bp. Horne.*

[l] 1. *The heavens declare* &c.] As every created thing is a proof of the divine power and goodness, so is his glory especially proclaimed by the beauty and magnificence of the heavenly bodies, and of that vast expanse wherein they move. *Travell.*

[m] — *the glory of God :* &c.] His glorious being or existence ; "his eternal power and Godhead," as it is particularly expressed, Rom. i. 20 ; his infinite wisdom and goodness. All which are so visible in them, that it is ridiculous to deny or doubt of them, as it is ridiculous to think of far meaner works of art, as an house or a book, that they were made without an artist or without an hand. *Poole.*

[n] 2. *One day telleth another :* &c.] There is one glory of the sun, which shines forth by day ; and there are other glories of the moon and of the stars, which become visible by night. And because day and night interchangeably divide the world between them, they are therefore represented as transmitting in succession, each to other, the task enjoined them. *Bp. Horne.*

[o] 3. *There is neither speech* &c.] According to our translators, the sense of this passage appears to be, that there is no nation or language, whither the instruction diffused by the heavens doth not reach. But as the same thought is so fully expressed in the next verse, "Their sound is gone out," &c., it seems most advis-

language : but their voices are heard among them.

4 Their sound is gone out[p] into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun[q] : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

strong man. *Bib. Trans.*

6 It goeth forth[r] from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

perfect. *Bib. Trans.* constant, and in every part agreeable to itself. *Dr. Hammond.* infallible. *Dr. Nicholls.*

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

clear as the sun. *Bp. Patrick.*

9 The fear of the Lord is clean,

free from all superstitious mixture. *Bp. Patrick.*

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able to adhere to the original, which runs literally thus : "No speech, no words, their voice is not heard;" that is, although the heavens are thus appointed to teach, yet it is not by articulate sounds that they do it; they are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another way, and that, when understood, a no less forcible way, the way of picture or representation. So manifold is the wisdom of God : so various are the ways by which He communicates it to men. *Bp. Horne.*

Indeed these glorious bodies have not the gift of articulate speech, as we men have; but they afford as excellent lessons to instruct men in the wisdom and goodness of the great Creator, as if they had an hundred tongues. *Dr. Nicholls.*

[p] 4. *Their sound is gone out* &c.] St. Paul, Rom. x. 18, has applied the natural images of this verse to the manifestation of the Light of Life, by the sermons of those who were sent forth for that purpose. He is speaking of those Jews who had not obeyed the Gospel. "But I say," argues he, "have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." As if he had said, They must have heard, since the apostles were commanded not to turn unto the Gentiles, till they had published their glad tidings throughout Judea; but the knowledge of Him is now become universal, and all flesh has seen the glory of the Lord: the Light Divine, like that in the heavens, has visited the whole world, as the prophet David foretold, in the 19th Psalm. The apostle cannot be supposed to have made use of this Scripture in a sense of accommodation only, because he cites it among other texts which he produces merely as prophecies. And if such be its meaning, if the heavens thus declare the glory of God, and this is the great lesson they are incessantly teaching : what other language do they speak than that their Lord is the representative of ours, the bright ruler in the natural world of the more glorious one in the spiritual, their sun of the "Sun of Righteousness?" *Bp. Horne.*

[q] 5. *In them hath he set a tabernacle for the sun :* &c.] In the centre of the heavens there is a tent pitched by the Creator for the residence of that most glorious of inanimate substances, the solar light; from thence it issues with the beauty of a bridegroom, and the vigour of a champion, to run its course, and perform its operations. A tabernacle in like manner was prepared for Him, who saith of Himself, "I am the light of the world," John viii. 12. And as the light of the sun goes out in the morning with inconceivable activity, new and youthful itself, and communicating life and gaiety to all things around it like a bridegroom, in the marriage garment, from his chamber to his nuptials; so, at his incarnation, did the Light Divine, the promised Bridegroom, visit his church, being clad Himself, and clothing her, with that robe of righteousness which is styled, in holy Scripture, the marriage garment; and the joy, which his presence administered, was like the benefits of it, universal. And as the material light is always ready to run its heavenly race, daily issuing forth with renewed vigour, like an invincible champion still fresh to labour; so likewise did He rejoice to run his glorious race; He excelled in strength, and his works were great and marvellous; He triumphed over the powers of darkness; He shed abroad on all sides his bright beams upon his church; He became her deliverer, her protector, and support; and shewed Himself able, in every respect, to accomplish for her the mighty task He has undertaken. *Bp. Horne.*

What is here said of the sun, Justin Martyr affirms to be a Scripture spoken of Christ. Thus we know the title of "Sun of Righteousness," in the prophecy of Malachi iv. 2, is mystically understood to denote Christ, who is that "true light, which coming into the world lighteneth every man." And so that of the "bridegroom," to which the sun is here resembled, is a signal title of Christ, in respect of his spouse the church : and so also that of the "strong man" or "giant," eminently denoting Christ, among whose titles is that of "mighty God," Isa. ix. 6. *Dr. Hammond.*

[r] 6. *It goeth forth* &c.] The light, diffused on every side from its fountain, extendeth to the extremities of heaven, filling the whole circle of creation, penetrating even to the inmost substances of grosser bodies, and acting in and through all other matter, as the general cause of life and motion. Thus unbounded and efficacious was the influence of the Sun of Righteousness, when He sent out his word enlightening and enlivening all things by the glory of his grace. His celestial rays, like those of the sun, took their circuit round the earth; they went forth out of Judea into all parts of the habitable world, and there was no corner of it so remote as to be without the reach of their penetrating and healing power. "The Lord gave the word, great was the company of those that published it," Ps. lxviii. 11. It was the express declaration of our Saviour Himself, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come," Matt. xxiv. 14. And St. Paul affirms, that the Gospel was "come unto all the world, and had been preached to every creature under heaven," Col. i. 6, and 23. The prophet, therefore, having thus foretold the mission of the apostles, and the success of their ministry, proceeds, in the next place, to describe their "doctrine;" so that what follows is a fine encomium upon the Gospel, written with all the simplicity peculiar to the sacred language, and in a strain far surpassing the utmost efforts of human eloquence. *Bp. Horne.*

and endureth for ever : the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they than gold[s], yea, than much fine gold: sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught[t] : and in keeping of them there is great reward.

12 Who can tell[u] how oft he offendeth : O cleanse thou me from my secret faults.

sins of ignorance and frailty. *Dr. Hammond* known deliberate sins. *Dr. Hammond.* upright. *Bib. Trans.*

13 Keep thy servant also[x] from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth[y], and the meditations of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my redeemer.

PSALM XX.[z] *Exaudiat te Dominus.*

King's Accession, first Psalm Morn. Serv.

THE Lord hear thee[a] in the day of trouble : the Name of the God of Jacob defend thee ;

2 Send thee help from the sanctuary[b] : and strengthen thee out of Sion ;

3 Remember all thy offerings : and accept thy burnt sacrifice ;

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation[c], and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I[d], that the Lord helpeth his Anointed, and will hear him from his holy heaven : even

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[s] 10. *More to be desired are they than gold,* &c.] What wonder is it, that this converting, instructing, exhilarating, enlightening, eternal, true, and righteous word, should be declared preferable to the riches of eastern kings, and sweeter to the soul of the pious believer, than the sweetest thing we know of is to the bodily taste? How ready we are to acknowledge all this! Yet the next hour, perhaps, we part with the true riches to obtain the earthly mammon, and barter away the joys of the Spirit for the gratifications of sense! *Bp. Horne.*

[t] 11. *Moreover, by them is thy servant taught :* &c.] The Psalmist here bears his own testimony to the character above given of the divine word; as if he had said, The several parts of this perfect law, hereafter to be published to the whole race of mankind, have been all along my great instructors, and the only source of all the knowledge to which thy servant hath attained; and I am fully assured, that the blessed fruit of them, when they are duly observed, and have their proper effect, is exceeding glorious, even eternal life. *Bp. Horne.*

[u] 12. *Who can tell* &c.] The perfection and spirituality of God's law render it almost impossible for a fallen son of Adam even to know all the innumerable instances of his transgressing it. Add to which, that false principles and inveterate prejudices make us regard many things as innocent, and some things as laudable, which in the eye of Heaven are far otherwise. Self-examination is a duty which few practise as they ought to do : and he who practises it best, will always have reason to conclude his particular confessions with this general petition, "Cleanse thou me from secret faults!" *Bp. Horne.*

[x] 13. *Keep thy servant also* &c.] In the preceding verse, David had implored God's pardoning grace, to cleanse him from the secret sins of ignorance and infirmity : in this he begs his restraining grace, to keep him back from presumptuous sins, or sins committed knowingly, deliberately, and with a high hand, against the convictions and the remonstrances of conscience : he prays that such sins might not "have dominion over him," or that he might not, by contracting evil habits, become the slave of an imperious lust, which might at length lead him on to "the great transgression," to rebellion, and final apostasy from God; for he who would be innocent from the "great transgression," must beware of indulging himself in any. *Bp. Horne.*

[y] 14. *Let the words of my mouth,* &c.] The prophet, having before solicited the justification of his person through grace, concludes with a petition for the acceptance of all his offerings, and more especially of these his meditations at the hands of that blessed One, whom he addresses as the author of all good, and the deliverer from all evil; as the "strength" and the "Redeemer" of his people. *Bp. Horne.*

[z] PSALM XX.] This is a form of prayer to be offered by the congregation for their prince, in all times of danger, that God will protect and assist him. It was indited by David himself, to be used as occasion required. *Dr. Hammond.* It is also a prayer of the church for the prosperity of King Messiah going forth to the battle as her champion and deliverer. *Bp. Horne.*

[a] 1. *The Lord hear thee* &c.] This may be considered as the address of a people to their king, when he goeth forth to battle against their enemies. But it is to be regarded in a more general and useful view, as the address of the church to her King, in "the day of his trouble." *Bp. Horne.*

[b] 2. *Send thee help from the sanctuary :* &c.] Either from heaven, as it is expressed ver. 6: or from the tabernacle in Sion, as it is expressed in the next words, where the ark then was: towards which the Israelites directed their prayers, and from which God heard and answered them. *Poole.*

[c] 5. *We will rejoice in thy salvation,* &c.] As if it were said, Our minds forebode, that we shall return, rejoicing in the preservation, which thou shalt have procured for us, and triumphing in the name of our great Jehovah. *Dr. Nichols.* The joy of the church is in the salvation of Christ: and the joy of every individual is in the application of that salvation to himself and all around him. *Bp. Horne.*

[d] 6. *Now know I,* &c.] These are the continual words of the people, speaking as one person, because they were united and unanimous in this prayer. *Poole.* Or they are the words of David, replying to the foregoing address of the people. *Dr. Nicholls.*

The assurance of the ancient church was built on

saving. *Bib. Trans.* See Vocab.

with the wholesome strength of his right hand.

7 Some put their trust[e] in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down[f], and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

Ascension-day, third Psalm Morn. Serv., and King's Accession, second Psalm Morn Serv.

PSALM xxi.[g] *Domine, in virtute tua.*

THE King shall rejoice[h] in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him[i] with the blessings of goodness : and shalt set a crown of pure gold upon his head. See Vocab.

4 He asked life of thee[j], and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation[k] : glory and great worship shalt thou lay upon him. majesty. *Bib. Trans.* See Vocab.

6 For thou shalt give him everlasting felicity[l] : and make him glad with the joy of thy countenance. hast made him most blessed for ever. *Bib. Trans.* set him to be blessings. *Marg.*

7 And why? because the King[m]

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the prophecies going before concerning the salvation of Messiah. Our assurance is strengthened by the actual performance of so great a part of the counsel of God. We know that the Lord has "saved his Anointed:" that his Anointed saveth all, who believe and obey Him, from their sins: and therefore we doubt not, but that by "the strength of his right hand," or by the excellency of his power, He will finally save them from death, and rescue them from the grave. *Bp. Horne.*

[e] 7. *Some put their trust* &c.] This should be the resolution of every Christian king and people in the day of battle. And, in the spiritual war, in which we are all engaged, the first and necessary step to victory is, to renounce all confidence in the wisdom and strength of nature and the world; and to remember, that we can do nothing, but in the name, by the merits, through the power, and for the sake, of Jesus Christ, our Lord and our God. *Bp. Horne.*

[f] 8. *They are brought down,* &c.] This was eminently the case when the pride and power of Jewish infidelity and pagan idolatry fell before the victorious sermons and lives of the humble believers in Jesus: this is the case in every conflict with our spiritual enemies, when we engage them in the name, the spirit, and the power of Christ; and this will be the case at the last day, when the world, with the prince of it, shall be "brought down, and fall; but we, risen" from the dead, through the resurrection of our Lord, shall "stand upright" in the courts of heaven, and sing the praises of Him who getteth us all our victories. *Bp. Horne.*

[g] Psalm xxi.] Theodoret truly observes, that in this Psalm, as well as the former, David speaks in the person of the people: whom he instructs how to give God thanks for granting him those victories, which they prayed for in the Psalm foregoing. And it is generally looked upon as describing, under that figure, the exaltation, glory, and majesty of Christ, which he obtained by his bloody death and passion. Many of the Hebrews themselves apply it to the Messiah. So that it may be called a Psalm of triumph, after the victories, which David got over his enemies; which were a type of Christ's victory over death, and of the triumph that ensued. And truly there are some things in it, which are more literally fulfilled in Christ, than in David, as verses 4—6. *Bp. Patrick.*

This is one of the proper Psalms, which the Church hath appointed to be used on Ascension-day, and wherein, 1—6, she celebrates the victory of her Redeemer, and the glory consequent thereupon; she prophesies, 7, the stability of his kingdom, and, 8—12, the destruction of the enemies thereof; concluding with a prayer for his final triumph and exaltation; the celebration of which, with everlasting hallelujahs, will be her employment in heaven. *Bp. Horne.*

[h] 1. *The King shall rejoice* &c.] What is here said of David being delivered out of his dangers, and of the cause which he had to rejoice and triumph exceedingly, hath a more eminent completion in the resurrection of the Messiah. *Dr. Hammond.*

[i] 3. *For thou shalt prevent him* &c.] The Son of God could not be more ready to ask for the blessings of the divine goodness, than the Father was to give them: and his disposition is the same towards all his adopted sons. Christ, as king and priest, weareth a crown of glory, represented by the purest and most resplendent of metals, gold. *Bp. Horne.*

[j] 4. *He asked life of thee,* &c.] The life, asked by Christ, was not a continuance in this valley of tears, but that new and eternal life consequent upon a resurrection from the dead. For thus his petition was granted in "length of days for ever and ever." "He died no more; death had no more dominion over him." *Bp. Horne.*

[k] 5. *His honour is great in thy salvation:* &c.] What tongue can express the "glory, honour, and majesty," with which the King of righteousness and peace was invested, upon his ascension; when He took possession of the throne prepared for Him, and received the homage of heaven and earth! The sacred imagery in St. John's Revelation sets them before our eyes in such a manner that no one can read the description, whose heart will not burn within him through impatient desire to behold them. See Rev. chap. iv. vii. xix. xxi, xxii. *Bp. Horne.*

[l] 6. *For thou shalt give him everlasting felicity:* &c.] Thou hast not only bestowed extraordinary benefits upon himself, but made him a blessing to future generations. *Bp. Patrick.* Christ, by his death and passion, having removed the curse, became the fountain of all blessings to his people, in time and eternity; being Himself the blessing promised to Abraham, and the object of the patriarchal benedictions. The joy communicated to the humanity of our Lord, from the divine nature, shall be shed abroad on all his saints, when admitted to view the "countenance of God," in the face of Jesus Christ. Then they shall enter into "the joy of their Lord." *Bp. Horne.*

[m] 7. *And why? because the King* &c.] The throne

putteth his trust in the Lord: and in the mercy of the most Highest he shall not miscarry.

be moved. *Bib. Trans.*

8 All thine enemies shall feel thy hand[n]: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out[o] of the earth: and their seed from among the children of men.

contrived. See Vocab.

11 For they intended mischief[p] against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord[q], in thine own strength: so will we sing, and praise thy power.

EVENING PRAYER.

PSALM xxii.[r] *Deus, Deus meus.*

Good Friday, first Psalm Morn. Serv.

MY God, my God[s], look upon me; why hast thou forsaken me: and art so far from my health, from helping me. *Bib. Trans.*

of Christ, as a man, was erected and established, by his trust and confidence in the Father, during his humiliation and passion. Faith in God, therefore, is the way that leadeth to honour and stability. "Look at the generations of old, and see: did ever any trust in the Lord, and was confounded?" Ecclus. ii. 10. *Bp. Horne.*

[n] 8. *All thine enemies shall feel thy hand:* &c.] The same right hand of Jehovah is glorious in power to save his people, and to destroy his enemies; to convert the Gentiles, and to crush the Jews; to exalt the faithful to heaven, and cast down the unbelieving to hell: neither is there any treason against the King of heaven, which shall not be dragged forth into the light, made manifest, judged, and condemned. Let thy hand, O Lord, be upon our sins to destroy them; but upon us, to save us. *Bp. Horne.*

[o] 10. *Their fruit shalt thou root out* &c.] A day is coming, when all the "fruits" of sin, brought forth by sinners, in their words, their writings, and their actions, shall be "destroyed;" yea, the tree itself, which had produced them, shall be rooted up, and cast into the fire. The "seed" and posterity of the wicked, if they continue in the way of their forefathers, will be punished like them. Let parents consider, that upon their principles and practices may depend the salvation or destruction of multitudes after them. The case of the Jews, daily before their eyes, should make them tremble. *Bp. Horne.*

[p] 11. *For they intended mischief* &c.] Vengeance came upon the Jews to the uttermost, because of their intended malice against Christ. They, like Joseph's brethren, "thought evil against him;" but "they were not able to perform it;" "for God meant it unto good, to bring to pass, as it is this day, to save much people alive," Gen. l. 20. So let all the designs of ungodly men against thy church, O Lord, through thy power of bringing good out of evil, turn to her advantage: and let all men be convinced, that no weapon formed against Thee can prosper. *Bp. Horne.*

[q] 13. *Be thou exalted, Lord,* &c.] The church concludes with a joyful acclamation to her Redeemer, wishing for his "exaltation in his own strength," as God, who was to be abased in much weakness, as man. We still continue to wish and pray for his exaltation over sin, in the hearts of his people by grace, and finally over death, in their bodies, by his glorious power at the resurrection. The triumph over sin we sing in psalms, and hymns, and spiritual songs, upon earth; that over death, we shall praise with everlasting hallelujahs, in heaven. *Bp. Horne.*

[r] Psalm xxii.] This Psalm, which the Church hath appointed to be used on Good Friday, as our Lord uttered the first verse of it when hanging on the cross, consisteth of two parts. The former, 1—21, treateth of the passion; the latter, 22—32, celebrateth the resurrection of Jesus, with its effects. 1, 2, He complaineth of being forsaken; 3—5, acknowledgeth the holiness of the Father, and pleadeth the former deliverances of the church; 6—8, describeth his humiliation, with the taunts and reproaches of the Jews; 9—11, expresseth his faith, and prayeth for help; 12—18, particularizeth his sufferings; 19—21, repeateth his supplications; 22—25, declareth his resolution to praise the Father for his deliverance, and exhorteth his church to do the same; 26—32, prophesieth the conversion of the Gentile world to the faith and worship of the true God. *Bp. Horne.*

The question, proposed Acts viii. 34, is very proper here, "Of whom speaketh the prophet this" Psalm? "Of himself? or of some other man?" It is confessed that David was a type of Christ; and that many Psalms, or passages of the Psalms, though properly and literally understood of David, yet had a further and mystical reference to Christ, in whom they were accomplished. But there are some other Psalms or passages in the Psalms, as also some chapters or passages in other prophets, especially in Isaiah, who lived not very long after David, which either by those sacred penmen, or at least by the Holy Ghost inspiring them, which is one and the same thing, were directly, primarily, and immediately intended for, and are properly and literally to be understood of, the Messiah: though withal there may be some respect and allusion to the state of the penman himself, who being a type of Christ, it is not strange if there be many resemblances between them. And this seems to be the state of this Psalm, which is understood of the Messiah by the Hebrew doctors themselves, and by Christ Himself, and by his apostles, as we shall see. And there are many passages in it, which were most literally accomplished in Him, and cannot in a tolerable sense be understood of any other. And therefore I doubt not, that David, though he had an eye to his own condition in divers passages here used, yet was carried forth by the Spirit of prophecy beyond himself and unto Christ, to whom alone it truly and fully agrees. *Poole.*

[s] 1. *My God, my God,* &c.] Christ, the beloved Son of the Father, when hanging on the cross, complained in these words, that He was deprived, for a time, of the divine presence and comforting influence, while He suffered for our sins. If the Master thus underwent the trial of a spiritual desertion, why doth the disciple

and from the words of my complaint?

2 O my God, I cry[t] in the day-time, but thou hearest not: and in the night season also I take no rest.

am not silent. *Bib. Trans.*

3 And thou continuest holy[u]: O thou worship of Israel.

4 Our fathers hoped in thee[x]: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

delivered. *Bib. Trans.*

6 But as for me[y], I am a worm, and no man: a very scorn of men, and the out-cast of the people.

7 All they that see me[z] laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he[a] that took me out of my mother's womb: thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mother's womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me[b]: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and a roaring lion.

ravening. *Bib. Trans.*

14 I am poured out like water[c], and all my bones are out of joint:

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think it strange, unless the light of heaven shine continually upon his tabernacle? Let us comfort ourselves, in such circumstances, with the thought, that we are thereby conformed to the image of our dying Lord. *Bp. Horne.*

[t] 2. *O my God, I cry* &c.] Even our Lord Himself, as man, prayed, "that if it were possible, the cup might pass from him;" but God had ordained otherwise, for his own glory, and for man's salvation. "Day and night," in prosperity and adversity, living and dying, let us not be "silent," but cry for deliverance; always remembering to add, as Christ did, "Nevertheless, not my will, but thine be done." Nor let any man be impatient for the return of his prayers, since every petition preferred even by the Son of God Himself was not granted. *Bp. Horne.*

[u] 3. *And thou continuest holy:* &c.] Whatever befalleth the members of the church, the Head thereof here teacheth them to confess the justice and holiness of God in all his proceedings; and to acknowledge, that whether He exalteth or humbleth his people, He is to be praised and glorified by them. *Bp. Horne.*

[x] 4. *Our fathers hoped in thee:* &c.] Trust in God is the way to "deliverance," and the former instances of the divine favour are so many arguments why we should hope for the same; but it may not always be vouchsafed, when we expect it. The patriarchs and Israelites of old were often saved from their enemies; the holy Jesus is left to languish and expire under the malice of his. God knows what is proper for Him to do, and for us to suffer; we know neither. This consideration is an anchor for the afflicted soul, sure and stedfast. *Bp. Horne.*

[y] 6. *But as for me,* &c.] This and the two following verses, though they have a first sense historically verified in David, at the time of his flying from his enemies, yet are they, in a much higher, and also more literal sense, fulfilled in Christ upon the cross. *Dr. Hammond.* He, who spareth all other men, spared not his own Son; He spared not Him, that He might spare them. The Redeemer of the world scrupleth not to compare Himself, in his state of humiliation, to the lowest reptile which his own hand had formed, a "worm," humble, silent, innocent, overlooked, oppressed, and trodden under foot. *Bp. Horne.*

[z] 7, 8. *All they that see me* &c.] This was literally fulfilled, when Messiah hung upon the cross, and the priests and elders used the very words that had been put into their mouths, by the spirit of prophecy, so long before, Matt. xxvii. 41. 43, "The chief priests mocking him, with the scribes and elders, said, He trusted in God; let him deliver him now, if he will have him." *Bp. Horne.*

[a] 9, 10. *But thou art he* &c.] This was eminently the case of Christ, who was the Son of God in a sense in which no other man ever was. But in Him we are all children of God by adoption; we are all in the hands of a gracious Providence from the womb; and into those hands must we commend ourselves, when about to depart hence. To whom else, then, should we have recourse, for support and consolation, in the day of calamity and sorrow? *Bp. Horne.*

[b] 12. *Many oxen are come about me:* &c.] From the eleventh verse to the nineteenth the sufferings of the holy Jesus are described, in terms partly figurative, and partly literal. A lamb, in the midst of wild "bulls and lions," is a very lively representation of his meekness and innocence, and of the noise and fury of his implacable enemies. "Bashan" was a fertile country, Numb. xxxii. 4; and the cattle there fed were fat and "strong," Deut. xxxii. 14. Like them, the Jews, in that good land, "waxed fat and kicked," grew proud and rebelled: "forsook God that made them, and lightly esteemed the rock of their salvation," ver. 15. Let both communities and individuals, when blessed with peace, plenty, and prosperity in the world, take sometimes into consideration this flagrant instance of their being abused; with the final consequence of such abuse. *Bp. Horne.*

[c] 14, 15. *I am poured out like water,* &c.] I am grown as weak as water; my joints have not strength to support my body; and all my vitals consume away, as wax melteth before the fire. All my natural moisture is decayed, and I am become as dry as a broken piece of earthenware; my tongue, through my continual feverish drought, sticks to the roof of my mouth; and thou, O Lord, art just bringing me down to the grave. *Dr. Nicholls.* For our sakes Christ yielded Himself, like "water," without resistance, to the violence of his enemies; suffering his "bones," in which consisteth the strength of the frame, to be distended and dislocated upon the cross; while, by reason of the fire from above,

my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me[d]: and the counsel of the wicked layeth siege against me.

have inclosed me. *Bib. Trans.*

17 They pierced my hands and my feet; I may tell all my bones[e]: they stand staring and looking upon me.

18 They part my garments[f] among them: and cast lots upon my vesture.

19 But be not thou far from me[g], O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword[h]: my darling from the power of the dog. my dear life. *Bp. Hall.*

21 Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name[i] unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel;

24 For he hath not despised[k], nor abhorred, the low estate of the poor: he hath not hid his face from him, but when he called unto him he heard him.

25 My praise is of thee[l] in the great congregation: my vows will

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to the burning heat of which this paschal Lamb was exposed, his heart dissolved and melted away. The intenseness of his passion, drying up all the fluids, brought on a thirst, tormenting beyond expression; and, at last, laid Him low in the grave. *Bp. Horne.*

[d] 16. *For many dogs are come about me:* &c.] Our Lord, who compared Himself above, ver. 12, to a lamb in the midst of bulls and lions, here setteth Himself forth again under the image of a hart, or hind, roused early in the morning of his mortal life, hunted and chased all the day, and in the evening pulled down to the ground, by those who "compassed" and "inclosed" Him, thirsting and clamouring for his blood, crying, "Away with him, away with him! crucify him, crucify him!" And the next step was, the "piercing of his hands and his feet," by nailing them to the cross. *Bp. Horne.*

This was most eminently fulfilled in Christ at his crucifixion: but there is nothing like it in the history of David, of whom it can be said only figuratively. *Dr. Hommond, Bp. Patrick.*

[e] 17. — *I may tell all my bones:* &c.] The skin and flesh were distended, by the posture of the body on the cross, that the bones, as through a thin veil, became visible, and might be counted; and the holy Jesus, forsaken and stripped, naked and bleeding, was a spectacle to heaven and earth. Look unto Him, and be ye saved, ye ends of the world! *Bp. Horne.*

[f] 18. *They part my garments* &c.] See John xix. 23, 24. This also was literally fulfilled in Christ, but not in David, in whose story we find nothing like it. *Bp. Patrick.*

[g] 19. *But be not thou far from me,* &c.] The circumstances of the passion being thus related, Christ resumes the prayer with which this Psalm begins, and which is repeated, ver. 10, 11. The adversary had emptied his quiver, and spent all the venom of his malice; Messiah therefore prayeth for a manifestation of the power and favour of heaven on his side, in a joyful and glorious resurrection. *Bp. Horne.*

[h] 20. *Deliver my soul from the sword:* &c.] The wrath of God was the "sword," which took vengeance on all men in their representative; it was the "flaming sword," which kept men out of Paradise; the sword, to which it was said, at the time of the passion—"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered," Zech. xiii. 7; Matt. xxvi. 31. The ravening fury of the "dog," the "lion," and the "unicorn," a fierce and untameable creature of the stag kind, (rather the rhinoceros,) is made use of to describe the rage of the devil and his instruments, whether spiritual or corporeal. From all these Christ supplicates the Father for deliverance. *Bp. Horne.*

[i] 22. *I will declare thy Name* &c.] The former part of the Psalm we have seen to be prophetical of the passion. The strain now changes to an epinikion, or hymn of triumph, in the mouth of the Redeemer, celebrating his victory, and its happy consequences. This verse is cited by the apostle, Heb. ii. 11, "Both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren," &c. And accordingly, when the deliverance, so long wished, and so earnestly prayed for, was accomplished by the resurrection of Jesus from the dead, He "declared the name of God," by his apostles, to all his "brethren;" and caused the church to resound with incessant praises and hallelujahs; all which are here represented as proceeding from the body, by and through Him who is the head of that body. *Bp. Horne.*

[k] 24. *For he hath not despised,* &c.] The great subjects of praise and thanksgiving, in the church, are the sufferings of the lowly and afflicted Jesus, and the acceptance of those sufferings by the Father, as a propitiation for the sins of the world; which acceptance was testified by raising Him from the dead; inasmuch as the discharge of the surety proved the payment of the debt. The poor and afflicted brethren of Christ may take comfort from this verse; for if they suffer in his spirit, they will be raised in his glory. *Bp. Horne.*

[l] 25. *My praise is of thee* &c.] The vow of Christ was, to build and consecrate to Jehovah a spiritual temple, in which the spiritual sacrifices of prayer and praise should be continually offered. This vow He performed, after his resurrection, by the hands of his apostles, and still continueth to perform, by those of his ministers, carrying on the work of edification in "the great congregation" of the Gentile Christian church. The vows of Christ cannot fail of being performed. *Bp. Horne.*

I perform in the sight of them that fear him.

26 The poor shall eat[m], and be satisfied: they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world[n] shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's[o]: and he is the Governour among the people.

29 All such as be fat upon earth[p]: have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickened his own soul.

none can keep alive his own soul. *Bib. Trans.* See Vocab.

31 My seed shall serve him[q]: they shall be counted unto the Lord for a generation.

32 They shall come[r], and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

PSALM xxiii.[s] *Dominus regit me.*

THE Lord is my Shepherd[t]: therefore can I lack nothing.

2 He shall feed me in a green pasture[u]: and lead me forth beside the waters of comfort.

3 He shall convert my soul[x]: and

restoreth. *Bib. Trans.*

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[m] 26. *The poor shall eat,* &c.] A spiritual banquet is prepared in the church for the meek and lowly of heart; the bread of life and the wine of salvation are set forth in the word and sacraments; and they, that hunger and thirst after righteousness, shall be "satisfied" therewith: they, "who seek" the Lord Jesus in his ordinances, ever find reason to "praise him;" while, nourished by these noble and heavenly viands, they live the life, and work the works of grace, proceeding still forward to glory; when their "heart shall live for ever," in heaven. *Bp. Horne.*

[n] 27. *All the ends of the world* &c.] The great truths of man's creation and fall, with the promise of a Redeemer to come, were "forgotten" by the nations, after their apostasy from the true God, and the one true religion; but were, as we may say, recalled to their "remembrance," by the sermons of the apostles, and the writings of Moses and the prophets, translated, and spread among them. By these they were converted to the faith, and now compose the holy church universal throughout the world; being the glorious proofs and fruits of the resurrection of Jesus from the dead. *Bp. Horne.*

[o] 28. *For the kingdom is the Lord's:* &c.] There is good reason why the nations should worship Christ, and throw away their idols; since in his hands, not in theirs, is the government of the world. Upon his ascension He was crowned King of kings, and Lord of lords; He ruleth in the church by his Spirit; and blessed are the hearts that are his willing subjects in the day of his power. *Bp. Horne.*

[p] 29. *All such as be fat upon earth:* &c.] It was said above, ver. 26, "the meek," the poor and lowly, "shall eat and be satisfied." It is here foretold, that the "fat ones of the earth," the great, the opulent, the flourishing, the nobles and princes of the world, should be called in to partake of the feast, and to "worship" God. Rich, as well as poor, are invited; and the hour is coming, when all the race of Adam, as many as sleep in the "dust" of the earth, unable to raise themselves from thence, quickened and called forth by the voice of the Son of man, must "bow" the knee to King Messiah. *Bp. Horne.*

[q] 31. *My seed shall serve him:* &c.] The apostle informeth us, Rom. ix. 8, that "the children of the promise are counted for the seed;" that is, the converts to be made, among the nations, by the preaching of the Gospel, according to the promise to Abraham; these were to constitute the church and family of Christ, the "generation" of the faithful; these were to take the place, and enjoy the privileges, of the Jews, cut off because of their unbelief. Lord, enable us to serve Thee all our lives, with a service acceptable to Thee in Christ Jesus; that at the resurrection of the just, we may be numbered in the generation of thy children. *Bp. Horne.*

[r] 32. *They shall come,* &c.] The promised and expected race shall spring forth at the time appointed, and proclaim the "righteousness," which is of God by faith, to ages and generations yet unborn: who, hearing of that great work, which the Lord shall have wrought, for the salvation of men, will thereby be led to glorify Him in the church for the same to the end of time. *Bp. Horne.*

[s] Psalm xxiii.] This Psalm was composed by David, and is a most pathetic expression of God's abundant care and providence toward all those that faithfully depend on Him: and hath its most eminent completion in Christ, the great Shepherd and Bishop of our souls, of whom it is a prophecy. *Dr. Hammond.* In it "the sheep of God's pasture" address themselves to their great and good Shepherd, declaring, 1, their acquiescence and confidence in Him; 2, his diligence in feeding them with the food of eternal life; 3, his watchful care in bringing them back from the ways of error, and conducting them in the path of truth; 4, his power in saving them from death; 5, his loving-kindness in vouchsafing his spiritual comforts, during their pilgrimage in an enemy's country; and, 6, they express their hope and trust, that a continuation of that loving-kindness will enable them to pass through the vanities and vexations of time, to the blissful glories of eternity. *Bp. Horne.*

[t] 1. *The Lord is my Shepherd:* &c.] In these words the believer is taught to express his absolute acquiescence and complacency, in the guardian care of the great Pastor of the universe, the Redeemer and Preserver of men. With joy he reflects, that he hath a "Shepherd;" and that that Shepherd is Jehovah, one possessed of all the qualities requisite to constitute the pastoral character in the highest perfection. For where shall we ever find such unexampled diligence, such inexpressible tenderness, such exquisite skill, such all-subduing might, and such unwearied patience? Why should they fear, who have such a friend? How can they "want," who have such a "Shepherd?" *Bp. Horne.*

[u] 2. *He shall feed me in a green pasture:* &c.] The loveliest image afforded by the natural world, is here represented to the imagination; that of a flock, feeding

leadeth me. *Bib Trans.*

bring me forth in the paths of righteousness, for his Name's sake.

4 Yea, though I walk [y] through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

5 Thou shalt prepare a table [z] before me against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy [a] shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

PSALM xxiv. [b] *Domini est terra.*

Ascension-day, first Psalm Even Serv.

THE earth is the Lord's [c], and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas [d]: and prepared it upon the floods. established. *Bib. Trans.*

3 Who shall ascend into the hill [e]

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in verdant meadows, and reposing, in quietness, by the rivers of water, running gently through them. It is selected, to convey an idea of the provision made for the souls, as well as bodies of men, by his goodness, who "openeth his hand, and filleth all things living with plenteousness. By me," saith the Redeemer, "if any man enter in, He shall be saved, and shall go in and out and find pasture," John x. 9. And what saith the Spirit of peace and comfort? "Let him that is athirst come; and whosoever will, let him take the water of life freely," Rev. xxii. 17. *Bp. Horne.*

[x] 3. *He shall convert my soul:* &c.] To "restore," or bring back, those that had "gone astray," that is, in other words, to "call sinners to repentance," was the employment of Him who, in the parable of the "lost sheep," representeth Himself as executing that part of the pastoral office. By the same kind hand, when "restored," they are thenceforth led in "the path of righteousness;" in the way of holy obedience. *Bp. Horne.*

[y] 4. *Yea, though I walk* &c.] The sheep here express their confidence in the power of their Shepherd, as sufficient to defend them against the last and most formidable enemy, death himself. In all our dangers and distresses, but chiefly in our last and greatest need, let "thy rod," the sceptre of thy kingdom, O Lord, protect us, and thy pastoral "staff" guide and support our steps; till, through the dreaded valley, we pass to the heavenly mountain, on which St. John saw "the Lamb standing, with a great multitude, redeemed from the earth." Rev. xiv. 1. 4. *Bp. Horne.*

[z] 5. *Thou shalt prepare a table* &c.] Another set of images, borrowed from a feast, is introduced to give us ideas of those cordials and comforts prepared to cheer and invigorate the fainting soul, while, surrounded by "enemies," it is accomplishing its pilgrimage through life; during which time, its sorrows and afflictions are alleviated and sweetened by the joys and consolations of the Holy One; by the feast of a good conscience; by the bread of life, the "oil" of gladness, and the "cup" of salvation, still full, and "running over." *Bp. Horne.*

[a] 6. *But thy loving-kindness and mercy* &c.] Experience of "goodness and mercy," already so often vouchsafed, begets an assurance of their being continued to the end; for nothing can separate us from the love of Christ, if we do not separate ourselves from it. Thus will the Lord, our Saviour, provide for us on earth, and conduct us to heaven; where we shall dwell to "length of days," even the days of eternity, "one fold under one Shepherd:" a fold into which no enemy enters, and from which no friend departs; where we shall rest from all our labours, and see a period to all our sorrows; where the voice of praise and thanksgiving is heard continually; where all the faithful, from Adam to his last-born son, shall meet together, to behold the face of Jesus, and to be blessed with the vision of the Almighty; where "we shall hunger no more, neither thirst any more; neither shall the sun light on us, nor any heat. But the Lamb, which is in the midst of the throne, shall feed us, and lead us to living fountains of waters." Rev. vii. 16, 17. *Bp. Horne.*

[b] PSALM XXIV.] This is a Psalm of David, composed by him, as is thought, when the ark was brought from the house of Obed-edom, 2 Sam. vi, and settled in the house which he had prepared for it in mount Sion. And, as that was a type of Christ's ascension into heaven, so is this Psalm a prophecy of that exaltation likewise. It seems to be a song in parts: and the latter part especially is a beautiful instance of the ancient manner of singing or chanting the Psalms alternately. *Dr. Nicholls, Travell.*

The plan of this Psalm, according to the letter of it, is beautifully delineated by Bishop Lowth, in his xxviith lecture. The ark of God is supposed to be moving, in a grand and solemn procession of the whole Israelitish nation, towards the place of its future residence, on mount Sion: see 1 Chron. xv. On ascending the mountain, the Psalm is sung, declaring, 1, 2, the sovereignty of Jehovah over all the earth; describing, 3—6, what the character ought to be of that people whom He had more peculiarly selected, to serve Him in the house where his glory was to dwell, and of which, 7—10, it was now about to take possession. All this is by us to be applied to the Christian church, and the ascension of our Lord into heaven; for which reason, the Psalm is one of those appointed to be used on Ascension-day. *Bp. Horne.*

[c] 1. *The earth is the Lord's,* &c.] The God of Israel was Lord of the whole earth, by right of creation. The same divine Person who created the world, hath since, in Christ, redeemed it; and it is his again, by that right also. But the church Christian is his, in a more peculiar manner, as the church of Israel formerly was. We are doubly bound to adore and to obey Him. "It is he that hath made us, and not we ourselves," Ps. c. 2: and "we are not our own, being bought with a price," 1 Cor. vi. 20. The inference is, "Let us glorify God in our bodies, and in our spirits, which are," every way, "God's." *Bp. Horne.*

[d] 2. *For he hath founded it upon the seas:* &c.] He hath caused the waters to lie lower than the surface of the earth, for the convenience of man's habitation: so hath He therefore lifted the earth over the sea, as if, to our sense, it were founded thereupon. *Bp. Hall.*

[e] 3. *Who shall ascend into the hill* &c.] The connexion between the present and the foregoing verses

stand. *Bib. Trans.*

of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

placed his trust in false gods. *Bp. Horsley.* sworn deceitfully. *Bib. Trans.*

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

mercy. *Dr. Hammond.*

6 This is the generation[f] of them that seek him: even of them that seek thy face, O Jacob.

O God of Jacob. *Bib. Trans. Marg.*

7 Lift up your heads[g], O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

PSALM XXV.[h] *Ad te, Domine, levavi.*

UNTO thee, O Lord, will I lift up my soul; my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

wilful and rebellious transgressors. *Travell.*

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my salvation; in thee hath been my hope all the day long.

teach me. *Bib. Trans.*

5 Call to remembrance[i], O Lord, thy tender mercies: and thy loving-

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seems to be this. If the Almighty Creator and Lord of all the earth has chosen us to be his peculiar people, to serve and worship Him in his temple, upon the holy hill of Sion, whither the sacred symbol of his presence is now ascending, what manner of persons ought we to be? The reasoning is exactly the same, as Bishop Lowth observes, with that of Moses, in Deut. x. 14—16, "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked." The argument applies, with additional force, to ourselves, as Christians. We compose a far more numerous and magnificent procession than that of the Israelites, when the church universal, with her spiritual services, attends our Lord, as it were, upon his ascension, in heart and mind ascending with Him into the holy places not made with hands. *Bp. Horne.*

[f] 6. *This is the generation* &c.] Such ought the people to be who seek the presence of God, and approach to worship Him in the sanctuary; who celebrate the ascension of their Redeemer, and hope, one day, to follow Him into those happy mansions, which He has gone before to prepare for them. *Bp. Horne.*

[g] 7. *Lift up your heads*, &c.] We must now form to ourselves an idea of the Lord of glory, after his resurrection from the dead, making his entry into the eternal temple in heaven, as of old, by the symbol of his presence, He took possession of that figurative and temporary structure which once stood upon the hill of Sion. We are to conceive Him gradually rising, from mount Olivet, into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah in the day of his power, demand that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open for his admission into the realms of bliss. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." On hearing this voice of jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a man claiming a right of entrance into their happy regions, ask from within, like the Levites in the temple, "Who is this King of glory?" To which question the attendant angels answer, in a strain of joy and triumph—and let the church of the redeemed answer with them—"The Lord strong and mighty, the Lord mighty in battle:" the Lord Jesus, victorious over sin, death, and hell. Therefore we say, and with holy transport we repeat it, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And if any ask, "Who is the King of glory?" to heaven and earth we proclaim aloud, "The Lord of Hosts;" all-conquering Messiah, Head over every creature, the Leader of the armies of Jehovah, "He is the King of glory." Even so, Glory be to thee, O Lord most high! Amen. Hallelujah. *Bp. Horne.*

[h] PSALM XXV.] This Psalm, composed by David in some time of distress, is a divine mixture of prayer for pardon of sin, and deliverance from evil; and also of meditation on God's gracious dealings with his servants. *Dr. Hammond.*

It is much the same, whether we suppose the Church, or any single member thereof, to be speaking throughout this Psalm, and praying, 1, 2, for help and protection against spiritual enemies; 3, 4, for knowledge and direction in the way of godliness; pleading for this purpose, 5, 6, God's mercies of old; 7, the perfections of his nature; 8, 9, enumerating the qualifications requisite for scholars in the divine school; 10, upon the strength of these arguments enforcing the petition for mercy; 11—13, describing the blessedness of the man who feareth the Lord; 14—20, preferring divers petitions; and, 21, closing the whole with one for the final redemption of the Israel of God. *Bp. Horne.*

[i] 5. *Call to remembrance*, &c.] The soul, when hard beset with sins and sorrows, is apt to think that God hath forsaken and forgotten her. In this case she cannot more effectually prevail upon Him or comfort herself, than by recollecting, and, as it were, reminding

kindnesses, which have been ever of old.

6 O remember not the sins[k] and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

direct them to discern what is best. *Bp. Patrick.* teach. *Bib. Trans.*

8 Them that are meek shall he guide in judgement : and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10 For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11 What man is he, that feareth the Lord[l] : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease[m] : and his seed shall inherit the land.

13 The secret of the Lord[n] is among them that fear him : and he will shew them his covenant.

with them. *Bib. Trans.*

14 Mine eyes are ever looking unto the Lord[o] : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

hate me with cruel hatred. *Bib. Trans.*

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing[p] wait upon me : for my hope hath been in thee.

be my guard and my protection. *Travell.*

21 Deliver Israel[q], O God : out of all his troubles.

PSALM xxvi.[r] *Judica me, Domine.*

BE thou my Judge, O Lord[s], for I have walked innocently : my

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Him of former mercies; since, however the dispositions and affections of men may alter, God is always the same. *Bp. Horne.*

[k] 6. *O remember not the sins* &c.] When God remembers his mercy, He forgets our sins; and when He forgets our sins, He remembers his mercy; for what else is his mercy but the forgiveness, the blotting out, the non-imputation of sin? Who, that has lived long in the world, can survey the time past of his life, without breaking forth into this petition, adding, to "the sins of his youth," the many transgressions of his riper years? *Bp. Horne.*

[l] 11. *What man is he, that feareth the Lord:* &c.] The blessings consequent upon "the fear of the Lord" are such as will fully justify the earnestness and fervour of the foregoing petitions for pardon and grace. "The fear of the Lord is the beginning of wisdom." He who hath it will "choose" the right way, and will be "taught" to go therein. *Bp. Horne.*

[m] 12. *His soul shall dwell at ease:* &c.] It is a privilege of "the man who feareth the Lord," that, not only in this present life, all things work together for his "good," but his soul, after having persevered in righteousness, shall take up its abode in the mansions of felicity. His "seed" likewise shall be blessed in the same manner, with such a portion of the temporal promise made to Abraham as God seeth best for them, and certainly with an abundant share in the spiritual inheritance, the new earth, wherein dwell righteousness, joy, and glory. "Blessed are the meek," the seed of Christ, "for they shall inherit the earth," Matt. v. 5. *Bp. Horne.*

[n] 13. *The secret of the Lord* &c.] The meaning is, that it is part of the gracious decree and covenant of God, made in Christ with all those, that truly fear and serve him, and endeavour sincerely to do what He commands, never to conceal from them the knowledge of his will, so far as their practice is concerned in it. *Dr. Hammond.*

The greatest happiness of man in this world is, to know the fixed and determinate counsels of God concerning the human race, and to understand the covenant of redemption. This likewise is the reward of "the fear of the Lord," which humbles the soul, and prepares it for divine illumination, causing it to place all its comfort in meditation on the wonders of heavenly love. "All things which I have heard of my Father, I have made known unto you," saith our Lord to his disciples, John xv. 15. *Bp. Horne.*

[o] 14. *Mine eyes are ever looking unto the Lord:* &c.] Encouraged to hope for the blessings above mentioned, the lowly suppliant still continues to fix the eyes of his understanding on their proper object, God his Saviour, beholding his glory, attending to his will, and expecting his mercy. An unfortunate dove, whose feet are taken in the snare of the fowler, is a fine emblem of the soul, entangled in the cares or pleasures of the world; from which she desires, through the power of grace, to fly away, and to be at rest, with her glorified Redeemer. *Bp. Horne.*

[p] 20. *Let perfectness and righteous dealing* &c.] How many wishes do our hearts send forth after riches, honours, and pleasures! how few after "integrity and uprightness!" yet these can "preserve" us, and those cannot. Absolute integrity and uprightness are the prerogatives of the King of righteousness: and it is his grace which makes us such as his mercy will accept. On Him therefore let us "wait." *Bp. Horne.*

[q] 21. *Deliver Israel,* &c.] In the common salvation all have an interest: and for that reason, all should pray for it. The earthly David petitioned for Israel; the heavenly David ever continueth to intercede for the church; and every Christian ought to become a suppliant for his brethren, still looking and longing for that glorious day, when, by a joyful resurrection unto life eternal, God shall indeed "redeem Israel out of all his troubles." *Bp. Horne.*

[r] PSALM xxvi.] The party speaking in this Psalm,

trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord[t], and prove me : try out my reins and my heart. *my most inward thoughts. Dr. Hammond.*

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt[u] with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency[x], O Lord : and so will I go to thine altar;

7 That I may shew the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation[y] of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty. *Take not away. Bib. Trans. Marg.*

10 In whose hands is wickedness : and their right hand is full of gifts. *bribes. Bib. Trans.*

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord[z] in the congregations. *in the direct way of righteousness and integrity. Dr. Nicholls.*

EVENING PRAYER.

PSALM xxvii.[a] *Dominus illuminatio.*

THE Lord is my light[b], and my salvation; whom then shall I fear : the Lord is the strength of my life; of whom then shall I be afraid?

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whether we suppose it to be the typical, or the true David, the church, or any member thereof, lying under the false accusations of calumny, 1—3, appealeth to God in behalf of injured innocence; 4, 5, disclaimeth all connexion with wicked men; 6—8, declareth a fixed resolution to adhere to the worship of God in the church; 9, 10, prayeth to be delivered from the ungodly; 11, again protesteth integrity, and, 12, determineth to praise the Lord. *Bp. Horne*

This Psalm was composed by David as an appeal to God, to vindicate his integrity, and deliver him from his enemies. *Dr. Hammond.*

[s] 1. *Be thou my judge, O Lord,* &c.] We have here an appeal to God, in behalf of injured and calumniated innocence. This was the case of David, with regard to the accusations of Saul; of Christ, with regard to those of the Jews; and it is often the case of the church, and of good men in the world; for whose use this Psalm seems peculiarly calculated. *Bp. Horne.*

[t] 2. *Examine me, O Lord,* &c.] A trial of this sort might be desired by David, and may be desired by men like him, conscious of their integrity, as to the particular crimes charged upon them by the malice of their enemies. Christ alone could ask such a trial at large, as being equally free from every kind and degree of sin; and certain of receiving additional lustre from the increasing heat of the furnace. *Bp. Horne.*

[u] 4. *I have not dwelt* &c.] David, driven by Saul into a land of aliens, yet preserved himself from the contagion of idolatry. And happy the Christian who can say, that, during the time of his banishment and pilgrimage, he hath escaped the pollutions that are in the world, namely, vanity and hypocrisy, evil practices and wicked principles. Christ alone, like his emblem the light, passed through all things undefiled. *Bp. Horne.*

[x] 6. *I will wash my hands in innocency,* &c.] Instead of consorting with the heathen, David comforts himself with the future prospect of restoration to Jerusalem: of attending the service of God in the tabernacle; of performing the legal ablutions, in token of innocency thereby signified; and of singing, before the holy altar, psalms of praise for his deliverance. *Bp. Horne.*

To wash the hands was common among the Jews, Deut. xxi. 6, in any solemn business of protesting innocency, as a token of it: so did Pilate, Matt. xxvii. 24. But it particularly belonged as a ceremony preparatory to praying: for unless we come pure to that work, there is no hope to be heard. It was therefore a common usage among the Jews, always to wash before prayers. *Dr. Hammond.*

[y] 8. *Lord, I have loved the habitation* &c.] With what ardent affection the banished prophet sighs for the beauty of holiness in the church! the most amiable object on earth, because the nearest resemblance of heaven, where is the true "habitation of God's house, and the place of the tabernacle of his glory;" since of the heavenly Jerusalem St. John tells us, that the "Lord God Almighty and the Lamb are the temple," Rev. xxi. 22. *Bp. Horne.*

[z] 12. — *I will praise the Lord* &c.] David, upon his return to his country, "blessed the Lord in the congregation" of Israel, by singing psalms of praise and thanksgiving; and by the constant use of those very psalms, the Lord is daily "blessed" in all Christian "congregations" throughout the world; yea, and He shall be so blessed to the end of time. *Bp. Horne.*

[a] PSALM xxvii.] This Psalm containeth, 1—3, a declaration of trust and confidence in Jehovah, amidst the dangers and tumults of war; 4, a longing desire of restoration to the city and house of God; 5, 6, a triumphant assurance of final victory and exultation; 7—14, earnest prayer for support and protection; 15, a profession of faith, and its mighty power and comfort in affliction; 16, an exhortation to patience. *Bp. Horne.*

This Psalm was composed by David in time of his distress: wherein, placing all his trust and confidence in God, he especially expresseth his desire of returning to the participation of God's publick service. *Dr. Hammond.*

[b] 1. *The Lord is my light,* &c.] God is our "light," as He sheweth us the state we are in, and the enemies we have to encounter; He is our "strength," as He enableth us, by his grace, to cope with, and overcome them; and He is our "salvation," as the author and finisher of our deliverance from sin, death, and Satan. All this He was to the blessed Person whom David represented; and all this He will be to his faithful ser-

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh : they stumbled and fell[c].

like ravenous beasts to devour me. Dr. Nicholls.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

should encamp against me. Bib. Trans.

4 One thing have I desired[d] of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble[e] he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord[f], when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee[g], Seek ye my face : Thy face, O Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father[h] and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over[i] into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted[k] : but that I believed verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure[l] : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

be of good courage. Bib. Trans.

PSALM xxviii.[m] *Ad te, Domine.*

UNTO thee will I cry, O Lord, my strength : think no scorn of me; lest, if thou make as though

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vants. "If God" therefore "be for us, who can be against us?" Rom. viii. 31. *Bp. Horne.*

[c] 2. — *they stumbled and fell.*] The past time is often used, in the prophetical language, to intimate the certainty of the future. Faith sees the foe already vanquished, and the prey snatched from the jaws of the devouring lion. *Bp. Horne.*

[d] 4. *One thing have I desired* &c.] The victories of David ended in his restoration to Jerusalem, and the service of God: the victories of Christ terminated in his triumphant return to a better Jerusalem; and this ought to be the "one thing desired" by the Christian, that, after his conquest over the body of sin, he may pass the unnumbered days of eternity in the courts of heaven, contemplating the beauty and glory of his Redeemer. *Bp. Horne.*

[e] 5. *For in the time of trouble* &c.] He alludes to the ancient custom of offenders, who used to flee to the tabernacle or altar, where they esteemed themselves safe, 1 Kings ii. 28. *Poole.*

[f] 8. *Hearken unto my voice, O Lord,* &c.] From the assurances of faith it is always good to descend to the humiliation of prayer to God, who alone can grant unto us that one thing which we desire, and long after, while in the land of our captivity, and house of our pilgrimage. *Bp. Horne.*

[g] 9. *My heart hath talked of thee,* &c.] When my heart in meditation was talking to thee, thou didst command me to "seek thy face" in devout prayer; and, in obedience to thy commands, I "do seek it" in that manner. *Dr. Nicholls.*

[h] 12. *When my father* &c.] A time will come, when the dearest earthly friends and relations can no longer be of any assistance to us. The case of the church and of the soul is oftentimes compared to that of a poor, helpless, exposed orphan. Where worldly comforts end, heavenly ones begin. See Isa. xlix. 15; Matt. xxiii. 37. *Bp. Horne.*

[i] 14. *Deliver me not over* &c.] David had his enemies, and false accusers; Christ also had his: and every child of God hath need to petition for deliverance from the great enemy of his salvation, the grand accuser of the brethren, who is ever breathing out malice and cruelty against the body and members of Christ. *Bp. Horne.*

[k] 15. *I should utterly have fainted:* &c.] Faith in the comfortable promises of God is the only sovereign cordial for a "fainting" spirit. Earth is the land of the dying; we must extend our prospect into heaven, which is the land of the "living," where the faithful shall "see," and experience evermore "the goodness of the Lord." *Bp. Horne.*

[l] 16. *O tarry thou the Lord's leisure:* &c.] The person speaking concludes with an apostrophe to his own soul, resulting from the confidence in God, expressed ver. 1; from the desire and the hope of heaven, 4—13; and from the manifold pledges of the divine love already received in this life, 15: the proper inference from all which considerations is this; that we should patiently "wait on the Lord," till the few and evil days of our pilgrimage pass away, and we arrive at the mansions prepared for us, in the house of our heavenly Father; till our warfare be accomplished, and terminate in the peace of God; till the storms and tempests of wintry

a dead and undone man. *Dr. Nicholls.*

thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions when I cry unto thee: when I hold up my hands towards the mercy-seat of thy holy temple[n].

towards thy holy oracle. *Bib. Trans.* towards the oracle of thy sanctuary. *Marg.*

3 O pluck me not away, neither destroy me with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds[o]: and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength[p]: and he is the wholesome defence of his anointed.

saving strength. *Bib. Trans.* See Vocab.

10 O save thy people[q], and give thy blessing unto thine inheritance: feed them, and set them up for ever.

PSALM xxix.[r] *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord[s], that commandeth the waters: it is the glorious God, that maketh the thunder.

4 It is the Lord, that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees[t]: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip[u] like a calf: Libanus also, and Sirion, like a young unicorn.

7 The voice of the Lord divideth the flames of fire[x]; the voice of the

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time shall give place to the unclouded calm, and the ever-blooming pleasures, of eternal spring. *Bp. Horne.*

[m] PSALM xxviii.] This Psalm seems to have been made on the same occasion as the former; and is mixed, as many others of his Psalms are, of hopes and fears, of prayers and praises. *Poole.*

[n] 2.—*the mercy-seat of thy holy temple.*] The "mercy-seat" and the "oracle," strictly taken, are the same. It was from the mercy-seat that God gave his answers, Exod. xxv. 21, 22; Numb. vii. 89. But sometimes the "oracle" signifies the whole place, where the ark with the mercy-seat stood, 1 Kings vi. 19. This place is here called "the temple" by our Translators, as Ps. v. 7, &c. *Anon.*

[o] 4. *Reward them according to their deeds:* &c.] In these verses, as indeed in most of the imprecatory passages, the imperative and the future are used promiscuously; "Give them—render them—he shall destroy them." If, therefore, the verbs, in all such passages, were uniformly rendered in the future, every objection against the Scripture imprecations would vanish at once, and they would appear clearly to be what they are, namely, prophecies of the divine judgments, which have been since executed against the Jews, and which will be executed against all the enemies of Jehovah and his Christ, whom neither the "works" of creation, nor those of redemption, can lead to repentance. *Bp. Horne.*

[p] 9. *The Lord is my strength:* &c.] He who saved and exalted the Head, will also save and exalt the members; or, as St. Paul expresseth it, "if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit, that dwelleth in you," Rom. viii. 11. *Bp. Horne.*

[q] 10. *O save thy people,* &c.] Save us, O Lord Jesu, from our sins; bless us, O thou Son of Abraham, with the blessing of righteousness; feed us, O thou good Shepherd of the sheep; and lift us up for ever from the dust, O thou, who art the resurrection, and the life! *Bp. Horne.*

[r] PSALM xxix.] This Psalm seems to have been composed by David after some extraordinary storm of thunder, lightning, and rain, whereby it is probable God had discomfited his enemies, and enabled him to gain an easy victory over them. Whereupon he exhorts them in this Psalm to submit to that glorious Majesty, from whom the thunder came; and who can so easily strike a sudden terror into the hearts of his stoutest and most resolved opposers. *Bp. Patrick.*

[s] 3. *It is the Lord,* &c.] All nature is subject to Him: at his command the clouds discharge their treasures, and the thunder is his glorious voice. *Travell.*

[t] 5. *The voice of the Lord breaketh the cedar-trees:* &c.] The force of lightning is known to rend in pieces the tallest and strongest trees in a moment. *Bp. Horne.*

[u] 6. *He maketh them also to skip* &c.] Thunder not only demolisheth the cedars, but shaketh the mountains on which they grow. *Bp. Horne.* Lebanon was famous for its strong and lofty cedars: see 2 Chron. ii. 8; Cant. iii. 9; v. 15. Sirion also was an high mountain beyond Jordan, joining to Lebanon: of which, see Deut. iii. 9; iv. 48. *Poole.*

[x] 7. *The voice of the Lord divideth the flames of fire;* &c.] By the power of God the "flames of fire" are "divided"

Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds[y] to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

the forests. *Bib. Trans.*

9 The Lord sitteth above the water-flood[z] : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people[a] : the Lord shall give his people the blessing of peace.

MORNING PRAYER.

PSALM xxx.[b] *Exaltabo te, Domine.*

I Will magnify thee, O Lord[c], for thou hast set me up : and not made my foes to triumph over me.

gavest me release. *Dr. Hammond.*

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul[d] out of hell : thou hast kept my life from them that go down to the pit.

the grave. *Bib. Trans.* See Vocab. from among the descenders into; or, from going down. *Dr. Hammond.*

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth[e] but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

but a moment. *Bib. Trans.* favour. *Bib. Trans.*

6 And in my prosperity I said[f], I shall never be removed : thou, Lord, of thy goodness hast made my hill so strong[g].

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord[h] : and gat me to my Lord right humbly.

unto the Lord I made supplication. *Bib. Trans.*

9 What profit is there in my

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and sent abroad from the clouds upon the earth, in the terrible form of lightning, that sharp and glittering sword of the Almighty, which no substance can withstand. "The wilderness of Kadesh" was part of that wilderness, through which the Israelites passed in their way to Canaan. See Numb. xiii. 26. Thunder shaketh those wide extended deserts, as well as Lebanon and Sirion, mountains of Judea. *Bp. Horne.*

[y] 8. *The voice of the Lord maketh the hinds* &c.] It is observed of this beast, that they bring forth with much difficulty in general: but with ease when affrighted by the noise of thunder. *Dr. Hammond.* The meaning of the verse is, The cattle suddenly bring forth their young in their terror at the violence of the storm, which strips the trees of their leaves, and opens the recesses of the forest: while God's temple remains unshaken by the tempest, and his pious worshippers securely sing his praises in it. *Travell.*

[z] 9. *The Lord sitteth above the water-flood:* &c.] The Lord is the great King, who governs even the clouds, and orders the thunder-storms to do what execution He pleases. When all other monarchs fail, the Lord still remains the same throughout all generations. *Bp. Patrick.*

[a] 10. *The Lord shall give strength unto his people:* &c.] From Jehovah, whose power and majesty have been with so much sublimity displayed in this whole Psalm, we are to expect, through faith and prayer, "strength" to overcome our enemies, whether ghostly or bodily; and also the blessing of "peace," which must be the fruit of victory. Thou, O Christ, art the "Mighty God;" and therefore, thou art the "Prince of peace," Isa. ix. 6. *Bp. Horne.*

[b] PSALM XXX.] In this Psalm, or devout hymn, composed probably by David, on his revisiting the sanctuary, after a joyful recovery from some dangerous sickness, he, 1—3, returneth thanks for that event; and, 4, calleth the church to do so likewise, 5, drawing a comparison between temporary sufferings and eternal rewards. 6, 7, He describeth his former prosperity succeeded by affliction, with 8—11, the supplication poured forth to the Almighty, in the day of his distress; and then returneth again, 12, to celebrate his deliverance, and, 13, to glorify God for the same. The Psalm is finely adapted to the case of the true David, and of Christians, his disciples and followers. *Bp. Horne.*

[c] 1. *I will magnify thee, O Lord,* &c.] These words, if originally composed and uttered by king David, on occasion of some temporal mercy, apply, in a far more emphatical and beautiful manner, to the case of Messiah, suffering and rising again, as well as to that of his church and people, following Him, both in his sufferings and resurrection; when we shall all lift up our voices, and sing together, "I will magnify thee, O Lord, for thou hast lifted me up! and hast not made my foes to rejoice over me!" *Bp. Horne.*

[d] 3. *Thou, Lord, hast brought my soul* &c.] The resurrection of David was a figurative one; that of Christ was a real one, as that of his saints will be; so that the Psalm is more strictly applicable to the true, than it ever could have been to the typical, David. The latter clause may be rendered, "Thou hast quickened me from among them that go down to the pit." *Bp. Horne.*

[e] 5. *For his wrath endureth* &c.] This is a most beautiful and affecting image of the sufferings and exaltation of Christ; of the sorrows and joys of a penitent; of the miseries of time, and the glories of eternity; of the night of death, and the morning of the resurrection. *Bp. Horne.*

[f] 6. *And in my prosperity I said,* &c.] David, after his success against Goliath, and Christ, upon his triumphant entry into Jerusalem, were hailed by the acclamations and hosannas of the people, as the Christian may sometimes meet with in the applauses of the world, and be led to think himself established in prosperity. But other troubles awaited David; and the blessed Jesus was nailed to the cross. Let not the disciple expect to be above his master; nor, in the season of light and joy, neglect to prepare for the approaching days of sorrow and darkness. *Bp. Horne.*

[g] — *hast made my hill so strong.*] Thou hast so firmly settled me in my kingdom, which he calls his

blood : when I go down to the pit?

10 Shall the dust give thanks unto thee : or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness[i] into joy : thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man[k] sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

PSALM xxxi.[l] *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust[m] : let me never be put to confusion, deliver me in thy righteousness.

make good thy promised mercies. *Dr. Hammond.*

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net[n], that they have laid privily for me : for thou art my strength.

6 Into thy hands[o] I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

that regard lying vanities. *Bib. Trans.*

8 I will be glad[p], and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

owned me and relieved me. *Dr. Hammond.*

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

in a state of liberty. *Dr. Hammond.*

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxed old with heaviness : and my years with mourning.

is spent with grief. *Bib. Trans.*

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mountain; partly because kingdoms are usually called mountains in prophetical language, as Ps. xlvi. 3; Isa. ii. 2; Jer. li. 25; Dan. ii. 34, 35; 44, 45: and partly with respect to mount Sion, where David built his royal palace. *Poole.*

[h] 8. *Then cried I unto thee, O Lord:* &c.] These are some of "the strong cryings and supplications," which the true David poured forth, while under the cloud of his passion; and which are to be poured forth by us, when conformed to his image, in suffering affliction. The argument here used is a very powerful one, namely, the necessity of a resurrection from the grave, that man may be saved, and God glorified. The dead cannot praise, or serve God. They must live again for this purpose; and for this purpose it is, that we should desire to live, whether it be in the present world, or that which is to come. *Bp. Horne.*

[i] 12. *Thou hast turned my heaviness* &c.] This might be true of David, delivered from his calamity; it was true of Christ, arising from the tomb, to die no more; it is true of the penitent, exchanging his sackcloth for the garments of salvation; and it will be verified in us all, at the last day, when we shall put off the dishonours of the grave, to shine in glory everlasting. *Bp. Horne.*

[k] 13. *Therefore shall every good man* &c.] The end of Christ's resurrection, of the salvation of the souls of the faithful, and the resurrection of their bodies, is one and the same, namely, the glory of God, who is the author of every kind of deliverance; whose praise should, therefore, be resounded by the grateful tongues of the redeemed, from generation to generation; as the tongue then becometh the "glory" of man, when it is employed in setting forth the glory of God. *Bp. Horne.*

[l] Psalm xxxi.] In this Psalm, ver. 6th of which was pronounced by our Lord, when expiring on the cross, we hear the true David, like his representative of old, 1—7, supplicating for deliverance; 8, 9, rejoicing in the divine favour and assistance; 10—15, describing his afflicted and forlorn state; 16—20, returning again to his prayers; 21—25, celebrating the mercies of God to the children of Adam; and, 26, 27, exhorting his saints to courage and perseverance, under their troubles in the world. *Bp. Horne.*

[m] 1. *In thee, O Lord, have I put my trust:* &c.] God is faithful and just, to save those, who, in time of trouble renouncing all dependence on themselves and the creature, "put their trust" only in his mercy. His honour is engaged by his promise, not to let such be "ashamed" of their confidence. *Bp. Horne.*

[n] 5. *Draw me out of the net,* &c.] As David prayed for an escape from the secret conspiracies that were entered into against him, so did Christ pray for deliverance from the snares of death; and so doth the Christian pray to be extricated from the toils both of sin and death. *Bp. Horne.*

[o] 6. *Into thy hands* &c.] David, in his distresses, might, by these words, express his resignation of himself and his affairs into the hands of God; but it is certain, that Christ actually did expire upon the cross, with the former part of this verse in his mouth, Luke xxiii. 46. Nor is there any impropriety in the application of the latter part to Him; since, as man, the surety and representative of our nature, He was "redeemed" from the power of the enemy, by "the God of truth" accomplishing his promises. *Bp. Horne.*

Our Saviour used these words, "Into thy hands I commend my spirit," in a more proper and literal sense than they can be applied to David. *Bp. Patrick.*

[p] 8, 9. *I will be glad,* &c.] The considerations that make the soul "cheerful" in the hour of affliction, are, that God is merciful; that, as He is not ignorant, so neither is He unmindful of our troubles; that He is a friend, who "knows us in our adversity, no less than in prosperity; that He hath not subjected us to the necessity of being overcome by our spiritual enemies;

12 My strength faileth me[q], because of mine iniquity: and my bones are consumed.

a reproach *Bib. Trans.* a jest and by-word. See Vocab.

13 I became a reproof[r] among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me; and they that did see me without conveyed themselves from me.

irreparable, and useless, and therefore despised. *Poole.*

14 I am clean forgotten[s], as a dead man out of mind: I am become like a broken vessel.

slander. *Bib. Trans.* See Vocab.

15 For I have heard the blasphemy[t] of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope[u] hath been in thee, O Lord: I have said, Thou art my God.

The time of my life is at thy disposal. *Dr. Nichells.*

17 My time is in thy hand; deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion[x], and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully, speak against the righteous.

21 O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily[y] by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord[z]: for he hath shewed me marvellous great kindness in a strong city.

For I said in my haste. *Bib. Trans.* In my fear or trembling. *Poole.*

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord[a], all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

Be of good courage. *Bib. Trans.* strengthen. *Bib. Trans.*

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

EVENING PRAYER.

PSALM xxxii.[b] *Beati, quorum.*

Ash-Wednesday, second Psalm Morn. Serv.

BLESSED is he[c] whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom

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but hath, "with the temptation, made a way for us to escape." *Bp. Horne.*

[q] 12. *My strength faileth me*, &c.] Do we not, in these words, hear the voice of the "man of sorrows," suffering not indeed for his own "iniquity," but for ours, of which He frequently, in the Psalms, speaks as if it were his own? If sin was punished in the innocent Lamb of God, let us not expect that it should be unpunished in us, unless we repent: and let our punishment never fail to remind us of our guilt. *Bp. Horne.*

[r] 13. *I became a reproof* &c.] These particulars were never more applicable to David, than they were to the Son of David, when his acquaintance, at beholding Him reviled by his enemies, were terrified from attending Him, and when "all the disciples forsook him, and fled." *Bp. Horne.*

[s] 14. *I am clean forgotten*, &c.] This was literally the case of Christ, when laid in the sepulchre, and esteemed no longer the object of hope by his friends, or of fear by his enemies. That He should be so "forgotten" while dead is less wonderful, than that this should have happened since his glorious resurrection and ascension into heaven. *Bp. Horne.*

[t] 15. *For I have heard the blasphemy* &c.] The slander of Shimei, and the counsel of Ahithophel against king David, direct us to the slanders of the Jews, and the counsels of Judas and the Sanhedrim against the beloved Son of God, who, in his church, will be persecuted in like manner by the ungodly to the world's end. *Bp. Horne.*

[u] 16. *But my hope* &c.] In all our afflictions, after the example of the typical and of the true David, we are to have recourse to the prayer of faith; we are to consider that Jehovah is our God and Saviour; that the times and the seasons of prosperity and adversity, of life and death, are in his hand; and therefore on Him we are to wait, till the day of mercy shall dawn, and the shadows fly away. *Bp. Horne.*

[x] 19. — *let the ungodly be put to confusion*, &c.] Ahithophel, for his treason against David, and Judas, for his treachery against Christ, felt the force of this prophetical imprecation, or prediction, which will also, one day, take its full effect, in the confusion of all impenitent calumniators and traitors. *Bp. Horne.*

[y] 22. *Thou shalt hide them privily* &c.] The sense is, Thy gracious providence secretly preserves them from their furious persecutors: thou dost keep them as safe, as if they were in thy dwelling-place, from the false accusations of the wicked. *Travell.*

[z] 23. *Thanks be to the Lord:* &c.] The man Christ, and the church with Him, like David of old, here rejoice in the protection and saving power of God, in the same manner as in Isa. xxvi. 1, "We have a strong

the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue[d] : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me[e] day and night : and my moisture is like the drought in summer[f].

was turned into. *Bib. Trans.*

5 I will acknowledge my sin[g] unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly[h] make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

bless me with victory and gratulatory songs at my return. *Dr. Hammond.*

9 I will inform thee[i], and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

instruct thee. *Bib. Trans.*

10 Be ye not like to horse[j] and

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city; salvation will God appoint for walls and bulwarks." *Bp. Horne.*

[a] 26. *O love the Lord,* &c.] The exhortation is raised from the consideration of the deliverance of Christ, with the destruction of his enemies; which ought to strengthen and comfort the hearts of believers, under all their afflictions here below; that so, after having suffered courageously with their Master, they may triumphantly enter into his joy and glory. *Bp. Horne.*

[b] Psalm xxxii.] In this Psalm, which is the second of those styled penitential, David, as a model of true repentance, 1, 2, extolleth the blessedness of those whose sins are forgiven them; 3, 4, describeth the torment endured by him, before he confessed his sin; and, 5, 6, the goodness of God in pardoning it when confessed; 7, he foretelleth that others, after his example, should obtain the like mercy; 8, declareth his hope and confidence in his God; who, 9, is introduced, promising wisdom and grace to the penitent; 10, 11, sinners are warned against obstinacy; and, 12, the righteous exhorted to rejoice in God their Saviour. *Bp. Horne.*

This is a penitential Psalm, and therefore appointed for Ash-Wednesday. *Travell.*

[c] 1, 2. *Blessed is he* &c.] As if he had said, All the felicity, that can be attained to, in this life or in another, depends wholly not on the merit of any man's performances, but only on God's free and favourable acceptance, his gracious pardon to our many frailties and fouler sins, purchased for us by the merit of the sufferings of the Messiah, given to the world in God's free promise to Adam, immediately after the fall. Happy therefore, O thrice happy is he, who is thus accepted by God; whose state is such as that God approveth him in Christ; who, though he have sinned, yet upon his sincerity of humiliation, confessing and forsaking all known sin, and his impartial obedience to the whole will of God, the condition, without which God's reconciliation cannot be regained, is by God received again into favour and justified. See Rom. iv. 7, 8. *Dr. Hammond.*

[d] 3. *For while I held my tongue:* &c.] That is, with respect to confession. Before I made confession I was in constant agony of mind; now, by confessing my sins, I have obtained ease. *Bp. Horsley.* In opposition to the blessedness above-mentioned, the penitent now proceeds to declare his own wretched state, occasioned by his "keeping silence," or not confessing his sin, which therefore rankled and festered inwardly, occasioning torment inexpressible. The disorders of the mind, as well as those of the body, should be communicated to persons skilful in assuaging and removing them. Many might thereby be saved from the horrible crime of self-murder, which is generally committed in agonies of solitary remorse and despair. *Bp. Horne.*

[e] 4. *For thy hand is heavy upon me* &c.] Outward calamities, and inward pangs of conscience, are the strokes of God's hand, designed to humble the sinner, and lead him to confession; and in the infliction of these, such severity is sometimes necessary, that the patient is brought to death's door, before a turn can be given to the disease; but the pain of a blow upon an ulcerated part, however exquisite, is well compensated for, if, by promoting a discharge, it effect a cure. *Bp. Horne.*

[f] — *my moisture is like the drought in summer.*] My vital moisture was in a manner dried up, like a pasture burnt up by the summer sun. *Dr. Nicholls.*

[g] 5, 6. *I will acknowledge my sin* &c.] What is this, but the Gospel itself? "If we confess our sins, he is faithful and just to forgive us our sins," 1 John i. 9. And thus it happened, in one case, to David, who had no sooner confessed his sin to the prophet Nathan, but an answer of peace was instantly vouchsafed: "The Lord hath put away thy sin," 2 Sam. xii. 13. Were angels to descend from heaven, to comfort the dejected spirit of a sinner, they could say nothing more effectual for the purpose, than what is said in this verse of our Psalm. But practice will be the best comment upon it. *Bp. Horne.*

[h] 7. *For this shall every one that is godly* &c.] Encouraged, by this example and declaration of David, to hope for mercy, on confession of sin, it is here foretold, that humble penitents shall be led to make their prayer unto God in the acceptable time, and in the day of salvation, while He "may be found:" that so they may be forgiven, and preserved from great and overwhelming calamities; from the fears of death, and the terrors of judgment. *Bp. Horne.*

Or the sense may be, that every man, who has a just sense of God and religion, ought to fly to God by repentance, whilst his guilt is fresh, and God's grace is free and open to relieve him: but he must take care not to stay till he be deluged by a flood of iniquity, which will keep him at a great distance from God, and make his acceptance very difficult, or perhaps impossible. *Dr. Nicholls.*

[i] 9. *I will inform thee,* &c.] The Redeemer is here introduced, returning an answer to the penitent's declarations of his humility and faith; promising "instruction" in that wisdom which every man wants who continues in sin, together with the direction of the Spirit in the way of righteousness, and the superintendence of his watchful care. Man cannot prevent evils, because he cannot foresee them. "Next therefore to the protecting power of God's wing is the securing prospect of his eye," saith Dr. South. *Bp. Horne.*

[j] 10. *Be ye not like to horse* &c.] The person speaking in the former verse, or the prophet himself, exhorts

mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly[k]: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

he shall be surrounded with a multitude of God's blessings. *Dr. Nicholls.*

12 Be glad, O ye righteous[l], and rejoice in the Lord: and be joyful, all ye that are true of heart.

upright in heart. *Bib. Trans.*

PSALM xxxiii.[m] *Exultate, justi.*

REJOICE in the Lord[n], O ye righteous: for it becometh well the just to be thankful.

the upright. *Bib. Trans.*

2 Praise the Lord with harp[o]: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true[p]: and all his works are faithful.

5 He loveth righteousness and judgement: the earth is full of the goodness of the Lord.

6 By the word of the Lord[q] were the heavens made: and all the hosts of them by the breath of his mouth.

sun, moon, and stars, placed, like an army, in excellent order. *Bp. Patrick.*

7 He gathered the waters[r] of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house[s].

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel[t] of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

purpose or decree. See Vocab.

12 Blessed are the people[u], whose

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sinners to repent, at the invitation and encouragement afforded them; and not to continue, like brutes, fierce, obstinate, and senseless, until, like them, they must be tamed and managed by force, and the severity of discipline. *Bp. Horne.*

[k] 11. *Great plagues remain for the ungodly:* &c.] Those, who are not to be reformed by gentler methods, must learn righteousness under the rod of affliction, in the school of the cross: and happy are they, if their "sorrows" may so turn to their advantage. But happier are those who, led by the goodness of God to repentance and faith, enjoy the light and protection of "mercy." *Bp. Horne.*

[l] 12. *Be glad, O ye righteous,* &c.] In the beginning of the Psalm, the penitent, smitten with a sense of his wretchedness on account of his sins, extolleth the blessedness of the righteous! he now again doth the same, through a joyful sense of his pardon, and restoration to that happy state. Let us "rejoice," O Lord Jesu; but let us rejoice "in thee," and in thy salvation; so shall we rejoice indeed! *Bp. Horne.*

[m] PSALM xxxiii.] In this Psalm the prophet, 1—3, exhorteth the faithful to a spiritual and holy joy in their God, whom they are to praise, 4, 5, for his truth, righteousness, and mercy; 6—9, for his power displayed in the works of creation; 10—18, for the wisdom of his providence, and the care He hath of his people. 19, 20, The righteous, in answer to the exhortation, declare their joy and confidence in God their Saviour; and, 21, prefer a petition for his manifestation. *Bp. Horne.*

It is not recorded by whom this Psalm was composed, nor upon what occasion. But there is little question it was a pious meditation of David; and probably upon occasion of some special benefit received from God. *Bp. Patrick.*

[n] 1. *Rejoice in the Lord,* &c.] God, and not the world, is the fountain of "joy;" which sinners talk of, but the righteous only possess. "Rejoice in the Lord alway, and again I say, Rejoice," Philip. iv. 4. *Bp. Horne.*

[o] 2. *Praise the Lord with harp:* &c.] He mentions these instruments, because they were used in the publick worship and praises of God, in the tabernacle. *Poole.* Musick, both vocal and instrumental, is of eminent use in setting forth the praises of God. *Bp. Horne.*

[p] 4. *For the word of the Lord is true:* &c.] God is to be praised for his word and his works; for his rectitude in the one, and his truth in the other; for his faithfulness in accomplishing by the latter, what his goodness had promised in the former. *Bp. Horne.*

[q] 6. *By the word of the Lord* &c.] It is true, that the world was created by the "word," or fiat of God, which may be here described, after the manner of men, as formed by "the breath of his mouth." It is also true, that by the instrumentality of the eternal Word, and the eternal Spirit, the old heavens and earth were made: as also the new heavens and earth which shall succeed them. Glory is due from man to God, the Father, the Word, and the Holy Spirit. *Bp. Horne.*

[r] 7. *He gathereth the waters* &c.] The next instance of divine power and goodness, for which we are here excited to be thankful, is that of laying up the waters, which originally covered the face of the earth, in the great depth beneath. *Bp. Horne.*

Or in hollow places; where, though they swell much higher than the shore, yet they do not overrun it, but are gathered into a round gibbous form, and so remain constant within their channel. *Dr. Hammond.*

[s] — *and layeth up the deep, as in a treasure-house.*] Either in clouds or in the bowels of the earth; whence He can draw them forth, when He sees fit. *Poole.*

[t] 10. *The Lord bringeth the counsel* &c.] The wisdom of God's providence is not less worthy of adoration than the power of his might. By this wisdom the "counsels" of states and empires are either directed to the accomplishment of the great counsel of heaven; or, if they attempt to thwart it, are blasted and "brought to nothing." History will force all, who read it with this view, to acknowledge thus much. And

God is the Lord Jehovah : and blessed are the folk, that he hath chosen to him to be his inheritance.

looketh. *Bib. Trans.* beholdeth. *Bib. Trans.*

13 The Lord looked down from heaven[x], and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved[y] by the multitude of an host : neither is any mighty man delivered by much strength.

Is a vain thing for safety. *Bib. Trans.*

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord[z] is upon them that fear him : and upon them that put their trust in his mercy;

that hope. *Bib. Trans.*

18 To deliver their soul from death : and to feed them in the time of dearth.

waiteth. *Bib. Trans.*

19 Our soul hath patiently tarried[a] for the Lord : for he is our help, and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

trusted. *Bib. Trans.*

21 Let thy merciful kindness[b], O Lord, be upon us : like as we do put our trust in thee.

PSALM xxxiv.[c] *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

looked unto him. *Bib. Trans.*

5 They had an eye unto him[d], and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

encampeth. *Bib. Trans.*

7 The angel of the Lord[e] tarrieth round about them that fear him : and delivereth them.

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with this view, indeed, it should always be read. *Bp. Horne.*

[u] 12. *Blessed are the people*, &c.] The foregoing considerations of the righteousness, truth, mercy, power, and wisdom, of Jehovah, naturally suggest a reflection on the "blessedness" of the church, in whose cause all those attributes are, by the covenant of grace, engaged and exercised. But who now esteems this blessedness as it deserves? *Bp. Horne.*

[x] 13, 14. *The Lord looked down from heaven*, &c.] All the men that are in the earth, the inhabitants of the whole world, are within the compass of his most particular providence: though He reside in heaven in a peculiar manner, yet He from thence exactly surveys and beholds all and every their actions, and even most secret thoughts. As He is severally and equally the Creator of them all, and Former of their souls as well as of their bodies, so He is certainly able to discern particularly all the operations of their very hearts; and is no idle spectator, but weigheth and judgeth all, and accordingly rewards every man. *Dr. Hammond.*

[y] 15. *There is no king that can be saved* &c.] All the power in the world is less than nothing, if brought into the field against that of God; so that the fate of every battle will depend upon the side which He shall please to take, who is equally able to confound the many and the mighty, and to give victory to the weak and the few. The same is true of that spiritual warfare in which we are all engaged. *Bp. Horne.*

[z] 17. *Behold, the eye of the Lord* &c.] The ever-waking eye of Providence, which looketh on all, looketh with favour and loving-kindness on such as "fear" God without despondency, and "hope" in Him without presumption; their bodies are often wonderfully preserved in times of danger and want; but, what is of far greater consequence, their souls are saved from spiritual and everlasting death, and nourished, in the wilderness, with the bread of heaven. *Bp. Horne.*

[a] 19. *Our soul hath patiently tarried* &c.] In answer to the foregoing exhortation, the "righteous" are here introduced, declaring their fixed resolution to persevere in faith and patience, "waiting" for the coming of their Lord and Saviour, in whom they "rejoice with joy unspeakable and full of glory," by reason of that humble and holy confidence which they have in Him. *Bp. Horne.*

[b] 21. *Let thy merciful kindness*, &c.] The hope of the church was always in Messiah. Of old she prayed for the "mercy" of his first advent; now she expecteth his second. Grant us, O Lord, hope, of which we may never be disappointed. *Bp. Horne.*

[c] PSALM XXXIV.] This is a Psalm of thanksgiving, in which David magnifies the goodness of God for some signal deliverance. *Travell.* The prophet, escaped out of the hands of his enemies, uttereth a song of praise, in words which the Christian now employeth to celebrate the far greater deliverance of his Saviour, and himself by Him, from the power of more formidable adversaries. 1—7, He calleth his brethren to rejoice with him, and to magnify God for the favour and protection vouchsafed to his servant, in a time of danger; 8—10, he exhorted others to taste and experience the goodness of Jehovah to such as fear Him; and for that purpose, 11—14, instructeth them in the nature and effects of divine fear; after which, 15—22, he sweetly descanteth on the certainty of redemption from all the tribulations endured by the faithful in this mortal life. *Bp. Horne.*

[d] 5. *They had an eye unto him*, &c.] As if he had said, Such good men, who trust in God, and look up

8 O taste, and see[f], how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord[g], ye that are his saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children[h], and hearken unto me: I will teach you the fear of the Lord.

desireth life. *Bib. Trans.* See Vocab.

12 What man is he that lusteth to live: and would fain see good days?

13 Keep thy tongue from evil: and thy lips, that they speak no guile.

Depart from evil. *Bib. Trans.* See Vocab. pursue it. *Bib. Trans.*

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord[i] are over the righteous: and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

19 Great are the troubles[k] of the righteous: but the Lord delivereth him out of all.

20 He keepeth all his bones[l]: so that not one of them is broken.

21 But misfortune shall slay the ungodly[m]: and they that hate the righteous shall be desolate. evil. *Bib. Trans.*

22 The Lord delivereth[n] the souls of his servants: and all they that put their trust in him shall not be destitute.

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to Him for deliverance, enjoy their wished-for success, God by his goodness enlightening them, and making them of a cheerful countenance, and not suffering them to be ashamed through the disappointment of their hopes. *Dr. Nicholls.*

[e] 7. *The angel of the Lord* &c.] The divine protection and salvation, vouchsafed to the faithful, is here signified, whether we suppose that by the "angel of Jehovah," is meant the presence of Christ in the church militant, as of old in the camp of Israel; or the ministration of created spirits to the heirs of salvation, as in the case of Elisha, 2 Kings vi. 17. Let the consideration of these invisible guardians, who are also spectators of our actions, at once restrain us from evil, and incite us to good. *Bp. Horne.*

[f] 8. *O taste, and see,* &c.] David saw and tasted the goodness of Jehovah, when delivered from his adversaries: the Son of David when raised from the dead. Both invite us, by "trusting" in God, to behold and experience, in our own persons, the mercies and consolations of heaven. *Bp. Horne.*

[g] 9. *O fear the Lord,* &c.] He who seeketh the Lord shall find Him; and he who hath found Him can want nothing. Faith, hope, charity, temperance, purity, patience, and contentment, are the true riches; and the lack of them, the poverty to be most dreaded; since to a Christian, persecution, loss, sickness, nay, death itself, is gain. In the mean time, God is never wanting to provide for his servants what He seeth needful and best in matters temporal; while tyrants and oppressors, who are, in the world, what "lions" are in a forest, are often, by the just judgment of heaven, reduced to want that which they have ravished from others. *Bp. Horne.*

[h] 11. *Come, ye children,* &c.] They who by contemplating the advantages described above, which attend the fear of the Lord, are become desirous of obtaining that fear, must hearken to their heavenly Father, who by his prophet "speaketh unto them as unto children," offering to teach them the good and right way. *Bp. Horne.*

[i] 15. *The eyes of the Lord* &c.] The righteous may be afflicted, like David, and like a greater than David; and their oppressors may, for a time, be triumphant; but, in the end, the former will be delivered and exalted; the latter will either cease to be remembered, or they will be remembered with infamy. *Bp. Horne.*

[k] 19. *Great are the troubles* &c.] Afflictions all must suffer; but those of the righteous end in victory and glory. What soldier would not cheerfully undergo the hardships of a campaign upon this condition? "In the world," saith the Captain of our salvation, "ye shall have tribulation; but be of good cheer, I have overcome the world," John xvi. 33. *Bp. Horne.*

[l] 20. *He keepeth all his bones:* &c.] He taketh charge of all that belongs to his children; so as no violence shall be prejudicial to them: not only their bones, but the very hairs of their head are numbered: in vain shall their enemies hope to fasten any evil upon them, which the wise providence of God hath not foreappointed for their good. *Bp. Hall.* This had a more eminent and literal completion in our blessed Saviour, whose legs were not broken, when were those of both the thieves that were crucified with Him. John xix. 36. *Dr. Hammond.* Though these words are here spoken of righteous men in general, of whom they are true in a metaphorical sense: yet they had a further meaning in them, being designed by the Spirit of God, which had dictated to David not only the matter, but the very words and expressions, to signify a great mystery, that none of Christ's bones should be broken: to which purpose they are alleged by St. John. *Poole.*

[m] 21. *But misfortune shall slay the ungodly:* &c.] Or, as in the Bible translation, "evil shall slay, &c." The evil of punishment springs from the evil of sin; and no sin works such "desolation," as a malicious "hatred" and persecution of the true sons and servants of God. Whoso doubts the truth of this, let him only survey and consider attentively the desolation of the once highly-favoured nation, for their enmity against the King of righteousness, and his faithful subjects. *Bp. Horne.*

[n] 22. *The Lord delivereth* &c.] The frequent prosperity of the wicked, and the troubles of the righteous in this world, strike powerfully upon the sense, and are,

MORNING PRAYER.

PSALM xxxv.[o] *Judica, Domine.*

PLEAD thou my cause[p], O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield[q] and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

They shall. *Dr. Hammond.*

4 Let them be confounded[r], and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

devise my hurt. *Bib. Trans.*

5 Let them be as the dust before the wind : and the angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the angel of the Lord persecute them.

7 For they have privily laid their net[s] to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net, that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

My whole body, as well as my soul, ver. 9. *Poole.*

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up[t] : they laid to my charge things that I knew not.

the spoiling. *Bib. Trans.*

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick[u], I put on sackcloth, and hum-

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for that reason, too apt to efface from our minds the notices given us by faith, of that future inversion of circumstances which is to take place after death. To renew, therefore, the impression of such an interesting truth, the redemption of the afflicted righteous is so often insisted on in the course of this Psalm. Enable us, O Lord, to "walk by faith, and not by sight," until we come to thy heavenly kingdom; where, with all thy saints made perfect through sufferings, we shall "bless and magnify thee at all times," and thy "praise will continually be in our mouth," for evermore. *Bp. Horne.*

[o] PSALM xxxv.] This Psalm is a complaint of David against his enemies, joined with an appeal to God, and a prayer for his deliverance. *Dr. Hammond.* The prophet in this Psalm, as in the 22nd, which it resembles, personating Messiah, in his state of humiliation and suffering, 1—3, beseecheth Jehovah to interpose in his behalf; 4—8, predicteth the confusion of his enemies, and, 9, 10, his own triumph; 11—16, describeth the malice of his persecutors against him, and his love towards them; 17—25, repeateth his supplications for deliverance, and enlargeth upon the cruel insults he met with: 26, he again foretelleth the destruction of the adversary, and, 27, 28, the exultation of the faithful. *Bp. Horne.*

[p] 1. *Plead thou my cause*, &c.] David, in his afflictions; Christ, in his passion; the Church, under persecution; and the Christian, in the hour of temptation, supplicate the Almighty to appear in their behalf, and to vindicate their cause. *Bp. Horne.*

[q] 2. *Lay hand upon the shield* &c.] Jehovah is here described as a "man of war," going forth to the battle against the enemies of Messiah, and his church: the protection, afforded by his mercy, is figured by the shield of the warrior, covering his body from the darts of the enemy; and the vengeance of his uplifted arm is represented by the offensive weapons used among men, such as the spear and the sword. "If God be for us, who can be against us?" If He speaketh salvation, who shall threaten destruction? See Deut. xxxii. 41. Wisdom v. 30. *Bp. Horne.*

[r] 4. *Let them be confounded*, &c.] Or, "they shall be confounded, &c." The consequence of the Omnipotent appearing in arms against his adversaries is here foretold. And the prediction has long since been verified in the "confusion" of Saul, and of the Jews, as it will be finally fulfilled in that of Satan, and all his adherents, at the last day; for the manifestation of which day the church now waiteth in faith and patience. *Bp. Horne.*

[s] 7. *For they have privily laid their net* &c.] The causeless persecution raised against David by Saul, and against our Lord by the Jews, reverted, through the righteous judgment of God, on the heads of the persecutors. The innocent birds escaped; and they who set the toils, were themselves taken therein. Saul lost the kingdom which he thought to have secured, and his life also; and the Jews who crucified Christ, lest "the Romans should take away their place and nation," had their place and nation taken away by those Romans, for that very reason. In these histories, all impenitent persecutors of the faith, the church, and the servants of God, may read their doom. *Bp. Horne.*

[t] 11. *False witnesses did rise up*: &c.] This was never more literally true of David, than it was of the holy Jesus, when, standing before Pontius Pilate, He received no other return from the Jews, for all the gracious words which He had spoken, and all the merciful works which He had done among them, than that of being slandered, and put to death. *Bp. Horne.*

[u] 13. *Nevertheless, when they were sick*, &c.] If David prayed, fasting in sackcloth, for Saul, and his associates, the Son of David, to heal the souls of men, put on the veil of mortal flesh, and appeared in the form and habit of a penitent, fasting forty days and forty nights, making continual intercession for transgressors, and grieving to think that any men, by their obstinacy, should deprive themselves of the benefits thereof. *Bp. Horne.*

bled my soul with fasting : and my prayer shall turn into mine own bosom.

shall secure a benefit for myself. *Dr. Nicholls.*

14 I behaved myself as though it had been my friend, or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced[x], and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

or smiters. *Bp. Horne.*

they did tear me. *Bib. Trans.*

16 With the flatterers were busy mockers[y] : who gnashed upon me with their teeth.

pretended false friends. *Bp. Hall.*

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

my dear and precious life. *Bp. Hall.*

18 So will I give thee thanks[z] in the great congregation : I will praise thee among much people.

19 O let not them[a] that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

mock or insult over me. Prov. vi. 13; x. 10. *Poole.*

20 And why? their communing[b] is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord[c] : hold not thy tongue then, go not far from me, O Lord.

keep not silence. *Bib. Trans.*

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion[d] and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

with shame. *Bib. Trans.* magnify. *Bib. Trans.*

27 Let them be glad[e] and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

my righteous cause. *Bib. Trans.* my righteousness. *Marg.*

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise all the day long.

PSALM xxxvi.[f] *Dixit injustus.*

MY heart sheweth me[g] the wickedness of the ungodly : that

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[x] 15. *But in mine adversity they rejoiced,* &c.] When the blessed Jesus was suffering for the sins of men, He was insulted by those men for whose sins He suffered. He gave, not only his reputation to the revilers, but also his back to the "smiters," though not conscious of the crimes for which they pretended to punish Him. *Bp. Horne.*

[y] 16. *With the flatterers were busy mockers,* &c.] However this might be true in the case of David, it certainly had a literal accomplishment in the scoffs and taunts of the chief priests, and others, when Christ was hanging on the cross, "Ah, thou that destroyest the temple," &c. "He trusted in God," &c. "Let him come down from the cross," &c. &c. &c. Nay, one of the thieves, crucified with Him, "cast the same in his teeth." Whosoever considers these things, will not be surprised at the expostulation in the following verse. *Bp. Horne.*

[z] 18. *So will I give thee thanks* &c.] This verse is exactly parallel to Psalm xxii. 25; wherein, after an enumeration of his sufferings, our Lord predicteth the praise and glory that should accrue to God in the church, after his resurrection, from the preaching of the apostles; which passage see, and compare; as also, Isa. xxv. 3; and Rev. vii. 9. *Bp. Horne.*

[a] 19. *O let not them* &c.] This verse in particular, in its application to the Messiah, is referred to in John xv. 25. *Travell.*

[b] 20. *And why? their communing* &c.] David would have lived "quietly" under the government of Saul; our Lord did not aim at temporal sovereignty over the Jews; nor did the primitive Christians desire to intermeddle with the politicks of the world : yet all were betrayed, mocked, and persecuted, as rebels and usurpers, and the pests of society. *Bp. Horne.*

[c] 22. *This thou hast seen, O Lord :* &c.] God seeth and knoweth all things; yet He permitteth those, who love Him best, to be often and long afflicted and oppressed, seeming as one at a "distance," or "silent," or "asleep," that is, regardless of what passes. At such times we are not to remit, but to double our diligence in prayer, reiterating our cries, "Lord, save us! we perish!" Then will He "awake and arise, and rebuke the winds and the seas, and there shall be a calm." *Bp. Horne.*

[d] 26. *Let them be put to confusion* &c.] The accomplishment of this prediction, by the resurrection of Jesus, and the destruction of Jerusalem, is well known. There are two events to come parallel to those two which are past, namely, the resurrection of the faithful, and the destruction of the world; when all, who, like the Jews, have "rejoiced in the hurt" of Messiah, and have "magnified themselves against him," will, like the Jews, be covered with everlasting "confusion." *Bp. Horne.*

[e] 27. *Let them be glad* &c.] As the preceding verse foretold the sorrow of the enemies, so these two describe the joy of the friends to Messiah upon his victory and exaltation, which have been, and shall continue to be, celebrated by the Church in these divine hymns, indited by the Holy Spirit for that purpose, until the songs of time shall end in the hallelujahs of eternity. *Bp. Horne.*

[f] PSALM xxxvi.] This Psalm was composed by

there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord[h], reacheth unto the heavens, and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgements are like the great deep.

Thou preservest. *Bib. Trans.*

7 Thou, Lord, shalt save[i] both man and beast; How excellent is thy

loving kindness. *Bib. Trans.*

mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied[k] with the plenteousness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

of the river of thy pleasures. *Bib. Trans.*

9 For with thee is the well of life: and in thy light shall we see light.

fountain. *Bib. Trans.* See Vocab.

10 O continue forth thy loving-kindness[l] unto them that know thee, and thy righteousness unto them that are true of heart.

the upright in heart. *Bib. Trans.*

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen[m], all that work wickedness: they are cast down, and shall not be able to stand.

rise. *Bib. Trans.*

EVENING PRAYER.

PSALM xxxvii.[n] *Noli æmulari.*

FRET not thyself[o] because of the ungodly: neither be thou envious against the evil doers.

David, in reflection on himself, and his own sincerity and dependence upon God, during the time of his distress. *Dr. Hammond.* In the four first verses of this Psalm, the prophet describeth the principles, the actions, the conversation, and the imaginations of his wicked persecutors; and from thence raising his thoughts to heaven, 5—9, celebrateth the mercy and loving-kindness of Jehovah; for a continuation of which to himself and the church, he fervently prayeth, 10, 11; and 12, foreseeth the downfal of the ungodly. *Bp. Horne.*

[g] 1. *My heart sheweth me* &c.] The great truth, which the prophet here declareth himself to be convinced of, is, that all wickedness proceedeth from the absence of "the fear of God," in the person who committeth it; that fear being a principle, which, while it is predominant in the man, will restrain him from transgression. Our laws suppose as much, when, in the form of indicting a criminal, they attribute the commission of the offence to his "not having the fear of God before his eyes." *Bp. Horne.*

[h] 5. *Thy mercy, O Lord,* &c.] From the wickedness of the world, in which we live, we must lift up our eyes for help and comfort, to the mercy and truth of God, boundless, pure, and beneficial, as the heavens over our heads; to his righteousness, fixed and permanent as the everlasting hills; and to his judgments, stupendous and unfathomable as the waters of the great deep. Truth will engage mercy to accomplish the promised salvation of the elect; and righteousness will employ judgment in executing upon the reprobate the vengeance that is due. *Bp. Horne.*

[i] 7. *Thou, Lord, shalt save* &c.] The good providence of God extendeth over all creatures, nourishing and preserving them, as well as man, for whose use they were made. We can never enough value and extol the "loving-kindness" of Him, whose overshadowing "wings" protect and cherish us on earth, in order to bear us from thence to heaven. See Matt. xxiii. 37; Deut. xxxii. 11. *Bp. Horne.*

[k] 8. *They shall be satisfied* &c.] In heaven alone the thirst of an immortal soul after happiness can be satisfied. The river of God's pleasure flows from a "fountain" which feteheth not supplies from without, but whose spring is within itself, and therefore can never be exhausted. The "water of life" proceeds from "the throne of God and the Lamb," Rev. xxii. 1. "This is life eternal, to know thee the only true God, and Jesus Christ, whom thou hast sent," John xvii. 3. God, like the sun, cannot be seen, but by the light which He Himself emits. *Bp. Horne.*

[l] 10. *O continue forth thy loving-kindness* &c.] The prophet, groaning under the oppression of the wicked, who are described in the first part of the Psalm, prayeth for a continuation of the mercies of God, which he has celebrated in the second part. Give us, O God, the knowledge of thee, and make us upright in heart, that thy loving-kindness and thy righteousness may be our portion for ever. *Bp. Horne.*

[m] 12. *There are they fallen,* &c.] Faith calleth things that be not, as though they were; it carries us forward to the end of time; it shews us the Lord, sitting on his throne of judgment: the righteous caught up to meet Him in the air, the world in flames under his feet, and the empire of sin fallen to rise no more. *Bp. Horne.*

[n] Psalm xxxvii.] From the beginning to the end of this Psalm, the Holy Spirit, by the prophet, administereth advice and consolation to the church and people of the Lord, oppressed and afflicted in the world by prosperous and triumphant wickedness. Faith and patience are, therefore, recommended, upon the double consideration of that sure reward which awaiteth the righteous, and that certain punishment which shall be inflicted on the wicked. These two events are set before us in a variety of expressions, and under many lively and affecting images. As the Psalm is rather a collection of divine aphorisms on the same subject, than a continued and connected discourse, it admitteth of nothing farther in the way of argument. *Bp. Horne.*

It is not easy to determine when this Psalm of David was composed. The design of it is to persuade men

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land[p], and verily thou shalt be fed.

so shalt thou dwell. *Bib. Trans.*

4 Delight thou in the Lord[q] : and he shall give thee thy heart's desire.

5 Commit thy way unto the Lord[r], and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord[s], and abide patiently upon him : but grieve not thyself at him, whose way doth prosper, against the man that doeth after evil counsels.

wait patiently for him. *Bib. Trans.*

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

those that wait upon the Lord. *Bib. Trans.*

10 Yet a little while[t], and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited[u] shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel[x] against the just : and gnasheth upon him with his teeth.

plotteth. *Bib. Trans.*

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through

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to a submission to God's dispensations of what kind soever; and not to think hard of his providence for letting good men lie under pressures or hardships, whilst bad ones enjoy prosperity. *Dr. Nicholls.*

[o] 1. *Fret not thyself* &c.] The Holy Spirit here prescribeth a remedy to a very common, and no less dangerous disorder of the mind, namely, a distrust of God's providence, occasioned by frequently beholding the prosperity of the wicked, in this present world. He who alloweth himself time to consider, how soon the fairest spring must give place to a burning summer, a blighting autumn, and a killing winter, will no longer envy, but pity, the fading verdure of the grass, and the still more transient glories of the flowers of the field. *Bp. Horne.*

[p] 3. — *dwell in the land*, &c.] This is the correct rendering of the Hebrew, as if it were a command to abide in Canaan when troubles come, and not to flee away for succour. But it is rather a promise by comparing this with ver. 27. 30 : such promises being often expressed by imperative verbs put for future. *Poole.*

[q] 4. *Delight thou in the Lord:* &c.] He who delighteth in the creature, hath not always "the desires of his heart" granted, nor is it fit that he should have them ; but he who delighteth in God will desire what he delighteth in, and obtain what he desireth. *Bp. Horne.*

[r] 5. *Commit thy way unto the Lord*, &c.] Malice and calumny may, for a time, overshadow the splendour of an holy character; but the sun will come forth, and the clouds will fly away. This was most eminently true of the blessed Jesus, at his resurrection, and will be verified in his saints, at the last day. The history of Susannah affordeth a remarkable instance of it in this life. "Her heart trusted in the Lord, and he brought forth her righteousness as the light ; insomuch that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him," ver. 35. 60. *Bp. Horne.*

[s] 7, 8. *Hold thee still in the Lord*, &c.] Do not murmur nor repine at his dealings, but silently and quietly submit to his will, and adore his judgments, and, as it follows, "wait patiently for him," namely, for his help. This advice and command is pressed again and again, to teach us how hard it is to learn and practise this lesson. *Poole.*

[t] 10. *Yet a little while*, &c.] The whole duration of the world itself is but "a little while" in the sight of Him, whose hope is full of immortality. But the calamities and deaths of princes ; the tragical fate of empires, swept with the besom of destruction ; the overthrow of cities, whose dimensions, towers, and palaces, once astonished the earth, but whose "place" is now no where to be found by the most curious and diligent inquirer; and the desolations of the chosen city, Jerusalem ; all these are even now sufficient to draw forth the tear of commiseration, and to extinguish the kindling spark of envy in every considerate mind. *Bp. Horne.*

[u] 11. *But the meek-spirited* &c.] "The meek" are they who bear their own adversities, and the prosperity of their enemies, without envy, anger, or complaint. For these there is a possession in the kingdom and city of "the Prince of peace," which "the Lord, the righteous Judge, shall give them at that day." "Blessed are the meek," saith the Lord and Judge Himself, "for they shall inherit the earth," Matt. v. 5. "In the mean time, they, and they only, possess the present earth, as they go towards the kingdom of heaven, by being humble, and cheerful, and content, with what their good God has allotted them. They have no turbulent, repining, vexatious thoughts that they deserve better; nor are vexed when they see others possessed of more honour, or more riches, than their wise God has allotted for their share. But they possess what they have with a meek and contented quietness; such a quietness as makes their very dreams pleasing, both to God and themselves." Walton's Complete Angler, p. 295. *Bp. Horne.*

[x] 12. *The ungodly seeketh counsel* &c.] The original enmity between the wicked one and the just one will always subsist between the wicked and the just. The rage of the former against the latter is compared to that of mad dogs, or wild beasts; but a day is coming when all that rage must be turned and employed against themselves. God, who knoweth this, contemneth

their own heart: and their bow shall be broken.

16 A small thing that the righteous hath[y]: is better than great riches of the ungodly.

their power and prosperity. *Dr. Hammond.* watches constantly over them. *Travell.*

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

in the evil time. *Bib. Trans.*

19 They shall not be confounded[z] in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish[a]; and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke, shall they consume away.

21 The ungodly borroweth, and payeth not again[b]: but the righteous is merciful and liberal.

22 Such as are blessed[c] of God shall possess the land: and they that are cursed of him shall be rooted out.

23 The Lord ordereth a good man's going[d]: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young[e], and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore. thou shalt dwell, as ver. 3. *Poole.*

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

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their vain efforts; and Christians who know it, and are under the protection of God, should do the same. *Bp. Horne.*

[y] 16. *A small thing that the righteous hath:* &c.] Because he hath it with many great and glorious advantages; with God's favour and blessings; with great serenity and satisfaction of his own mind, which is infinitely more desirable and comfortable than all earthly possessions; with the consolations of God's Spirit; and the assurance of everlasting felicity: whilst the riches of wicked men are loaded with many incumbrances, with the wrath and curse of God, the torment of their own consciences and passions, and the dreadful expectation of an after reckoning and of endless miseries. *Poole.*

[z] 19. *They shall not be confounded* &c.] The favour of God is, to them that obtain it, a better and an enduring substance, which, like the widow's barrel and cruse, wasted not in the evil days of famine, nor will fail in that evil day of eternal want, when the foolish virgins shall be calling in vain for oil, and the rich glutton as vainly imploring a drop of water to cool his tongue. *Bp. Horne.*

[a] 20. *As for the ungodly, they shall perish;* &c.] The destruction of the wicked is here again set before us, but under a different image, namely, that of a sacrifice. Senseless, as cattle, they are fatted for the altar, they wanton in their prosperity, and nourish their hearts against the day of slaughter. In the mean time, the Almighty is whetting that sword, which nothing can withstand; and those fires are kindling, which shall never be extinguished. See Isa. xxxiv. 6—10. *Bp. Horne.*

[b] 21. *The ungodly borroweth, and payeth not again:* &c.] Either through covetousness and injustice; or rather, because of that great penury into which God shall bring him, whilst the righteous is not only provided sufficiently for himself, but hath abundance and to spare for others. For he is here comparing the wicked and the righteous, not so much in their virtues or moral qualities, as in their outward conditions. *Poole.*

[c] 22. *Such as are blessed* &c.] They, who are like their merciful and gracious Lord, and who, by their devotion and charity, bless Him, are blessed of Him; they who are like their cruel and iniquitous master, and who, by their ungodliness, injustice, and hardheartedness, dishonour their Maker and Redeemer, are cursed of Him. To the former, therefore, it will be said, at the last day, "Come, ye blessed, inherit the kingdom;" to the latter, "Go, ye cursed, into the fire." *Bp. Horne.*

[d] 23. *The Lord ordereth a good man's going:* &c.] As long as men's actions are conformable to the will of God, and the directions which He gives for the guiding of them; as the actions of the just and charitable are in an high degree; so long are they most acceptable and well-pleasing to Him, and so sure to be accepted by Him. *Dr. Hammond.* This was emphatically true of the man Christ, whose steps Jehovah established, and in whose way He delighted; who, "though he fell" by death, yet was raised again by his mighty hand and outstretched arm. It is true likewise of Christians, whom it should support and comfort, in all dangers and temptations. See, for a parallel, Ps. xci. *Bp. Horne.*

[e] 25. *I have been young,* &c.] The Psalmist says that he never could see or hear of any example of a just and pious and virtuous man, that was eminently charitable and merciful minded, who ever brought himself or his posterity to want by those means. *Dr. Hammond.* So far is charity from impoverishing, that what is given away, like vapours emitted by the earth, returns in showers of blessings into the bosom of the person who gave it; and his offspring is not the worse, but infinitely the better for it. "The liberal soul shall be made fat, and he that watereth shall be watered also himself," Prov. xi. 25. The bread which endureth, as well as that which perisheth, is his; and the blessings of time are crowned with those of eternity. *Bp. Horne.*

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgement.

speaketh wisdom. *Bib. Trans.* of the word and ways of God. *Poole.*

32 The law of his God is in his heart : and his goings shall not slide.

watcheth. *Bib. Trans.*

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord[f], and keep his way, and he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen[g] the ungodly in great power : and flourishing like a green bay-tree.

no tracks of him remained. *Dr. Nicholls.*

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous[h] cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

help them. *Bib. Trans.*

MORNING PRAYER.

PSALM xxxviii.[i] *Domine, ne in furore.*

Ash-Wednesday, third Psalm Morn. Serv.

PUT me not to rebuke[k], O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows[l] stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh[m], because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over[n] my head : and are like a sore burden, too heavy for me to bear.

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[f] 35. *Hope thou in the Lord,* &c.] The apostle, writing to the Hebrew converts under affliction and persecution, thus expresseth the sentiment contained in this verse, "Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry," Heb. x. 35. *Bp. Horne.*

[g] 36. *I myself have seen* &c.] The great Babylonian monarch had his own exaltation, and subsequent degradation, portrayed to him, in a vision, under this very image, which conveyeth to the mind a most striking and affecting idea of the rise and fall of men and empires, which have now no existence but in history. See Dan. iv. 10, 11, &c. 20, 21, &c. *Bp. Horne.*

[h] 40. *But the salvation of the righteous* &c.] Of thee, O Lord Jesu, is our salvation : be thou our strength in this mortal life, which is a time of trouble ; help us against our spiritual enemies, and deliver us from them ; deliver us from the wicked one, and from all evil ; and save us from the guilt and punishment thereof, because we put our trust in thee, and in thee alone. *Bp. Horne.*

[i] Psalm xxxviii.] In this Psalm, which is the third of those styled penitential, the sinner, ver. 1, prayeth to be chastened only, and not destroyed ; 2—10, describeth the state of his soul under various images, chiefly borrowed from bodily diseases and pains ; 11, 12, complaineth of his friends forsaking, and his enemies persecuting him ; but, 13—15, continueth patient and resigned, committing his cause to God, whom, 16—22, he beseecheth to help him, on his confession and repentance. There are some passages in the latter part of the Psalm, literally predictive of our Lord's passion, and so understood by the best ancient expositors. *Bp. Horne.*

This, being another of those Psalms, which are called penitential, is therefore applicable to Ash-Wednesday. It was composed by David under some great affliction and anguish of mind. It is not certain whether he here describes the state of his mind under various images, chiefly borrowed from bodily diseases and pains ; or whether he was actually afflicted with sickness : very probably he was suffering from both. *Travell.*

[k] 1. *Put me not to rebuke,* &c.] The petition here preferred, as in the sixth Psalm, is, that Jehovah would not condemn as a judge, but chasten as a father, for the amendment and preservation of the offender. *Bp. Horne.*

[l] 2. *For thine arrows* &c.] The "arrows" and the "hand" of God, are his judgments on sin ; those internal pangs and terrors which pierce the soul, and those external afflictions and calamities which sink and weigh down the spirits. *Bp. Horne.*

[m] 3. *There is no health in my flesh,* &c.] The expressions in this verse are applicable to the disorders and diseases which sin hath introduced both into the soul and into the body, as the terms, "health," and "sickness," are in Scripture no less frequently employed to describe the state of the former, than that of the latter. *Bp. Horne.*

[n] 4. *For my wickednesses are gone over* &c.] Or, "the punishment of my wickednesses," as this word is frequently used : which best agrees both with the foregoing and following verses, and with the metaphor here used, which in other places of Scripture is generally applied to afflictions, and not to sins. *Poole.* Sins and sorrows are here, as in many other places, represented under the image of mighty waters rolling incessantly over the head of the person sunk into them, and by their accumulated weight depressing him, so that he can no more rise above them. *Bp. Horne.*

5 My wounds stink[o], and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled[p] with a sore disease : and there is no whole part in my body.

no soundness. *Bib. Trans.*

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest[q] all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours[r] did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought[s] after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

contrived. See Vocab.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord[t], have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

There is no end of my sufferings. *Travell.* See Vocab.

18 For I will confess my wickedness[u] : and be sorry for my sin.

19 But mine enemies live[x], and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

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[o] 5. *My wounds stink*, &c.] Sin is the wound of the soul, which must be washed with the tears of repentance, cleansed by the blood of Christ, and healed by the Spirit of the Holy One. It requires great care and attention, until the cure be completed. Otherwise, mortification and death ensue, as in the case of outward wounds, if neglected, or ill-managed. See Isa. i. 6; Luke x. 34. *Bp. Horne.*

[p] 7. *For my loins are filled* &c.] The "disease," or "inflammation," complained of in these metaphorical terms, seems to be the distemperature of our fallen nature, whereby it cometh to pass, that "the flesh lusteth against the spirit:" it is that "other law in our members, warring against the law in our minds, bringing us into captivity to the law of sin," and forcing every son of Adam to cry out, "O wretched man that I am, who shall deliver me from this body of death?" Happy is it for us, that we are enabled to go on with the apostle, and to "thank God," that we are delivered "through Jesus Christ our Lord," on whom were laid the iniquities of us all. *Bp. Horne.*

[q] 9. *Lord, thou knowest* &c.] The "desires" and "groans" of the penitent are known to God, and marked down in his book; and there is no small comfort in thinking and acknowledging that they are so; but much more comfort is there in the remembrance of those inconceivable "desires," and those unutterable "groanings," which the holy Jesus poured forth for us in the days of his flesh, and which prevail for the acceptance of our own. *Bp. Horne.*

[r] 11. *My lovers and my neighbours* &c.] A body afflicted with a noisome distemper, and a soul troubled on account of sin, find but few friends, who have charity enough to stay with, and to minister to them. Let us not be surprised, or offended, at this, when we see the righteous Jesus, at his passion, destitute and forsaken by all; as it is written, "Then all the disciples forsook him and fled," Matt. xxvi. 56; "and all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things," Luke xxiii. 49. *Bp. Horne.*

[s] 12—14. *They also that sought* &c.] These verses describe and recommend to our imitation the behaviour of David, and of a greater than David, when under persecution; the former from Absalom, Ahithophel, Shimei, &c.; the latter from the chief priests and elders, Judas, and the Jews. *Bp. Horne.*

Of David's patient submission and silence, under the reproaches and calumnies of his enemies, we have an instance in 2 Sam. xvi. 10—12. Wherein also he was an eminent type of Christ, who, "when he was reviled, reviled not again," 1 Pet. ii. 23. *Poole.*

[t] 15. *For in thee, O Lord*, &c.] This verse assigns the reason why the ill usage which we receive at the hands of men, should be borne with patience and resignation; namely, because, as it is not without the permission, so neither will it be without the notice, of the Almighty, who will one day take the matter into his own hands. Christ, saith St. Peter, "who did no sin, neither was guile found in his mouth, yet when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," 1 Pet. ii. 23. *Bp. Horne.*

[u] 18. *For I will confess my wickedness:* &c.] The surest way to have our weakness strengthened, and our sin forgiven, is to acknowledge and confess both; and this we need not be ashamed to do, when we consider, that He who is the Lord strong and mighty, took our infirmities; and the King of righteousness bare our sins, in his own body, on the tree. *Bp. Horne.*

[x] 19. *But mine enemies live*, &c.] These words, joined with the preceding, are applicable to the distress of David, and the prosperity of his adversaries; to the sufferings of Christ, and the triumph of the Jews; to the afflictions of the Church, and the gaiety of the world; to the weakness of faith, and the strength of nature. The result of all is this, that salvation cometh of God only, and is to be implored in the following

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

Burial of the dead.

PSALM xxxix.[y] *Dixi, custodiam.*

I Said, I will take heed[z] to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me[a], and while I was thus musing the fire kindled : and at the last I spake with my tongue;

5 Lord, let me know mine end[b], and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days[c] as it were a span long : and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity. as an handbreadth. *Bib. Trans.*

7 For man walketh in a vain shadow[d], and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope[e] : truly my hope is even in thee.

9 Deliver me from all mine offences[f] : and make me not a rebuke unto the foolish. the reproach of the foolish. *Bib. Trans.*

10 I became dumb[g], and opened

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words, which conclude the Psalm: "Forsake me not, O Lord; O my God, be not far from me. Make haste to help me, O Lord God of my salvation." *Bp. Horne.*

[y] PSALM xxxix.] The prophet, in a state of distress and persecution, determineth, 1—4, to be watchful and silent, as our blessed Lord also was, before his enemies. 5, He prayeth for a due sense of the shortness of human life; and after meditating, 6, 7, on that subject, fixeth all his faith and hope in God, 8, whom he entreateth, but with submission to his will, 9—11, for the remission of sin, and alleviation of misery. 12, From a view of the human body wearing away by sickness, he breaketh out, 13—15, into a most fervent and affectionate prayer, which ought to be continually in the mouth of the Christian upon earth. This Psalm is, with the utmost propriety, appointed by the Church to be used at the burial of the dead, as a funeral is indeed the best comment upon it. *Bp. Horne.*

This Psalm was composed, when David was under a severe fit of sickness, as some think; or a great degree of trouble, as others. *Dr. Nicholls.*

[z] 1. *I said, I will take heed* &c.] The Psalm begins abruptly with the result of a meditation on the narrow, slippery, and dangerous paths of life; and more especially on the extreme difficulty of restraining the tongue, amidst the continual temptations and provocations of the adversary. In these circumstances, "watchfulness" and "silence" are resolved on, as the only means of security. Let us behold the Lamb of God, as our great pattern and example herein. *Bp. Horne.*

[a] 4. *My heart was hot within me*, &c.] The fire of divine charity, thus prevented from diffusing itself, for the illumination and warmth of those around it, and, like other fire, rendered more intense by its confinement, presently ascended, in the flame of devotion, towards heaven; while it continued to be fed, and preserved in brightness and vigour, by meditation on the goodness of God, and the ingratitude of man; the transient miseries of time, and the durable glories of eternity. *Bp. Horne.*

[b] 5. *Lord, let me know mine end*, &c.] Wearied with the contradiction of sinners, and sickening at the prospect of so much wretchedness in the valley of weeping, the soul looks forward to her departure from hence, praying for such a sense of the shortness of human life, as may enable her to bear the sorrows of this world, and excite her to prepare for the joys of a better. "O faithless and perverse generation," saith even the meek and patient Jesus Himself, "how long shall I be with you, how long shall I suffer you?" Matt. xvii. 17. *Bp. Horne.*

[c] 6. *Behold, thou hast made my days* &c.] The age of man, or that of the world, is but a "span" in dimension, a moment in duration; nay, it is less than both; it is "nothing," if compared with the unmeasurable extent, and the unnumbered days, of eternity: every hour, from that of our birth, brings us so much nearer to our death: nor can we continue, for a second of time, in one stay. "Behold," then, O Lord, the "vanity" of man; and be so merciful unto him, as to open his eyes, that he may behold it himself! *Bp. Horne.*

[d] 7. *For man walketh in a vain shadow*, &c.] This world is, to the other, as a "shadow" to the substance; nay, temporal life, health, riches, honours, and pleasures, can hardly be called shadows of those which are eternal, in point of resemblance; though, for their illusive and fleeting nature, they are shadows indeed. The mortal state of man is compounded of light and darkness; seeming to be something, when really it is nothing; always altering, and ending on a sudden; nearest to disappearing, when at full length; sure to continue no longer than while the sun is above the horizon; but liable to vanish at the interposition of a cloud; and when it is gone, leaving no track behind it. The fate of riches heaped up by misers, with unutterable care and anxiety, may convince us, how "vainly" men are "disquieted!" *Bp. Horne.*

[e] 8. *And now, Lord, what is my hope:* &c.] The soul, that hath a true sense of the vanity of the creature, will at once fix her thoughts and affections on the Creator. *Bp. Horne.*

[f] 9. *Deliver me from all mine offences:* &c.] Affliction hath then had its proper effect, when the sufferer is thereby convinced of sin, and therefore prayeth for a removal of the latter, as the only way to be delivered from the former. The "reproaches" of the foolish make no inconsiderable article in the account of a Christian's sufferings; and our Lord frequently complaineth of them, in the Psalms, as one of the bitter ingredients in his own cup. *Bp. Horne.*

not my mouth : for it was thy doing.

Remove thy stroke. *Bib. Trans.* See Vocab.

11 Take thy plague away from me[h] : I am even consumed by means of thy heavy hand.

correct. *Bib. Trans.*

12 When thou with rebukes[i] dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord[k], and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little[l], that I may recover my strength : before I go hence, and be no more seen.

PSALM xl.[m] *Expectans expectavi.* Good Friday, second Psalm Morn. Serv.

I Waited patiently[n] for the Lord : and he inclined unto me, and heard my calling.

cry. *Bib. Trans.*

2 He brought me also out[o] of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man[p] that hath set his hope in the Lord : and turned

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[g] 10. *I became dumb*, &c.] Whatever materials compose the rod of affliction, and from whatsoever quarter the stroke cometh, let us remember, that the rod is grasped, and the stroke is inflicted, by the hand of our heavenly Father. To revenge ourselves on the instrument is folly; to murmur against the agent, is something worse. *Bp. Horne.*

[h] 11. *Take thy plague away from me:* &c.] The Christian, who knows from whence his troubles proceed, knows where to apply for relief; and having first "petitioned" for remission of sin, ver. 8, he then humbly supplicates for a mitigation of his sorrow. "Father," saith the beloved Son of God, "if thou be willing, remove this cup from me," Luke xxii. 42. *Bp. Horne.*

[i] 12. *When thou with rebukes* &c.] The body of a man is as a "garment" to the soul : in this garment sin hath lodged a "moth," which, by degrees, fretteth and weareth away, first, the beauty, then the strength, and finally, the contexture of its parts. Whoever has watched the progress of a consumption, or any other lingering distemper, nay, the slow and silent devastations of time alone, in the human frame, will need no farther illustration of this just and affecting similitude; but will discern at once the propriety of the reflection, which follows upon it : "Surely every man is vanity!" *Bp. Horne.*

[k] 13. *Hear my prayer, O Lord,* &c.] Meditation should terminate in devotion; and meditation on human vanity and misery, if indulged as it deserves to be, certainly will do so; it will bring us to our "prayers," our "cries," and our "tears;" and teach us to address the throne of grace, as poor pilgrims in a strange land, who have here no abiding city, but are soon to strike our tents, and be gone for ever. Such was David, though king of Israel; and such was the Son of David, in the body of his flesh, though Lord of all things: both were "strangers and sojourners, as all their fathers," Abraham, Isaac, and Jacob, were before them, and as all their children have been and shall be after them, upon the earth. *Bp. Horne.*

[l] 15. *O spare me a little,* &c.] Most fervently and affectionately, therefore, ought the Christian pilgrim to pray, that God would spare his life, and respite the awful sentence, until all that hath been decayed, through the frailty of nature, be renewed by the power of grace; that his perfect reconciliation with the Almighty may be accomplished, and his plenary pardon sealed in heaven, before he taketh his last farewell of the world, and ceaseth to have an existence in these regions of vanity and sorrow. *Bp. Horne.*

[m] PSALM xl.] It is plain, from ver. 8—10, of this Psalm, compared with Heb. x. 5, that the prophet is speaking in the character of Christ, who, 1—7, celebrateth the deliverance wrought for his mystical body, the church, by his resurrection from the grave, effecting that of his members from the guilt and dominion of sin; for the abolition of which He declareth, 8—10, the inefficacy of the legal sacrifices, and mentioneth his own inclination to do the will of his Father, and, 11—13, to preach righteousness to the world. 14—16, He representeth Himself as praying, while under his sufferings, for his own and his people's salvation; He foretelleth, 17, 18, the confusion and desolation of his enemies, and, 19, the joy and thankfulness of his disciples and servants; for the speedy accomplishment of which, 20, 21, He preferreth a petition. *Bp. Horne.*

The 8th, 9th, and 10th verses of this Psalm, being quoted in the 10th chapter of St. Paul's Epistle to the Hebrews, prove that they are a direct prophecy of Jesus Christ, who only could fulfil the will of God completely, and who came into the world for that very end, as well as to declare his righteousness to the great congregation of the whole world. This application of the Psalm makes it highly suitable to Good Friday. *Travell.*

[n] 1. *I waited patiently* &c.] In this verse we hear the voice of the meek Lamb of God, who, though never sorrow was like unto his sorrow, "waited patiently," till the time appointed by the Father came, when that sorrow should be turned into joy. Let not his disciples expect to "inherit the promises," otherwise than "through faith and patience." Four thousand years, the church, under the patriarchs, the law, and the prophets, waited for the first advent of Messiah; and, seventeen hundred years, the church, under the Gospel, hath waited for the second. Jehovah, who inclined Himself to the prayers of the former, will also hear the cries of the latter. *Bp. Horne.*

[o] 2. *He brought me also out* &c.] The sufferings, from which our Redeemer was delivered, are here described under the image of a dark subterraneous cavern, from which there was no emerging, and where roaring cataracts of water broke in upon Him, overwhelming Him on every side; till, as it is expressed in the 18th Psalm, "God sent from above, and took him, and drew him out of many waters." *Bp. Horne.*

[p] 5. *Blessed is the man* &c.] He who is sensible how much God hath done, and how little the world can do

not unto the proud, and unto such as go about with lies.

6 O Lord my God, great are the wondrous works[q] which thou hast done, like as be also thy thoughts which are to us-ward : and yet there is no man that ordereth them unto thee.

they cannot be reckoned up in order unto thee. *Bib. Trans.* would. *Bib. Trans.*

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice, and meat-offering[r], thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin, hast thou not required : then said I, Lo, I come,

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it; yea, thy law is within my heart.

I delight. *Bib. Trans.*

preached righteousness. *Bib. Trans.*

11 I have declared thy righteousness in the great congregation[s] : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

I have declared thy faithfulness. *Bib. Trans.*

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles[t] are come about me ; my sins have taken such hold upon me that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed[u], and confounded together, that seek after

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for him, will earnestly and heartily pronounce the blessedness of the man, who relies upon the real power and goodness of the former, instead of suffering himself to be deceived by the empty parade, and fallacious promises, of the latter. *Bp. Horne.*

[q] 6. *O Lord my God, great are the wondrous works* &c.] The counsels and works of the ever-blessed Trinity, planned and executed for the benefit of man, in his creation and preservation, his redemption and sanctification, in order to his resurrection and glorification, through Christ, already risen and glorified, are subjects which can never be exhausted, by the intellectual powers of men or angels; but will, to both, afford matter of incessant meditation, and endless praise. Yet, how little do we meditate on them : how seldom, and how coldly, do we praise God for them! *Bp. Horne.*

[r] 8. *Sacrifice, and meat-offering,* &c.] These words, as the apostle informeth us, Heb. x. 5, are spoken by Christ, in his own person. In them He proclaims the inefficacy of the legal sacrifices to take away sin, and the divine disapprobation of such sacrifices, when relied on for that purpose. He sets forth his own readiness to do, and to suffer, the will of the Father, implied in the Psalm by the words, "mine ears hast thou opened;" but more plainly expressed in the apostle's citation, by the paraphrase, "a body hast thou prepared me." He refers to the predictions concerning Messiah, in the Scriptures of the Old Testament, which is here styled, "the volume, or roll, of the book." He declares the pleasure He had in doing the Father's will, or in accomplishing the law; which had taken possession of all his powers and faculties; having been admitted by the understanding, retained in the memory, and rendered operative in the will. "I delight to do thy will, O my God; yea, thy law is within my heart." *Bp. Horne.*

That this whole passage is an eminent prophecy of Christ, appears by the apostle, Heb. x. 5; who makes Christ, not David, to be the speaker here : "Wherefore when he," that is, Christ, "cometh into the world, he saith, Sacrifice, &c.:" so that we may account of it, as the great signal wonder of mercy, done by God to men, which in the recounting of "God's wonderful works and thoughts to us-ward" He seasonably brings in by the spirit of prophecy, namely, the birth of the Messiah, and the sacrifice of Himself; wherein so many, even innumerable and inexpressible mercies were comprised and folded up. *Dr. Hammond.*

[s] 11—13. *I have declared thy righteousness in the great congregation :* &c.] "The great congregation :" that is, the congregation of the universal church, collected from the general mass of the whole human race, in opposition to the particular congregation of the Jewish people. *Bp. Horsley.* As the preceding verses described the priestly office of our Lord, in the execution of which He offered Himself, and his all-perfect obedience, for us : so, in the passage now before us, He declares Himself to have acted up to the prophetical part of his character, by "preaching" the doctrines of truth, righteousness, and salvation, to the people, without concealing aught through negligence, fear, or favour. *Bp. Horne.*

[t] 15. *For innumerable troubles* &c.] If these words, as well as the foregoing, are supposed to be spoken by our Lord, (and indeed there doth not appear to be any change of person,) they must be uttered by Him, considering Himself (for so the primitive writers suppose Him in the Psalms, frequently to consider Himself) as still suffering in his body mystical, the church; and lamenting, as head, both the transgressions and the afflictions of the members, accomplishing their warfare in the world. Thus much at least we know, that, after his ascension, when the members were persecuted on earth, the head complained from heaven, as sensible of the pain, "Saul, Saul, why persecutest thou me?" *Bp. Horne.*

Since "God laid upon him the iniquities of us all," therefore the Messiah, when He is persecuted in the Psalms, calls those iniquities his own, of which He bore the punishment. *Bp. Horsley.*

[u] 17. *Let them be ashamed,* &c.] The shame, confusion, and desolation to be brought on the Jews by the

my soul to destroy it : let them be
shame. *Bib. Trans.* driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame, that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor[x] and needy : but the Lord careth for me.

21 Thou art my helper and re-
deliverer. *Bib. Trans.* deemer : make no long tarrying, O my God.

EVENING PRAYER.

PSALM xli.[y] *Beatus qui intelligit.*

BLESSED is he that considereth[z] the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

will preserve him. *Bib. Trans.*
thou wilt not deliver him. *Bib. Trans.*

3 The Lord comfort him[a], when he lieth sick upon his bed : make thou all his bed in his sickness.

will strengthen. *Bib. Trans.*
thou wilt make. *Bib. Trans.*

4 I said, Lord, be merciful[b] unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil[c] of me : When shall he die, and his name perish?

6 And if he come to see me[d], he speaketh vanity : and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

he talks deceitfully. *Bp. Horsley.*

7 All mine enemies whisper[e] to-

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resurrection, exaltation, and power of Him whose blood they thirsted after, and whom they mocked and insulted when in his last agonies on the cross, are here foretold; and the prophecy hath been punctually fulfilled. But a more horrible confusion and desolation awaiteth them, and all other impenitent sinners, at the future revelation of the righteous judgment of God; when vengeance must destroy those, whom mercy cannot reclaim. And, to this ultimate issue of things, the church directeth her views. *Bp. Horne.*

[x] 20. *As for me, I am poor* &c.] We may apply to this verse the remark of Bp. Horne on the 15th; and consider our Lord "as still suffering in his body mystical, the church." Under the sense of these sufferings He comforts Himself with the reflection, that Jehovah is not unmindful of Him, and prays that He would not delay to complete the deliverance and triumph of the church. *Bp. Horsley.* The church, like her Redeemer, is often poor and afflicted in this world, but Jehovah thinketh upon her, and is solicitous for her support; she is weak and defenceless, but Jehovah is her help and her deliverer. With such a Father and such a Friend, poverty becometh rich, and weakness itself is strong. In the mean time, let us remember, that He who once came in great humility, shall come again in glorious majesty. "Make no tarrying, O our God; but come, Lord Jesus, come quickly," Rev. xxii. 20. *Bp. Horne.*

[y] Psalm xli.] This Psalm, which was composed by David, sets forth the present reward of merciful-minded men in this life; and from thence ascendeth to the assured mercies of God to his faithful servants that stand in need of them. *Dr. Hammond.*

The application made of the 9th verse of this Psalm, John xiii. 18, sheweth, that the prophet is speaking in the person of Messiah. 1—3, He declareth the blessedness of the man that considereth the poor; 4, he prayeth for mercy and favour; 5—9, describeth the behaviour of his adversaries, and of one person in particular; 10, petitioneth for deliverance; 11, 12, rejoiceth in hope; and, 13, breaketh out into thanksgiving. *Bp. Horne.*

[z] 1. *Blessed is he that considereth* &c.] As Christ considered us, in our state of poverty, so ought we most attentively to consider Him, in his; to consider what He suffered in his own person; to discern Him suffering in his poor afflicted members; and to extend to them the mercy which He extended to us. He, who was "blessed" of Jehovah, and "delivered in the evil day," by a glorious resurrection, will "bless" and "deliver" in like manner, such as, for his sake, love and relieve their brethren. *Bp. Horne.*

[a] 3. *The Lord comfort him,* &c.] An exemption from sorrow and sickness is not promised to the children of God; but strength and comfort are given unto them, from above, to support and carry them through their trials; and they who, in the days of their health, have by their alms given rest to the bodies, or, by their counsels, restored peace to the consciences, of others, shall have the bed of pain made easy under them, by the hand of their heavenly Father. *Bp. Horne.*

[b] 4. *I said, Lord, be merciful* &c.] Every son of Adam may, and ought, in these words, to acknowledge his sin, and to entreat for mercy and grace, to heal the disorders of his nature. If we suppose Messiah ever to have uttered this verse in his devotions, as we know He applied the 9th verse to his own case, it is obvious that He must be understood to confess the sins, not of his own righteous person, but of the nature He had assumed, in order to cleanse and purify it by his sufferings. See above, Ps. xl. 15. *Bp. Horne.*

[c] 5. *Mine enemies speak evil* &c.] Here we may undoubtedly consider the poor and lowly Jesus, in the day of his humiliation, when He was daily and hourly calumniated by his adversaries; when, restless and impatient at beholding Him still alive, they said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him. Perceive ye how ye prevail nothing? Behold, the world is gone after him," John xi. 47; xii. 19; and when, grown more furious and clamorous, they cried, "Away with him, away with him, crucify him, crucify him." How many, with the same bitterness of spirit, "speak evil" continually of his doctrines, his church, his ordinances, and his ministers; in effect, saying, "When shall he die, and his name perish?" *Bp. Horne.*

[d] 6. *And if he come to see me,* &c.] Many of the Jews, who visited our Lord, came to Him with insidious designs. *Bp. Horsley.* Thus the enemies of Christ "sent out spies, who should feign themselves just men, that

gether against me : even against me do they imagine this evil.

contrive. See Vocab.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend[f], whom I trusted : who did also eat of my bread, hath laid great wait for me.

hath lift up his heel against me. *Bib. Trans.* has endeavoured to supplant me. *Dr. Nicholls.*

10 But be thou merciful unto me, O Lord[g] : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me[h] : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

thou upholdest me in my integrity. *Bib. Trans.*

13 Blessed be the Lord God of Israel : world without end. Amen.

PSALM xlii.[i] *Quemadmodum.*

LIKE as the hart[k] desireth the water-brooks : so longeth my soul after thee, O God.

panteth after. *Bib. Trans.* panteth. *Bib. Trans.*

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat[l] day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think therepon[m], I pour out my heart by myself : for I went with the multitude, and

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they might take hold of his words, that so they might deliver him unto the power and authority of the governor," Luke xx. 20. Thus Judas sat down at the last supper, all the while meditating the destruction of his Master; till at length rising from table, and going abroad, he put his design in execution. *Bp. Horne.*

[e] 7. *All mine enemies whisper* &c.] The whisperers of the Pharisees, the counsels of the Sanhedrim, and their taunts and scoffs at the blessed Jesus, when on the cross "numbered with the transgressors," nor ever expected to "arise" again from the dead, are here most significantly and plainly pointed out. *Bp. Horne.*

[f] 9. *Yea, even mine own familiar friend,* &c.] "I speak not of you all," saith our Lord to his disciples; "I know whom I have chosen : but that the Scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me," John xiii. 18. *Bp. Horne.*

The Psalmist here appears to speak of one person in particular, who professed the greatest kindness for him; a servant in whom he reposed trust, and who lived by his service; Ahithophel probably, one of David's counsellors, 2 Sam. xvi. 23 : but who most insidiously and perfidiously set himself against him. And herein was David a type of Christ, betrayed by his own disciple, who was in a special manner intrusted by him, John xiii. 18. *Dr. Hammond.* Our Saviour Himself has taught us to apply this verse to the traitor Judas. *Travell.*

[g] 10. *But be thou merciful unto me, O Lord:* &c.] The holy Jesus here maketh his prayer unto the Father, for the accomplishment of the promised resurrection, and foretelleth the righteous judgment that would be executed on his enemies, after their rejection of the gracious offers made them, by the apostles in his name, notwithstanding all that they had said and done against Him. Then the kingdom of God was taken from them, and their house was left unto them desolate. *Bp. Horne.*

[h] 11. *By this I know thou favourest me:* &c.] The Christian, like his Master, must expect sorrow and tribulation, but he is not thereby deprived of the "favour" of heaven; his spiritual enemies, whatever trouble they may give him, yet do not "triumph" over him; he is preserved in his "integrity," and his reward will be the "vision" of God. For the exaltation, therefore, of our Lord Jesus Christ, and of all believers, in, by, and through Him, "Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen." *Bp. Horne.*

[i] Psalm xlii.] David, by Absalom's rebellion, driven from Jerusalem to the country beyond Jordan, is there supposed to have indited this Psalm; which as it is applicable to the case of our Lord, in his state of sojourning and suffering on earth, for our sins; as also, that of the church under persecution, or that of any member thereof, when deprived of the opportunities of publick worship; so doth it, in the most beautiful and pathetick strains, describe the vicissitudes of joy and sorrow, of hope and despondency, which succeed each other in the mind of the Christian pilgrim, while, exiled from the Jerusalem above, he suffereth affliction and tribulation in this valley of tears. The last is the application chiefly made in the comment, as it is the most general and useful one; the others naturally offer themselves, being coincident with, or subordinate to, it. *Bp. Horne.*

[k] 1. *Like as the hart* &c.] The thirst, which the "hart" experienced, when chased in sultry weather, over the dusty plains, is here set before us, as a representation of that ardent desire after the waters of eternal comfort, which the temptations, the cares, and the troubles of the world, produce in the believing soul. Happy they who feel this desire, and fly to the well of life, that it may be satisfied. "Blessed are they that thirst after righteousness, for they shall be filled," Matt. v. 6. *Bp. Horne.*

[l] 3. *My tears have been my meat* &c.] So long as the soul finds herself absent from him whom she loveth, sorrow is still her portion, as well in the day of worldly prosperity, as in the night of adversity. And this sorrow is greatly aggravated by the taunts of the enemy; who, because the promise is delayed, and she suffereth affliction in the mean season, ridiculeth and insulteth her faith and hope, as vain and groundless; intimating, that God hath forsaken her, and tempting her to renounce her principles. *Bp. Horne.*

[m] 4, 5. *Now when I think thereupon,* &c.] As the royal prophet, when driven from Jerusalem by Absalom, was melted into tears at the comparison of his destitute and forlorn situation with his former glory and happiness, when, upon some joyous festival, with all his subjects about him, he had attended the service of the tabernacle, in the city of God; so the Christian pilgrim cannot but bewail his exile from the heavenly Jerusalem, out of which sin hath driven him, and doomed him to wander, for a while, in the vale of misery. Led, by repentance and faith, to look back to the place from whence he is fallen, he sighs after the unspeakable joys of the celestial Zion; longing to keep a festival, and

brought them forth into the house of God;

5 In the voice of praise and thanksgivings: among such as keep holy-day.

6 Why art thou so full of heaviness[n], O my soul: and why art thou so disquieted within me?

I shall yet praise him, or give him thanks. *Bib. Trans.* and *Marg.*

7 Put thy trust in God: for I will yet give him thanks[o] for the help of his countenance.

8 My God, my soul is vexed[p] within me: therefore will I remember

from. *Bib. Trans.*

thee concerning the land of Jordan, and the little hill of Hermon[q].

9 One deep calleth another[r], because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted[s] his loving-kindness in the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength[t], Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

unto God my rock. *Bib. Trans.*

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

shall. *Bib. Trans.*

PSALM xliii.[u] *Judica me, Deus.*

GIVE sentence with me, O God[x], and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

Judge me. *Bib. Trans.*

2 For thou art the God of my

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celebrate a jubilee in heaven; to join in the songs of angels, and bear a part in the musick of hallelujahs. *Bp. Horne.*

[n] 6, 7. *Why art thou so full of heaviness,* &c.] The holy mourner now expostulates with his soul for suffering herself to sink into a kind of despondency, on account of her afflictions, and the insolent triumph of the adversary; and, as a sovereign cordial for melancholy, prescribes "faith" in God, which will shew the morning of salvation dawning, after the night of calamity shall have run its course, a night which cannot be long, and may be very short. When the sun arises, we cannot be without light; when God turns his countenance towards us, we cannot be without "salvation." *Bp. Horne.*

[o] 7.—*I will yet give him thanks*] Rather, "I shall yet give him thanks:" that is, notwithstanding my present afflicted state, I shall yet again have cause to give Him thanks for my complete deliverance, and for being still my God. *Bp. Horsley.*

[p] 8. *My God, my soul is vexed* &c.] The soul, although exhorted, in the last verse, to "put her trust in God," yet, considering her own infirmity, still continueth to be dejected: the prophet, therefore, confesseth as much: and maketh his complaint to God, from whom alone he expecteth comfort: and whom he did not forget, while, far from the sanctuary, he wandered up and down in the country beyond Jordan, whither he had fled from the face of Absalom. This world is, to us, that "country beyond Jordan;" Lord, make us to "remember" thee, under all the affliction and tribulations we meet with therein, until, restored to thy Jerusalem, we shall praise thee in heaven, for the mercies experienced upon earth. *Bp. Horne.*

[q] —*the little hill of Hermon.*] Which, notwithstanding its height, seems a poor despicable hill, in comparison of Zion, where I use to worship God, and enjoy his special presence. *Anon.*

[r] 9. *One deep calleth another,* &c.] The prophet describeth the troubles which successively came upon him, by the vengeance of heaven, from above, "raising up evil against him, out of his own house" and kingdom, from beneath, according to the prediction of Nathan, 2 Sam. xii. 11. The ideas seem to be borrowed from the general deluge, or from a storm at sea, when, at the "sound" of descending "water-spouts," or torrents of rain, the depths are stirred up, and put into horrible commotion; the clouds above calling, as it were, to the waters below, and one wave encouraging and exciting another to join their forces, and overwhelm the despairing sufferer. *Bp. Horne.*

Water-spouts are observed to be frequent upon the Syrian and Jewish coasts; and were therefore likely to be alluded to by a Jewish poet. *Travell.*

[s] 10. *The Lord hath granted* &c.] The gloomy prospect begins again to brighten, by a ray of hope shooting through it: and the prophet returneth to his rest and confidence in the mercy of God, determining, not only to give Him thanks in the day of prosperity, but, as Paul and Silas afterwards did, to sing his praises at midnight, in adversity and affliction. *Bp. Horne.*

[t] 11. *I will say unto the God of my strength,* &c.] He ventureth notwithstanding, meekly and humbly, upon the strength of the promises, to expostulate with Him, who was the "rock" of his salvation, as to his seeming destitution, while continually oppressed and insulted by the cutting reproaches of the adversary. See above, ver. 3. These might be thought to render it in some sort necessary for God to arise, and vindicate his own honour, by the protection and deliverance of his servant. The Psalmist concludes with that exhortation to his soul, to trust in God, and to wait for his salvation, which makes the mournful chorus of this beautiful Psalm: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." See above, ver. 6. *Bp. Horne.*

[u] PSALM xliii.] This Psalm seemeth to be a continuation of the former, written by David in the same circumstances, on the same subject, and closing with the same chorus. *Bp. Horne.*

[x] 1. *Give sentence with me, O God,* &c.] David, in the same situation as before, appealeth to God, against

strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar[y] of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

cast down. *Bib. Trans.*

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

MORNING PRAYER.

PSALM xliv.[z] *Deus, auribus.*

WE have heard with our ears, O God[a], our fathers have told us : what thou hast done in their time of old;

2 How thou hast driven out the heathen[b] with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

namely, thy people Israel. *Bp. Patrick.*

3 For they gat not the land[c] in possession through their own sword : neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under, that rise up against us.

7 For I will not trust in my bow[d]: it is not my sword that shall help me;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

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a people who had driven their sovereign from his capital, to wander like a fugitive and vagabond in the remotest parts of his dominions; against the hypocrisy of Absalom, and the villany of Ahithophel. The Son of David may be supposed to make the same appeal against the same nation, for their far more cruel, treacherous, and iniquitous usage of Him, their King and their God. And the words suit the circumstance of an oppressed church, or an injured prince, of all who suffer for truth and righteousness' sake, or who groan under the tyranny of their spiritual enemies, the world, the flesh, and the devil. *Bp. Horne.*

[y] 4. *And that I may go unto the altar* &c.] The royal prophet, upon his restoration to his throne, was to sacrifice on the altar of his God, with the voice of thanksgiving, and to celebrate his mighty Deliverer, in a new song, upon the melodious harp. The Christian, in like manner, foresees a day coming, when sorrow and sighing shall be no more; when he and his brethren are to be "made kings and priests;" when they are to reign with their Redeemer for ever; and upon their golden harps, tuned to an unison with those of angels, to sing his everlasting praises in the courts of the heavenly temple. Therefore, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." See above, Ps. xlii. 6. *Bp. Horne.*

[z] Psalm xliv.] There is no certainty either concerning the author, or the particular occasion of this Psalm. It was evidently composed with respect to the calamitous condition of the church and people of Israel, whom it supposeth to be in a state of captivity and persecution. But whether it was made by David, who foresaw and foretold by the Spirit of God their future captivity, and formed this for their use in that estate; or by some other holy man of God, when they were actually in this condition; is not determined, nor necessary to know for the understanding of it. *Poole.*

In this Psalm we hear the voice of the church, under persecution; 1—4, recounting the mercies of God vouchsafed to his servants of old time: 5—9, declaring her confidence, that she shall experience the same in her present distress, and shall at length overcome through the power of her Redeemer; for that, notwithstanding her seeming desertion and manifold sufferings, 10—17, there is still a faithful remnant, 18—22, of those who have not bowed the knee to Baal, and who cease not, 23—26, to cry unto God for mercy and deliverance. *Bp. Horne.*

[a] 1. *We have heard with our ears, O God,* &c.] The works wrought of old, by the arm of Jehovah, for the salvation of his people, are recorded by the Spirit in the Scriptures of truth, that "through patience and comfort of those Scriptures," as the apostle expresses it, the church and people of God, whensoever oppressed and afflicted in any age or country, "may have hope," that the same God will exert the same power in their behalf. And great is the light, great is the consolation, which the sacred history, when thus applied, will always afford to the troubled mind. *Bp. Horne.*

[b] 2. *How thou hast driven out the heathen* &c.] If the dispossession of the Canaanites, and the establishment of the house of Jacob in their land, furnished the distressed church of Israel with sufficient ground for confidence; how much more hath the argument since received, by the accomplishment of what was then typified; by the victories of the true Joshua, or Jesus, by the fall of Paganism, and the plantation of the Christian faith in its stead! *Bp. Horne.*

[c] 3. *For they gat not the land* &c.] As it sufficiently appears, that the settlement of Israel in the promised land was the work of God, from the miraculous fall of Jericho; from the prolongation of the day, at the word of Joshua; from the slaughter of the enemy by hailstones from heaven, &c. &c.; so was it the first thing which an Israelite was in duty bound to acknowledge, if he hoped for more mercies at the hand of God. The Christian, in like manner, begins and ends all his prayers with an humble and thankful acknowledgment

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off[e], and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought[f] : and takest no money for them.

a reproach. *Bib. Trans.*

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me[g] : and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us[h], yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God[i], and holden up our hands to any strange god : shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed[k] all the day long : and are counted as sheep appointed to be slain.

Our constancy to thee exposes us to continual slaughters. *Bp. Patrick.*

23 Up, Lord, why sleepest thou[l]: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy

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of the free mercy of God in Jesus Christ; confessing that he "gat not" his title to salvation, nor should enter into the possession of it, by "his own" power or merit, but by "the right hand and the arm of his Redeemer, and the light of his countenance, because he had a favour unto him." *Bp. Horne.*

[d] 7. *For I will not trust in my bow:* &c.] In spiritual, as well as temporal warfare, the appointed means are to be used, but not "trusted in;" man is to fight, but God giveth the victory; and to Him must be ascribed the praise, and the power, and the glory; that, as it is written, "He who glorieth, may glory in the Lord." And thus the Christian church daily singeth, after the example of her blessed and holy representative, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." *Bp. Horne.*

[e] 10. *But now thou art far off,* &c.] The church, having declared her confidence, founded on the former mercies of God vouchsafed unto her, proceedeth now to describe her pitiable state under persecution, when the protection of the Almighty seemed, for a season, to be withdrawn, so that she was no longer able to stand before her enemies. *Bp. Horne.*

[f] 13. *Thou sellest thy people for nought:* &c.] The plain meaning of this sentence is, that as things, useless and burdensome, are not sold for any valuable price, but allowed to be taken away by any that will have them; so are they dealt with by God at this time, not regarded by Him, and so permitted to be conquered and carried away captive by every one that will assault them. *Dr. Hammond.*

[g] 16. *My confusion is daily before me:*] A church, as a collective body, may speak in the singular or plural number, "I," or "we," indifferently. *Bp. Horsley.*

[h] 18. *And though all this be come upon us,* &c.] It is certain that God is provoked by the sins of a church, to let loose the fury of the oppressor upon her. This is acknowledged by Daniel in his prayer, chap. ix; by the three children in the furnace, Song, ver. 5, 6; by the Maccabean martyrs, suffering under Antiochus, 2 Mac. vii. 18; and by Cyprian, and others, in the primitive times. It is not less certain, that no mere man can say, he is free from transgression. The verses, now under consideration, are not, therefore, spoken by the whole church, but by the faithful remnant; nor do they imply an exemption from all sin, but a stedfast perseverance in the profession of God's true religion, from which it is the aim of persecution to seduce, or to force them. The malice of the tormentors is here compared to the venom of "serpents:" and the state of a suffering church, to the gloom of "death" itself. Happy the soul, that, in the extremity of affliction, can, with humble confidence, thus make her appeal to God, as having held fast her integrity against all the efforts made to wrest it from her, and not having suffered the blasts of adverse fortune, by wearing out patience, to part her from the anchor of faith. *Bp. Horne.*

[i] 21. *If we have forgotten the Name of our God,* &c.] The consideration, that "God is greater than our heart, and knoweth all things," 1 John iii. 20, ought to be strongly impressed upon our minds at all times; but more particularly, when we are tempted by the world (as, one way or other, we all frequently are) to deny our Master, either by word or deed; and when we have occasion to call heaven to witness our uprightness, under such temptation. *Bp. Horne.*

[k] 22. *For thy sake also are we killed* &c.] The sufferings of the martyrs were a sufficient proof that they had not yielded to the temptations of the enemy. St. Paul, Rom. viii. 36, cites this verse as predictive of the persecutions then beginning to be raised against the Christians. All may apply it to themselves, who are in circumstances of the same nature; and persecution is generally consistent with itself, contriving, by some means or other, to be rid of those who stand in its way. It is a storm, before which all must either bend, or be broken. *Bp. Horne.*

[l] 23. *Up, Lord, why sleepest thou:* &c.] There is a time, when the triumphs of the adversary, and the afflic-

face: and forgettest our misery and trouble?

25 For our soul is brought low[m], even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercy's sake.

Christmas-day, second Psalm Morn. Serv.

PSALM xlv.[n] *Eructavit cor meum.*

touching the King. *Bib. Trans.*

MY heart is inditing[o] of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer[p].

3 Thou art fairer[q] than the children of men: full of grace are thy lips, because God hath blessed thee for ever.

grace is poured into thy lips, therefore. *Bib. Trans.*

4 Gird thee with thy sword[r] upon thy thigh, O thou most Mighty: according to thy worship and renown.

5 Good luck have thou[s] with thine honour: ride on, because of

And in thy majesty ride prosperously. *Bib. Trans.*

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tions of the church, tempt men to think, that the eye of Providence is closed, or turned away, and that the Almighty hath ceased to remember their sad estate. But the truth is, that God only giveth his people an opportunity of feeling their own insufficiency; and waiteth till, by fervent and importunate prayer, they solicit his help. *Bp. Horne.*

[m] 25. *For our soul is brought low*, &c.] They who are not brought into this state of humiliation by outward sufferings, should bring themselves into it by inward mortification and self-denial, by contrition and abasement, if they would put up such prayers, as the Majesty of heaven will deign to accept, and answer; if they would repeat with our Church, in the spirit of the Litany, the concluding verse of this Psalm, "Arise for our help, and redeem us, for thy mercies' sake." *Bp. Horne.*

[n] PSALM xlv.] The subject matter of this Psalm is, by the consent of both Jewish and Christian, ancient and modern, interpreters, agreed to be the Messiah and his marriage with the church of God: of which it treats, either remotely, under the type of Solomon and his marriage with Pharaoh's daughter, of which it is to be primarily and literally understood, and then mediately and ultimately of Christ: or rather immediately and directly, although the words be so ordered, that they carry a manifest allusion either to that or some other royal marriage. *Poole.* The truth is, many of the expressions in it are so magnificent, that they can be, but in a very poor and low sense, applied to Solomon and his bride: and some of them scarce at all. And it is so apparent, that no Christian can deny it, that the mind of the prophet, while he was writing some part of this Psalm, was carried quite beyond King Solomon, to the great King, the Lord Christ; or at least he was guided to use words so high, that they proved too big for Solomon: and we must say, as our Saviour doth in another case, "Behold, a greater than Solomon is here." *Bp. Patrick.*

In this Psalm, which is one of those appointed to be used on Christmas-day, the prophet, after, 1, 2, proposing his subject, proceeds to celebrate King Messiah, 3, for his spiritual beauty and eloquence; 4—6, his power and victories; 7, his throne and sceptre; 8, his righteousness and inauguration; 9, his royal robes, and glorious palace. 10, The church is introduced as his spouse; her appearance and dress are described; 11—13, it is foretold, that the nations shall bring their offerings to her; 14—16, her attire, her presentation to Christ, with her attendant train, and the universal joy and gladness occasioned by the solemnization of the nuptials, are set forth. 17, The prophet predicteth the fruits of this divine union; and, 18, the use that should be made of his sacred epithalamium by the faithful, from generation to generation. *Bp. Horne.*

[o] 1. *My heart is inditing* &c.] "The Spirit of the Lord," saith David elsewhere, 2 Sam. xxiii. 2, "spake by me, and his word was in my tongue." In like manner, we are to conceive the prophet here to be full of the divine Spirit, which inspired him with "the good word," or the glad tidings of salvation. The sacred fire, inclosed in his heart, expanded itself within, till at length it brake forth with impetuosity, to enlighten and to revive mankind with this glorious prediction "touching the King," Messiah; and this was uttered by his tongue, under the guidance of the Spirit, as, in writing, the pen is directed by the hand that holds it. *Bp. Horne.*

[p] 2. *My tongue is the pen: of a ready writer.*] That is, "well-instructed:" the word "ready," here used, rightly understood, renders the original properly: but then it must be understood, not for nimbleness of hand in writing, but readiness of mind in the subject treated. *Bp. Horsley.*

[q] 3. *Thou art fairer* &c.] After a short introduction, the prophet stays not to enter regularly upon the subject, in the formal way of narration; but, as if he saw the divine Person, whom he was about to celebrate, standing before Him, he breaks out in ecstatick admiration of the second Adam, so different from all the descendants of the first; compounded of a soul far above all created spirits, and a body pure and perfect, and now brighter than the meridian sun; being invested with the unutterable effulgence of the Divine Nature. Next to the spiritual beauty of Messiah, the prophet is astonished (as those who heard Him speak, in the days of his flesh, afterwards were) at "the gracious words which proceeded out of his mouth," Luke iv. 22; through the "grace poured into his lips." Such honey and milk were under his tongue, so delightful and salutary was his doctrine, that even his enemies found themselves obliged to confess, "never man spake like this man," John vii. 46. His word instructed the ignorant, resolved the doubtful, comforted the mourners, reclaimed the wicked, silenced his adversaries, healed diseases, controlled the elements, and raised the dead. Therefore hath the Father loved, and exalted, and blessed Him for evermore. *Bp. Horne.*

[r] 4. *Gird thee with thy sword* &c.] The prophet, having described the beauty and the eloquence of the King, proceedeth now to set forth his power, and to arm Him, as a warrior for the battle. The "sword" of Messiah is his word, which, in the language of St. Paul, is said to be "quick, and powerful, and sharper than any two-edged sword;" and is represented by St. John, as "a sharp two-edged sword," coming out of the mouth of Christ, Heb. iv. 12; Rev. i. 16. With this weapon He prevailed, and thereby made his "glory and majesty" to be known throughout the world. *Bp. Horne.*

[s] 5. *Good luck have thou* &c.] Messiah is in these words magnificently described, as making his progress among the nations, seated in his triumphal chariot,

the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things[t].

6 Thy arrows are very sharp[v], and the people shall be subdued unto thee: even in the midst among the King's enemies.

throne. *Bib. Trans.*

7 Thy seat, O God[u], endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness[x], and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh[y], aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters[z] were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

in gold of Ophir. *Bib. Trans.*

11 Hearken, O daughter[a], and consider, incline thine ear: forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre[b]

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adorned with all the regal virtues, achieving the most astonishing victories, and, by the irresistible might of his power, subduing idolatry and iniquity, to the faith and temper of the Gospel. *Bp. Horne.*

[t] *—thy right hand shall teach thee terrible things.*] That is, thou shalt do great and glorious exploits, which shall be grievous and terrible to thine enemies, as the next verse explains it; and that, not by great forces and the assistance of others, but by thine own single power. Compare Isa. lxiii. 3. This doth by no means agree with Solomon, who was not engaged in any martial exploits against his enemies; but it doth excellently agree with the Messiah, and with Him only. *Poole.*

[v] 6. *Thy arrows are very sharp,* &c.] The prophet goes on to represent Messiah as a warrior, completely armed, and skilful in the use of every weapon. Thus a prince is pourtrayed, Rev. vi. 2; "I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." The conquests of Messiah are either those of his word over sin, or those of his arm over the persecuting powers. *Bp. Horne.*

[u] 7. *Thy seat, O God,* &c.] As if it were said, The thrones of earthly princes are, like themselves, brittle and variable, and their government many times drawn aside to protect evil and repress good: but thy throne, O Saviour, is everlasting; even when heaven shall pass, it shall continue; and thy government can be no other than holy and righteous. *Bp. Hall.* The battle being fought, and the victory gained, we are called to the consideration of the "throne" and "sceptre" of King Messiah, whom the prophet addresseth as God. His throne is distinguished from the thrones of this world, by its endless duration; his sceptre, from the sceptres of earthly potentates, by the unerring rectitude of its administration. *Bp. Horne.*

It is very evident, that this verse is applicable to no throne and to no sceptre, but the throne and sceptre of Messiah; nor can any other king be addressed by the title of God. Therefore the whole Psalm belongs to Him. *Bp. Horsley.* See Heb. i. 8.

[x] 8. *Thou hast loved righteousness,* &c.] Therefore God, even thy God, hath anointed thee from everlasting, as the King, Priest, and Prophet of thy church, with that heavenly oil, whereby He hath gladded the hearts of all thy faithful people: and hath endowed thine assumed humanity with all divine graces, above all mere mankind. *Bp. Hall.* The sermons, the example, and, above all, the death of Christ, for the expiation of sin, demonstrated his love of righteousness, and hatred of wickedness; and, "because he humbled himself, and became obedient even to the death of the cross, therefore God highly exalted him," Phil. ii. 8, 9; and He was "anointed" to the kingdom "with the Holy Ghost and with power" immeasurable; to the intent that He might bestow, in due proportion, the gifts of heaven on those whom He is not ashamed to call "friends" and "brethren." And these gifts He did bestow on them, by the emission of the Spirit, soon after his ascension and inauguration. See the application of these last two verses to Christ, Heb. i. 8, 9. *Bp. Horne.*

[y] 9. *All thy garments smell of myrrh,* &c.] From the throne, the sceptre, and the inauguration, the prophet passes on to the robes and palaces of the King of glory, declaring that as the perfumed garments of an earthly prince scatter through all the royal apartments a grateful fragrance, so from the glorious vestments of our High Priest and King is diffused the sweet savour of his heavenly graces, filling those happy regions of joy and gladness, where He keeps his residence above, and, by the communication of the Spirit, refreshing the faithful on earth with their odours. *Bp. Horne.*

[z] 10. *Kings' daughters* &c.] Such being the divine beauty, and heavenly glory, of the blessed Person, whose nuptials the prophet is now proceeding to describe, it is no wonder that, upon hearing of his fame, innumerable converts, forsaking the vanities even of courts and kingdoms, should follow Him, ambitious to have the honour of composing his train; which in reality was the case, upon the publication of the Gospel. And, lo, at "the right hand" of the King, followed by this magnificent procession, appears the church, the spouse of the Lamb, arrayed in the garments of righteousness and salvation, fitly compared for their inestimable value, and radiant brightness, to the "gold of Ophir." *Bp. Horne.*

[a] 11. *Hearken, O daughter,* &c.] This seemeth to be the voice of God, addressing the church to the following effect: O thou whom I have begotten unto a lively hope, by the resurrection of Jesus from the dead, and whom I have called out of the world, to become "the Lamb's wife," hearken diligently to my voice, consider attentively what I say, and be obedient to my direction: thou art now entering into a new state; let old things pass away; regard no more thy connexions with earth; but let the love, and, if possible, the very memory, of thy former condition be obliterated from thy mind; let all things belonging to the flesh die in thee: then shalt thou be truly acceptable and dear in his sight, who, having purchased and betrothed thee to Himself,

even the rich among the people shall intreat thy favour. *Bib. Trans.*

shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The King's daughter[c] is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King[d] in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness[e] shall they be brought: and shall enter into the King's palace.

17 Instead of thy fathers[f] thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy Name[g] from one generation to another: therefore shall the people give thanks unto thee, world without end.

I will make thy name to be remembered. *Bib. Trans.* praise thee for ever and ever. *Bib. Trans.* See Vocab.

PSALM xlvi.[h] *Deus noster refugium.*

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear[i], though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof[k] There is a river, the streams whereof shall make glad the city of God. *Bib. Trans.*

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justly claims thy whole heart, thy undivided love, and thy unlimited service and adoration. *Bp. Horne.*

[b] 13. *And the daughter of Tyre* &c.] The accession of the Gentiles, with their offerings and donations, to the church, is here predicted under the name of "Tyre," a city in the neighbourhood of Palestine, formerly the glory of the nations, and mart of the world. See Isa. lv. and Rev. xxi. *Bp. Horne.*

[c] 14. *The King's daughter* &c.] The church, in different respects, is sometimes called the spouse, sometimes the sister, and often, as here, the "daughter," of the heavenly King; the connexion formed between them, uniting in itself every relation, and every affection. Her beauty, so greatly desired and delighted in by Messiah, is spiritual; it is the beauty of holiness: and her clothing is "the righteousness of saints:" 1 Pet. iii. 3; Rev. xix. 8. *Bp. Horne.*

[d] 15. *She shall be brought unto the King* &c.] The different graces of the faithful, all wrought in them by the same Spirit, compose that divine "embroidery" which adorns the wedding-garment of the church, who is therein presented to the King, attended by her bride-maids, after the nuptial manner. These are either the single churches, or holy souls, that accede to and accompany the spouse; unless we suppose, as some do, that the bride is the Israelitish church, and then the attendants will represent the Gentiles. *Bp. Horne.*

[e] 16. *With joy and gladness* &c.] The solemnization of this marriage between Christ and the church produceth a jubilee upon earth, and causeth the streets of the heavenly Jerusalem to resound with hallelujahs. For this the angels tune their golden harps, while prophets, apostles, martyrs, and saints, fill up the universal chorus of "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." *Bp. Horne.*

[f] 17. *Instead of thy fathers* &c.] In this verse the prophet foretelleth the fruit that should spring from the glorious nuptials which he hath been celebrating. He assureth the spouse, that instead of her earthly kindred, whether Jewish or Pagan, which she was to leave for Christ, should arise an illustrious and royal progeny of believers, out of whom were to be chosen Christian kings to govern the world, and Christian bishops to preside in the church. The expression, "whom thou mayest make princes," may answer to that in the Revelation, i. 6, "And hath made us kings and priests unto God and his Father." *Bp. Horne.*

[g] 18. *I will remember thy Name* &c.] O my God and Saviour, I, who by thy gracious inspiration have made this bridal song unto thee, will celebrate and praise thy blessed name to all generations, and will stir up thy people to bless and praise thee for ever and ever. *Bp. Hall.*

By inditing this divine marriage-song, appointed to be sung in the congregation of the faithful, from age to age, the Psalmist hath been, as he foresaw he should be, the blessed means of celebrating his Redeemer's name, and inciting the nations of the world to do likewise; nor will he cease to be so, while the forty-fifth Psalm continues to be sung in the church upon earth; that is, while there remaineth a church upon earth to sing in. And we, who now do sing it, are witnesses of these things. *Bp. Horne.*

[h] PSALM xlvi.] The church, in time of trouble, declares, 1, her trust and confidence to be in God, and doubts not, 2, 3, of being preserved safe, by means of this anchor, in the most stormy seasons; even then, 4, 5, enjoying the comforts of the Spirit, and the presence of Christ in the midst of her. She describes, 6, and, 7, exults in, the power and might of her victorious Lord; 8, 9, calling the world to view and consider his wonderful works. 10, He Himself is introduced, as speaking the nations into peace and obedience. She concludes with a repetition of ver. 7, in the way of chorus. *Bp. Horne.*

It is not known to what time this Psalm belongs, nor who was the author of it. *Bp. Patrick.*

[i] 2. *Therefore will we not fear,* &c.] The church declares her full and firm confidence in God, as her refuge and strength, amidst all the tumults and confusions of the world, the raging of nations, and the fall of empires. Nay, at that last great and terrible day, when sea and land are to be confounded, and every mountain and hill removed for ever; when there is to be "distress of nations, with perplexity, the sea and the waves roaring;" even then the righteous shall have no cause to "fear," but rather to "lift up their heads" with joy and triumph, because then it is, that their "redemption draweth nigh." Let us set that day before us, and try ourselves by that test. *Bp. Horne.*

[k] 4, 5. *The rivers of the flood thereof* &c.] As if it were said, Let the sea of this world roar and be ever so unquiet, the holy city Jerusalem, the type of God's church, hath a little river, even Gihon or Kidron, whose calm and gentle streams shall abundantly refresh it: and the mystical Jerusalem hath both the waters of life, the word of the everlasting God, to comfort and

shall make glad the city of God : the holy place of the tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold[l] the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire. cutteth. *Bib. Trans.*

10 Be still then, and know[m] that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us[n] : the God of Jacob is our refuge.

EVENING PRAYER.

PSALM xlvii.[o] *Omnes gentes, plaudite.* Ascension-day, second Psalm Morn. Serv.

O Clap your hands[p] together, all ye people : O sing unto God with the voice of melody. of triumph. *Bib. Trans.*

2 For the Lord is high[q], and to be feared : he is the great King upon all the earth.

3 He shall subdue[r] the people under us : and the nations under our feet.

4 He shall choose out an heritage[s] for us : even the worship of Jacob, whom he loved. the excellency of Jacob. *Bib. Trans.*

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satisfy it here ; and those living waters of life eternal in the paradise of God, to make it everlastingly happy. *Bp. Holl.*

Such is the ground on which the church erects her confidence. Instead of those waters which overwhelm the world, she has within herself the fountain of consolation, sending forth rivers of spiritual joy and pleasure ; and in the place of secular instability, she is possessed of a city and a hill which stand fast for ever, being the residence of the Eternal, who at the dawn of the last morning, will finally appear as the protector and avenger of Israel. *Bp. Horne.*

[l] 8. *O come hither, and behold* &c.] The church here proposes to us the noblest subjects for contemplation ; namely, the glorious victories of our Lord, partly gained already, and partly to be gained hereafter, in order to the final establishment of universal peace, righteousness, and bliss, in his heavenly kingdom. Then the mighty shall be fallen, and the weapons of war perished, for ever. Hasten, O Lord, that blessed day : but first prepare us for it. *Bp. Horne.*

[m] 10. *Be still then, and know* &c.] In this verse there is a change of person, and Jehovah Himself is introduced, as commanding the world to cease its opposition, to own his power, and to acknowledge his sovereignty over all the kingdoms of the nations. Let our rebellious passions hear this divine edict, tremble, and obey. *Bp Horne.*

[n] 11. *The Lord of hosts is with us :* &c.] To "the Lord of hosts" all creatures in heaven and earth are subject : in "the God of Jacob" the church acknowledges the Saviour of his chosen. If this person be IMMANUEL, God WITH us, of whom can we be afraid ? *Bp. Horne.*

[o] PSALM xlvii.] In this Psalm, appointed by the church to be used on Ascension-day, the prophet, 1, calls the nations to celebrate so glorious a festival ; and that, on account, 2, of Christ's power, and the mightiness of his kingdom ; 3, of his victories and triumphs, through the Gospel ; 4, of the inheritance prepared for his chosen, in the heavenly Canaan, by his own ascension thither ; which, 5, is described under images borrowed from the ascent of the ark into the holy city and temple ; an occasion on which the Psalm was probably composed. 6, 7, He again and again exhorts all people to sing the praises of their God and King, and to sing with the understanding, as well as with the voice. 8, 9, The Psalm concludes with predicting the establishment of Christ's kingdom, and the conversion of the Gentile kings and nations to the faith. *Bp. Horne.*

There is no doubt but that this Psalm was composed on some occasion of the ark being removed to its proper resting place, either by David, 2 Sam. vi. 5, and 14, 15 ; or by Solomon, 2 Chron. v. 2. 12, 13. And the ark being a figure of Christ, as its dwelling place was of the heavens, the removal of it may be looked upon as a figure of Christ's ascension to the high and holy place, where He is now at God's right hand in the heavens. And with relation to this alone the ancient fathers expound the Psalm. *Bp. Patrick.*

[p] 1. *O clap your hands* &c.] The prophet invites all nations to celebrate the festival of Messiah's exaltation, because all nations had a share in the benefits and blessings of that glorious day. God is to be worshipped with bodily, as well as spiritual worship : every "hand" should be lifted up to Him who formed it, and every "mouth" should praise Him who giveth breath for that purpose. *Bp. Horne.*

[q] 2. *For the Lord is high,* &c.] The church celebrates the ascension of Christ, because then He was "highly exalted ;" then He became "terrible" to his enemies, all power in heaven and in earth being committed to Him ; and then He began to display the excellent majesty of his universal kingdom, to which He was then inaugurated, being crowned "King of kings, and Lord of lords." *Bp. Horne.*

[r] 3. *He shall subdue* &c.] The consequence of our Lord's ascension was the going forth of the all-subduing word, under the influence and direction of which, the convinced and converted nations renounced their idols and their lusts, and bowed their willing necks to the yoke of Jesus. This is that great conquest, foreshewed by the victories of Joshua, David, and all the faithful heroes of old time, and foretold in language borrowed from their histories. *Bp. Horne.*

[s] 4. *He shall choose out an heritage* &c.] The land of Canaan, emphatically styled, "that good land, and the glory of all lands," was the "excellent inheritance" chosen for the sons of Jacob, and consigned to them,

with a shout. *Bib. Trans.*

5 God is gone up[t] with a merry noise: and the Lord with the sound of the trump.

6 O sing praises[u], sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen[x]: God sitteth upon his holy seat.

9 The princes of the people[y] are joined unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

PSALM xlviii.[z] *Magnus Dominus.*

Whit-Sunday, first Psalm Morn. Serv.

GREAT is the Lord[a], and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place[b], and the joy of the whole earth: upon

upon the expulsion of the idolatrous nations. But from that inheritance Israel also hath long since been expelled; and Christians by these words are taught to look to "an inheritance eternal, and incorruptible, and that fadeth not away;" to those happy and enduring mansions which the Son of God is gone to prepare for them that love Him, and are beloved of Him. *Bp. Horne.*

[t] 5. *God is gone up* &c.] Literally, if applied to the ark, as Bishop Patrick paraphrases the verse, "God is gone up by the special token of his presence, into that holy place, with shouts of joy and praise; the Lord is gone up in a triumphant pomp, with the sound of the trumpet, and all other instruments of musick." See 2 Sam. vi. 5. 15; 2 Chron. v. 2. 12, &c. Ps. cxxxii. 8, 9. But spiritually, as applied now by the Christian church, to the ascension of Christ into heaven, prefigured by that of the ark into the temple; God incarnate is gone up into that holy place, not made with hands; the everlasting doors of heaven are opened, for the King of glory to enter, and re-possess his ancient throne; there He is received by the united acclamations of the celestial armies, by that "shout," that voice of the archangel, and that "trump of God," which are to sound again, in the day when He shall "so come, in like manner, as he went into heaven." *Bp. Horne.*

[u] 6. *O sing praises,* &c.] It was customary to go out to meet kings and conquerors with songs and dances. So Miriam met Moses; the Jewish women, Saul and David. *Bp. Horsley.* Who can contemplate the glorious triumph of human nature over its enemies, in the person of our King, risen and ascended, without finding himself constrained to break forth into joy, and to sing, with a thankful heart, and an elevated voice, the praises due unto his holy name! These divine hymns were designed for that purpose. Let us therefore sing them, and let us sing them "with understanding;" considering by whom they were indited, and of whom they treat; reflecting, that the eternal Spirit is their author, and their subject the blessed Jesus. *Bp. Horne.*

[x] 8. *God reigneth over the heathen:* &c.] We are never suffered to forget, that the end of Messiah's exaltation to the right hand of the majesty in the heavens was the conversion and salvation of the world; so continually do the prophets and apostles delight to dwell upon that most interesting topick, the conversion of the "nations" to the Gospel of Christ. Why do we vainly fancy, that we belong to Him, unless his Spirit "reign" in our hearts by faith? *Bp. Horne.*

[y] 9. *The princes of the people* &c.] That is, the chiefs of the heathen nations shall be joined with the Jews, so as to partake of the privileges and blessings, granted by God to Abraham. *Dr. Nicholls.* This verse plainly describeth the kings of the Gentiles as acceding to the church; as becoming, with their subjects, through faith, "the people of the God of Abraham," and a part of the sacred peculium; as submitting to God in Christ that power with which they were invested, as "shields of the earth," or protectors of their several kingdoms; and as bowing their sceptres to the cross of Jesus. The sense of the verse, expressed in New Testament language, would be, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever." So let every nation be converted unto thee, O Lord! and every king become thy son and servant; until all the world shall worshĩp thee, sing of thee, and praise thy name! *Bp. Horne.*

[z] PSALM xlviii.] This is a hymn in honour of Jerusalem, as particularly chosen for the place of God's worship, and so defended by his more immediate care from all hostilities of invading enemies: a cheerful form of singing lauds to God, particularly for that mercy of permitting men to meet in his solemn service, and so, in the mystical sense, an acknowledgment of his glorious mercies afforded to the church of Christians under the Gospel. It seems to have been composed after some signal defeat of an invading army. *Dr. Hammond.*

This Psalm is one of those which by our Church are appointed to be used on Whit-Sunday, because under images taken from the earthly city Jerusalem, newly rescued from her enemies by Him who resided in the material temple on mount Zion, are celebrated, 1, 2, the glory, the beauty, and the strength of the church Christian, that city and temple of Messiah; who, 3—6, is described as breaking in pieces, and bringing to nothing, the opposition formed against her by the heathen kings and emperors; on which account, 7—10, she expresseth her gratitude and joy; 11—13, exhorting her people to contemplate, and transmit to posterity, an account of those wonderful works of God, the establishment and preservation of his church in the world; for which she wishes all generations, after her example, to adore and praise his holy name, for ever and ever. *Bp. Horne.*

[a] 1. *Great is the Lord,* &c.] The prophet preparing to celebrate the beauty and magnificence of the church, begins with setting forth the praises of her great Founder; whose wisdom, mercy, and power, as they are conspicuous in all his works, so, more especially, in this, the chief and crown of all: for which, his name can never be sufficiently extolled by the inhabitants of the new Jerusalem; and by them it ought to be extolled for ever and ever. *Bp. Horne.*

[b] 2. *The hill of Sion is a fair place,* &c.] How fair and beautiful is the holy and heavenly Sion, or the Christian church! how truly is she "the joy of the whole earth," by the glad tidings which her ministers continually publish! how properly is this Jerusalem styled "the city of the great King!" *Bp. Horne.*

the north-side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth[c]: are gathered, and gone by together.

were assembled, they passed by together. *Bib. Trans.*

4 They marvelled[d] to see such things: they were astonished, and suddenly cast down.

they were troubled, and hasted away. *Bib. Trans.*

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships[e] of the sea: through the east-wind.

7 Like as we have heard[f], so have we seen in the city of the Lord of hosts, in the city of our God: God upholdeth the same for ever.

We have thought of. *Bib. Trans.*

8 We wait for thy loving-kindness[g], O God: in the midst of thy temple.

9 O God, according to thy Name[h], so is thy praise unto the world's end: thy right hand is full of righteousness.

10 Let the mount Sion rejoice[i], and the daughter of Judah be glad: because of thy judgements.

11 Walk about Sion[k], and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

consider her palaces. *Bib. Trans.*

13 For this God is our God[l] for ever and ever: he shall be our guide unto death.

PSALM xlix.[m] *Audite hæc, omnes.*

O Hear ye this, all ye people[n]: ponder it with your ears, all ye that dwell in the world;

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[c] 3. *For lo, the kings of the earth:* &c.] Never were the power and malice of earthly princes more violently bent to hinder the building of Jerusalem, or to pull down what was already built, than they were to prevent the edification of the church, and to root up its foundations. But the event, with regard to the latter, was the same which had often happened in the case of the former. *Bp. Horne.*

[d] 4. *They marvelled* &c.] The potentates of the world saw the miracles of the apostles, the courage and constancy of the martyrs, and the daily increase of the church, notwithstanding all their persecutions; they beheld with astonishment the rapid progress of the faith through the Roman empire; they called upon their gods, but their gods could not help themselves; idolatry expired at the foot of the victorious cross, and the power which supported it became Christian. *Bp. Horne.*

[e] 6. *Thou shalt break the ships* &c.] As a navy by sea is dispersed by a furious east wind, so didst thou, O Lord, scatter and discomfit those mighty enemies, that came up against Jerusalem. *Bp. Hall.* In the foregoing verse the consternation amongst the enemies of the church was compared to the horrors of a travailing woman: here it is likened to the apprehensions of despairing mariners. Nor indeed can any thing in nature more fitly represent the overthrow of heathenism by the spirit of the Gospel, than the wreck of a fleet of ships in a storm at sea. Both are effected by the mighty power of God. Illustrations of this kind are sometimes introduced by the sacred writers with the mark of comparison: and frequently, as here, without it. *Bp. Horne.*

[f] 7. *Like as we have heard,* &c.] The church heard, by the prophets, of the future birth, life, death, resurrection, and ascension of Messiah: of the effusion of the Spirit, and her own enlargement, establishment, and preservation, in the Gentile world. These predictions, which she had so often "heard," she hath "seen" accomplished even unto this day; and therefore doubts not of God's continuing his favour and protection to the end of time. *Bp. Horne.*

[g] 8. *We wait for thy loving-kindness,* &c.] Contemplation of all the wondrous works, which the Lord our God hath wrought for us, produces faith in his promises, and resignation to his will: and he, that, with these dispositions, waits for God's mercies, in God's house, shall not wait in vain. *Bp. Horne.*

[h] 9. *O God, according to thy Name,* &c.] For this and such like glorious actions thou art praised and acknowledged, and evidently proved to be such an one, as thou hast affirmed thyself to be in thy word, "God Almighty" or "All-sufficient," "the Lord of Hosts," "the King of thy church and people," "a strong tower to all that trust in thee," and all other things which thou art called in Scripture. "Thy name" is not an empty title; but is filled up with honourable and praiseworthy works answerable to it. *Poole.*

[i] 10. *Let the mount Sion rejoice,* &c.] The church and all her children are exhorted to rejoice, with joy unspeakable and full of glory, on account of the manifestation of divine power, on her behalf, against her enemies. Thus at the fall of the mystic Babylon, it is said, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her," Rev. xviii. 20. *Bp. Horne.*

[k] 11. *Walk about Sion,* &c.] Look well, O ye beholders, upon the many and goodly towers of Jerusalem, upon her strong foundations, upon her fair palaces: and, as thereby you shall be excited to praise God for the deliverance of so noble and beautiful a pile, so take occasion thereby to think of the splendour and glory of that heavenly Jerusalem which is above. *Bp. Hall.* Christians are here enjoined to contemplate, again and again, continually, the fabrick of the spiritual Jerusalem, wonderfully raised, and as wonderfully preserved: to consider attentively the parts designed for use, for strength, for ornament; that they may be able to instruct posterity in the nature and history of this holy building, and in their duty of forwarding and defending the same, from generation to generation. *Bp. Horne.*

[l] 13. *For this God is our God* &c.] Let the world worship whom or what it will, we worship none other but Him, who by his Spirit founded, and by his power preserveth, the church; who by that Spirit "guideth" us through life, and by that power will enable us to overcome "death;" that so we may rejoice and triumph for evermore, as citizens of the city of God, and subjects of the King of glory. *Bp. Horne.*

[m] Psalm xlix.] The author of this Psalm is not

2 High and low, rich and poor: one with another.

3 My mouth shall speak of wisdom: and my heart shall muse of understanding.

the meditation of my heart shall be of understanding. *Bib. Trans.*

4 I will incline mine ear[o] to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear[p] in the days of wickedness: and when the wickedness of my heels compasseth me round about?

evil. *Bib. Trans.* of those that lie in wait for me, or endeavour to supplant me. *Bp. Lowth. Bp. Horne.*

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother[q]: nor make agreement unto God for him;

8 For it cost more to redeem their souls[r]: so that he must let that alone for ever;

9 Yea, though he live long[s]: and see not the grave.

10 For he seeth that wise men[t] also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour[u]: seeing he may be compared unto the beasts that perish[x]; this is the way of them.

being in honour abideth not. *Bib. Trans.*

13 This is their foolishness[y]: and their posterity praise their saying.

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known, nor the particular occasion of it. It seems to have been penned, like the 39th and 73rd, on the contemplation of the afflictions of some pious but poor people, and of the prosperity and glory of ungodly men. The design is to justify God's providence in this dark dispensation; and to shew, that, all things being considered, good men have no cause for immoderate dejection of spirit, nor wicked men for glorying in their present prosperity. *Bp. Patrick, Poole.*

The prophet, after a solemn introduction, 1—4, in which the whole world is called upon, to hear a lesson of divine wisdom, 5, proposes the subject in a question, implying the great folly of yielding to the temptation of fear, in the time of affliction and persecution, when the rich and the powerful are in arms against the innocent and righteous sufferer; inasmuch as, 6—9, no man, by his riches or power, can redeem his brother, or himself, in the evil day; but, 10, wise and foolish die, and leave their estates to others; and, 11—14, notwithstanding all their care and pains, are soon forgotten, while they are detained, by death, in the grave till they rise to judgment and condemnation. On the other hand, the prophet, in the person of Messiah, 15, declares his faith in a joyful resurrection to life and glory, through the power of Jehovah; and, 16—20, exhorts believers, neither to fear nor envy the man of the world, considering what his latter end is to be. *Bp. Horne.*

[n] 1. *O hear ye this, all ye people:* &c.] This Psalm opens with great dignity, and the prophet speaks "as one having authority." He demands an audience, like that which is to be assembled at the last day; having something to deliver, which is universally important and interesting; something which concerns every age, and condition, and nation, under heaven. And we may observe, that although the sound of this Psalm, when first uttered, could be heard only within the confines of Judea, yet the knowledge of it hath since actually been diffused in the Christian church, throughout the world, from the rising to the setting sun. But how few, alas! have duly attended to the salutary lesson, which it so divinely teacheth! *Bp. Horne.*

[o] 4. *I will incline mine ear* &c.] In the promulgation of wisdom and understanding to the world, the prophet, as the faithful scribe of the Spirit, was to speak only what he should hear, by "inclining his ear" to his divine teacher; he was to speak in the way of "parable," or proverb, or problem, that is, in such a way, as should require study and diligence, to unfold and explain: in such a way, as the world is not inclined to understand, or listen to: as our Lord delivered his doctrines when on earth. And, that melody might serve as a vehicle for instruction, this important lesson was to be set to musick, and played upon the harp. *Bp. Horne.*

[p] 5. *Wherefore should I fear* &c.] I intend not to neglect the counsel I give to others; and therefore shall ask myself the question I mean to answer. What cause is there that I should be troubled with fears and cares and anxiety of mind in calamitous times, when the iniquity of those, who endeavour to supplant me, hath surrounded me on all sides? *Bp. Patrick.*

[q] 7. *But no man may deliver his brother:*] Namely, from death, as appears from ver. 10, &c.; neither from the first death, nor from the second, which he points at verses 14. 19. *Poole.*

[r] 8. *For it cost more to redeem their souls:*] It is a business too difficult and costly for him to redeem the life of a man; or to respite for a time the departure of him, whose soul is leaving his body. *Bp. Patrick.*

[s] 9. *Yea, though he live long:* &c.] For though God Almighty permit him to live ever so long, yet he must die at last. *Dr. Nicholls.*

[t] 10. *For he seeth that wise men* &c.] The inability of man to save his brother or himself from death is evinced by daily experience, which sheweth us, that the penalty due to sin is continually levied upon all: wisdom and folly go down into the dust together; "and then, whose shall those things be, which have been provided?" Luke xii. 20. Their possessions come into the hands of others, perhaps of those for whom they never intended them, and who have neither inclination nor ability to do the dead man any service. *Bp. Horne.*

[u] 12. *Nevertheless, man will not abide in honour:* &c.] The continuance of man in the world is as that of a traveller at an inn, who tarrieth but for a night; so that if honour and wealth do not soon leave him, he must soon leave them, and, like the brutes around him, return to his earth, never more to be seen, and little more to be thought of. Families decay, and are extinguished, as well as individuals; and the world itself is to perish after the same example. *Bp. Horne.*

[x] — *seeing he may be compared unto the beasts that perish;*] That is, which are utterly lost and extinct. So he is in reference to all his wealth and honour, of which the Psalmist here speaks. *Poole.*

[y] 13. *This is their foolishness:* &c.] The practice of labouring to acquire wealth and greatness, which can

in the grave. *Bib. Trans.* See Vocab. shall feed. *Bib. Trans.*

14 They lie in the hell like sheep [z], death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling [a].

the power of the grave. *Bib. Trans.* See Vocab.

15 But God hath delivered [b] my soul from the place of hell: for he shall receive me.

16 Be not thou afraid [c], though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived [d], he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow [e] the generation of his fathers: and shall never see light.

20 Man being in honour [f] hath no understanding: but is compared unto the beasts that perish.

that is in honour and understandeth not, is like. *Bib. Trans.*

MORNING PRAYER.

PSALM 1. [g] *Deus deorum.*

THE Lord, even the most mighty God [h], hath spoken: and called

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be of no service after death, and of endeavouring to perpetuate the possession of the most uncertain things in nature, is doubtless a folly; but it is a folly, which, like many others, is at once blamed, and imitated. *Bp. Horne.*

[z] 14. *They lie in the hell like sheep*, &c.] The high and mighty ones of the earth, who cause people to fear, and nations to tremble around them, must one day crowd the grave; in multitude and impotence, though not in innocence, resembling sheep, driven and confined by the butcher, in his house of slaughter. There death, that ravening wolf, shall feed sweetly on them, and devour his long-expected prey, in silence and darkness, until the glorious morning of the resurrection dawn; when the once oppressed and afflicted righteous, risen from the dead, and sitting, with their Lord, in judgment, shall have the dominion over their cruel and insulting enemies; whose faded beauty, withered strength, and departed glory, shall display to men and angels the vanity of that confidence which is not placed in God. *Bp. Horne.*

[a] — *in the sepulchre out of their dwelling.*] Lodged in a dark grave, and not in those delightful mansions which they erected for themselves. *Dr. Nicholls.*

[b] 15. *But God hath delivered* &c.] The righteous, as well as the wicked, descend into the grave: to the bodies of the former it is a resting place, as the prison was to St. Peter, till the angel of the Lord shall awaken them, and call them forth; while to the latter it is a condemned hold, from which, at the appointed day, they are to be dragged to execution. The prophet here expresseth a full and firm faith in the resurrection; and may be conceived as speaking in the person of Him, who was first redeemed from the grave, and accepted by the Father; who did not "despond in the days of evil, and when the wickedness of his supplanters compassed him about:" as foreseeing their speedy destruction, and his own approaching resurrection and exaltation. And, therefore, He thus exhorts each disciple of his in the subsequent verses of our Psalm. *Bp. Horne.*

[c] 16. *Be not thou afraid*, &c.] This is the conclusion of the Psalm, naturally following from the premises; and addressed, by way of exhortation and comfort, to the meek and humble disciples of the Lamb; directing them to fear God, who is able to destroy both soul and body in hell, and not to be afraid of the short-lived power conferred in this world, by wealth, over the body only. For this purpose, nothing is requisite, but to strip the worldling of the pomp and parade, the connexions and relations of life, and to consider him, as he is to appear on the day of his burial, when nothing shall attend him, but his shroud, to the grave, and his works, to the judgment-seat. View him in this light, which is the proper light to view him in, and he will cease to be the object of fear or envy. *Bp. Horne.*

[d] 18. *For while he lived*, &c.] Such must be the worldling's end, as described above; however, in the day of health and prosperity, he may bless himself, and say, "Soul, thou hast goods laid up for many years; take thine ease, eat, drink, and be merry." Nor will such a speech, whenever it is spoken, want its admirers: it will have the applause of numbers, whose opinion it is, that "there is nothing better for a man, than that he should eat, and drink, and enjoy himself, all the days of his life, which God giveth him under the sun." *Bp. Horne.*

[e] 19. *He shall follow* &c.] They, who follow their fathers in sin, must follow them likewise into the torments of that sad place, where darkness has fixed his everlasting abode, for the reception of those that ever loved and embraced it; and where the light of life and salvation no longer visits those, who always hated, and rejected it. *Bp. Horne.*

Although the Atheist shall rise, yet he shall never see that light, which emphatically deserves the name: that light, of which created light is but a faint image; the light of God's glory. He shall have no share in the beatifick vision. *Bp. Horsley.*

[f] 20. *Man being in honour* &c.] That is, The man, who lives in outward honour, and yet wants true wisdom and understanding, to know God and himself, lives as a beast, and dies as a beast, brutishly. *Bp. Hall.* The sum of the whole matter is, that it can profit a man nothing to gain the whole world; to become possessed of all its wealth, and all its power; if, after all, he lose his own soul, and be cast away, for want of that holy and heavenly wisdom which distinguishes him from the brutes, and sets him above them, in his life, and at his death. *Bp. Horne.*

[g] PSALM 1.] This Psalm is a solemn magnifying of God's power and majesty, and a description of the calling of the Gentiles, and of the true evangelical way of worshipping God. It was composed probably by David, and appointed to be sung by Asaph, a Levite, appointed by David to attend the ark, and to praise the Lord God of Israel. 1 Chron. xvi. 4, 5. *Dr. Hammond.*

The Psalm presents us with a magnificent description, 1, 2, of the promulgation of the Gospel, followed, 3, 4, by a prediction of the terrible manner of God's coming to judge his apostate people, Israel: 5, 6, of the assembly to be present, and his appeal to men and angels; 7—13, the rejection of the legal, and, 14, 15, the establishment of the Christian worship and services; 16—20, the impenitent Jews are arraigned, and, 21,

the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion[i] hath God appeared: in perfect beauty.

3 Our God shall come[k], and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above[l]: and the earth, that he may judge his people.

5 Gather my saints[m] together unto me: those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness: for God is Judge himself.

7 Hear, O my people[n], and I will speak: I myself will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee[o] because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock[p] out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattle upon a thousand hills.

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threatened; and, 22, exhorted to consider, to repent; and, 23, to embrace the evangelical, or spiritual religion. It is to be observed, that in this Psalm, as in our Lord's discourse on the same subject, the particular judgment of Jerusalem is a figure and specimen of the last general judgment. Hypocritical and wicked Christians are therefore to apply to themselves what is primarily addressed to their elder brethren, the unbelieving and rebellious sons of faithful and obedient Abraham. *Bp. Horne.*

[h] 1. *The Lord, even the most mighty God,* &c.] "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son," Heb. i. 1. The everlasting Gospel hath made its glorious progress from the eastern to the western world; and the nations have been thereby called to repentance. *Bp. Horne.*

This summoning of the earth from east to west can be nothing but the general promulgation of the Gospel. *Bp. Horsley.*

[i] 2. *Out of Sion* &c.] The law, which was given by Moses, proceeded from Sinai, the mount of fear and horror; but the word of grace and truth, which came by Jesus Christ, issued forth from Sion, the chosen mountain of beauty and excellency, in Jerusalem. There that glory first arose and shone, which, like the light of heaven, soon diffused itself abroad over the face of the whole earth. *Bp. Horne.*

[k] 3. *Our God shall come,* &c.] The "coming of God" ordinarily signifies in Scripture any judicial proceeding of his, God's punishments and vengeance on his enemies. But this Psalm seems peculiarly to look forward to the times of the Messiah, and so to denote some coming of his. Now there are three comings of Christ expressed in the Scripture. The first in humility, by his being born in our flesh: the last in glory, for the universal judgment: and a middle coming, which was to be spiritual, a mighty work wrought in the world by the power of that Spirit which raised Jesus from the dead, beginning in a terrible vengeance upon his crucifiers, the notable destruction of the Jewish temple and of Jerusalem, and so of the Mosaical worship and the Judaical polity, and proceeding to the propagation of the Christian faith to all the world. To this coming the present Psalm seems most signally to belong. *Dr. Hammond.*

The prophet, having described the first advent of Christ, and the promulgation of the Gospel, now foretelleth his coming to take vengeance on the hypocritical Jews, as also his advent to judge the world, prefigured thereby. Upon both those occasions, his coming was to be with sounds and sights of terror, with all the marks and tokens of wrath and fiery indignation, like those displayed on Sinai. *Bp. Horne.*

[l] 4. *He shall call the heaven from above:* &c.] Heaven and earth, men and angels, were to be witnesses of the righteous judgments of God, executed upon his apostate people; as all the celestial armies, and all the generations of the sons of Adam, are to be present, at the general judgment of the last day. *Bp. Horne.*

[m] 5. *Gather my saints* &c.] These are the words of God, summoning mankind to attend the trial, "calling to the heavens from above, and to the earth, that he may judge his people." Thus it is said of the Son of man, Matt. xxiv. 31, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." *Bp. Horne.*

[n] 7. *Hear, O my people,* &c.] This is the voice of the omniscient Judge, impleading his ancient people, who are commanded to attend to the words of Him, their God and covenanted Saviour, thus constrained to clear his justice before the world, and to shew that they had destroyed themselves. Nominal and wicked Christians will be addressed in the same manner at the last day. *Bp. Horne.*

[o] 8. *I will not reprove thee* &c.] This judicial process was not commenced against Israel for their having neglected to offer the sacrifices of the law: their oblations were on the altar, morning and evening, continually, insomuch that God, by the prophet Isaiah, declares himself "weary of them," as not having been accompanied with faith and holiness in the offerer. Many pharisaical Christians will be condemned for the same reason, notwithstanding their strict scrupulous attendance upon the ordinances of the new law, if it shall appear that they left religion in the church behind them, instead of carrying it with them into their lives and conversations. *Bp. Horne.*

[p] 9. *I will take no bullock* &c.] The Jewish folly of doating on the legal offerings, as things in themselves acceptable to God, and conferring justification on man, is reproved in these verses, from the consideration, that the various animals, slain in sacrifice, were long before, even from the creation of the world, the sole right and property of Jehovah; which, therefore, He needed not to have required at the hands of his people; nor would He have done so, but for some farther end and intent, signified and represented by such oblations. What that end and intent was, Christians know; and Jews formerly did know. Learn we hence, not to dream of any merit in our works and services; since God hath a double claim, founded on creation and redemption, to all we have, and all we are. *Bp. Horne.*

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh[q] : and drink the blood of goats ?

14 Offer unto God thanksgiving[r] : and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God[s] : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done[t], and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this[u], ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks[x] and praise, he honoureth me : and to him that ordereth his conversation right will I shew the salvation of God.

PSALM li.[y] *Miserere mei, Deus.* Commination Service.

HAVE mercy upon me, O God, after thy great goodness[z] : according to the multitude of thy mercies do away mine offences.

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[q] 13. *Thinkest thou that I will eat bulls' flesh :* &c.] Another argument of the Jews' blindness is, the gross absurdity of imagining, that a spiritual and holy being could possibly be satisfied and pleased with the taste and smell of burnt-offerings, (which God often declareth himself to have been,) any otherwise, than as they were symbolical of some other sacrifice, spiritual and holy, and, therefore, really propitiatory and acceptable in his sight. That man judaizeth, who thinketh to please God by an external, without an internal service; or by any service, without Christ. *Bp. Horne.*

[r] 14. *Offer unto God thanksgiving :* &c.] The carnal and bloody sacrifices of the law being abolished by the coming of Messiah, the spiritual and unbloody oblations of the Gospel succeed in their stead. These are, the eucharistick sacrifice of praise and thanksgiving for the mercies of redemption; that hearty repentance, that faith unfeigned, and that obedience evangelical, promised and vowed in baptism; that perfect trust in God, and resignation to his will, which our Lord expressed in his prayer, during his sufferings, and which we ought to express in our prayers, when called to suffer with Him, if we desire to glorify God for our deliverance through Him, in the day of visitation. These are the services enjoined to such Jews as would become Christians, and to such Christians as would be Christians in deed and in truth. *Bp. Horne.*

[s] 16. *But unto the ungodly said God :* &c.] From hence, to the end of the Psalm, we have an expostulation of God with the unbelieving Jew, who boasted his relation to Abraham, without a spark of Abraham's faith in his heart; and gloried in a law, which condemned him as a breaker of its precepts in every instance. St. Paul's expostulation with the same person, Rom. ii. 17, &c., is so exact a parallel to this before us, that one will be the best comment upon the other. *Bp. Horne.*

[t] 21. *These things hast thou done,* &c.] The forbearance of God only tempted the Jews still to think Him on their side, till at length He made the Roman armies his instruments of conviction; who, by crucifying multitudes of their countrymen in sight of the besieged, did in a wonderful manner "reprove them, and set before them the things which they had done." The day of judgment will do this to all sinners, if temporal chastisements effect it not, before that day shall come. *Bp. Horne.*

[u] 22. *O consider this,* &c.] The stupendous desolation of Jerusalem for rejecting so kind an admonition of her Saviour, and suffering Him to weep over her in vain, should, in a most powerful manner, enforce that admonition on the inhabitants of Christendom to prevent its falling, after the same example of unbelief. *Bp. Horne.*

[x] 23. *Whoso offereth me thanks* &c.] This verse resumes and repeats the conclusion intended, by the whole Psalm, concerning the Jewish and the Christian worship; and St. Paul, in the place above cited, affords us a complete comment upon it: "He is not a Jew, which is one outwardly; nor is that circumcision, which is outward in the flesh : but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." *Bp. Horne.*

[y] Psalm li.] In this Psalm, composed upon a sad occasion, but too well known, we have a perfect model of penitential devotion. The royal supplicant, robed in sackcloth, and crowned with ashes, entreats for mercy, 1, 2, from a consideration of his own misery, and of the divine goodness: 3, from that of his confession, 4, of God's sole right to judge him; 5, laments the corruption of his nature; but, 6, without pleading it as an excuse; 7, prays for Gospel remission, in legal terms; 8, for spiritual joy and comfort; 9, 10, for pardoning and cleansing grace; 11, 12, for strength and perseverance, that he may, 13, instruct and convert others; 14, 15, deprecates the vengeance due to blood; 16, 17, beseeches God to accept an evangelical sacrifice; and, 18, 19, concludes with a prayer for the church. *Bp. Horne.*

This is a principal one of those Psalms which are called penitential, and was composed by David after

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge[a] my faults : and my sin is ever before me.

4 Against thee only have I sinned[b], and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged[c].

when thou judgest. *Bib. Trans.*

5 Behold, I was shapen in wickedness[d] : and in sin hath my mother conceived me.

in the hidden parts. *Bib. Trans.* in the secret corners of my heart. *Bp. Hall.*

6 But lo, thou requirest truth[e] in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop[f], and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy[g] and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins[h] : and put out all my misdeeds.

10 Make me a clean heart[i], O God : and renew a right spirit within me.

11 Cast me not away from thy presence[k] : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit[l].

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his notorious guilt in the affair of Bathsheba and Uriah. It is inserted in the solemn service appropriated to the first day of Lent. *Travell.*

[z] 1. *Have mercy upon me, O God, after thy great goodness:* &c.] The penitent's first ground for hope of pardon is his own misery, and the divine mercy which rejoiceth to relieve that misery. *Bp. Horne.*

[a] 3. *For I acknowledge* &c.] The penitent's second plea for mercy is, that he doth not deny, excuse, or palliate his fault, but confesses it openly and honestly, with all its aggravations. *Bp. Horne.*

[b] 4. *Against thee only have I sinned,* &c.] A third reason why the penitent sues for mercy at the hand of God is, because God alone certainly knows, and is always able to punish, the sins of men. David sinned "against" many; as against Uriah, whom he slew; against Bathsheba, whom he corrupted; and against all the people, to whom he became the cause of much offence and scandal. But the sin was committed in secret; and if it had not been so, he, as king, had no superior, or judge, in this matter, but God only; who, being able to convict the offender, as he did, by the prophet Nathan, would assuredly be justified in the sentence he should pronounce. *Bp. Horne.*

[c] — *and cleor when thou art judged.*] "When thou judgest," according to the Bible translation; that is, when thou dost plead or contend with me, or execute thy sentence or judgment upon me. Or, "when thou art judged," according to this translation, and as it is rendered Rom. iii. 4: that is, when any man shall presume to censure thee, as not keeping thy covenant and mercy promised to David. *Poole.*

[d] 5. *Behold, I was shapen in wickedness:* &c.] The divine mercy is here implored by the penitent, fourthly, because that alone can dry up the fountain of original corruption, from which the streams of actual transgression derive themselves; and which is here only lamented as their cause, not alleged as their excuse; seeing, that the greater our danger is of falling, the greater should be our care to stand. David was the offspring of the marriage-bed, which is declared to be "honourable and undefiled." No more, therefore, can be intended here, than that a creature begotten by a sinner, and formed in the womb of a sinner, cannot be without that taint which is hereditary to every son and daughter of Adam and Eve. *Bp. Horne.*

[e] 6. *But lo, thou requirest truth* &c.] The force of "lo," or "behold," here is, It is too plain; I feel it but too sensibly; the punishment I suffer is evidence sufficient, that thou art not contented with a superficial appearance of goodness: thou lovest truth and sincerity in the bottom of the heart. This God was now teaching him by the correction He made him suffer. The punishment inflicted tended to give him a right understanding of things, and to work it deep into him. *Bp. Horne.*

[f] 7. *Thou shalt purge me with hyssop,* &c.] He therefore petitioneth, in this verse, for the purification which cometh from God only, through the one great propitiatory sacrifice, by the Holy Spirit; and which was foreshewn, under the law, by the ceremony of sprinkling the unclean person with a bunch of "hyssop," dipped in the "water of separation." This rite is described Numb. xix. and explained Heb. ix. 13, 14. *Bp. Horne.*

[g] 8. *Thou shalt make me hear of joy* &c.] Next to the blessing of forgiveness, is to be desired that joy and comfort in the conscience which forgiveness only can inspire; the effect of this, in repairing the vigour of the spirit, decayed through sorrow and anguish, is compared to setting broken bones, and restoring them again to perfect strength. At the resurrection of the body, this petition will be granted in a literal sense, when the "bones," that are mouldered into dust, shall "rejoice and flourish as an herb," Isa. lxvi. 14. *Bp. Horne.*

[h] 9. *Turn thy face from my sins:* &c.] The soul, still restless and uneasy, reiterates her request, that God would not only cease to behold her iniquity for the present, as a man who turneth away his face from a writing, but that he would not behold it more, as a man who blotteth out what is written, so that it can never be read again. *Bp. Horne.*

[i] 10. *Make me a clean heart,* &c.] The purification and renovation of the heart and spirit of a man is a work to which that power only is equal, which, in the beginning, created all things, and, in the end, will create all things new. "A right spirit is renewed within us," when the affections turn from the world to God, and charity takes the place of concupiscence. *Bp. Horne.*

[k] 11. *Cast me not away from thy presence:* &c.] The soul that is truly penitent, dreads nothing but the thought of being rejected from the "presence," and deserted by the "Spirit" of God. This is the most deplorable and irremediable effect of sin: but it is one, that in general perhaps is the least considered and regarded of all others. *Bp. Horne.*

[l] 12. — *and stablish me with thy free Spirit.*] Namely, the Spirit of God, which might enable him to act as

13 Then shall I teach[m] thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

thou God of my salvation. *Bib. Trans.*

15 Thou shalt open my lips[n], O Lord : and my mouth shall shew thy praise.

Open thou my lips. *Bib. Trans.* shew forth. *Bib. Trans.*

16 For thou desirest no sacrifice[o], else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

sacrifices. *Bib. Trans.* broken. *Bib. Trans.* thou wilt not. *Bib. Trans.*

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased[p] with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PSALM lii.[q] *Quid gloriaris ?*

WHY boastest thou thyself[r], thou tyrant : that thou canst do mischief; O mighty man. *Bib. Trans.*

2 Whereas the goodness of God : endureth yet daily?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor. deviseth. *Bib. Trans.* See Vocab.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee[s] for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear[t] : and shall laugh him to scorn;

8 Lo, this is the man that took not God for his strength : but trusted

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became a prophet and a king, free from base desires and enslaving lusts. *Bp. Horne.*

[m] 13. *Then shall I teach* &c.] He, that would employ his abilities, his influence, and his authority, in the reformation of others, must take care to reform himself, before he enters upon the work. "When thou art converted," said Christ to St. Peter, "strengthen thy brethren," Luke xxii. 32. The history of David has "taught" us many useful lessons; such as, the frailty of man, the danger of temptation, the torment of sin, the nature and efficacy of repentance, the mercy and the judgments of God, &c. &c.; by which many "sinners" have in all ages since been "converted," and many more will be converted, so long as the Scriptures shall be read, and the 51st Psalm recited in the church. *Bp. Horne.*

[n] 15. *Thou shalt open my lips, O Lord :* &c.] The mouth, which sin hath closed, can only be opened by pardon : our Church, with great propriety, daily maketh her prayer in the words of this verse, before she entereth upon that part of her service, which consisteth of praise and thanksgiving. *Bp. Horne.*

[o] 16. *For thou desirest no sacrifice,* &c.] David in this Psalm is so evangelical, and has his thoughts so fixed upon Gospel remission, that he considers the Levitical sacrifices as already abolished, for their insufficiency to take away sin; affirming them to be (as indeed they were) nothing in the sight of God, if compared with the sacrifice of the body of sin, offered by contrition and mortification through faith in Him, who, in the fulness of time, was to die unto sin once, that we, together with Him, might for ever live unto God. *Bp. Horne.*

[p] 19. *Then shalt thou be pleased* &c.] This had its literal accomplishment, when Jerusalem was finished; when the temple was erected on mount Sion; and when the Lord graciously vouchsafed to accept the sacrifices, there offered on his holy altars, by king Solomon, at the head of his faithful and devout people. It is spiritually true in the Christian church, where the substance of all the Mosaick types and shadows is offered and presented to the Father, by the Prince of Peace, at the head of the Israel of God. And it will be eternally verified in the kingdom of heaven, where the sacrifices of righteousness and love, praise and thanksgiving, will never cease to be offered to Him, that sitteth on the throne, by the church triumphant in glory. *Bp. Horne.*

[q] Psalm lii.] In the person of Doeg the Edomite, who was the persecutor of David, and the murderer of the priests, are described, 1—5, the enemies of the truth and the church in all ages; whose utter destruction from the presence of the Lord is foretold, 6, with the exultation of the righteous over them, 7, 8; these last rejoice, 9, in the flourishing state under grace, 10, in hope of future glory, through faith and patience. *Bp. Horne.*

The occasion of this Psalm is to be found in 1 Sam. xxii, where we read, that Doeg, in order to ingratiate himself with Saul, discovered to him those who were confederate with David, particularly Abimelech; and afterwards, at the desire of Saul, murdered the priests of the Lord. *Travell.*

[r] 1. *Why boastest thou thyself,* &c.] "The Psalmist thought it strange," says the pious and ingenious Norris, "that any man should value himself for being able to do mischief, when God esteemed it his glory to do good." In vain did Doeg the Edomite boast himself, in the mischief he had done, by massacreing the innocent priests and their families; since "the goodness of God," which is "unchangeable," had decreed the preservation of David. As vainly did Herod, the Idumean, or Edomite, glory in the slaughter of the Bethlehemitish infants, since heaven had determined, that the child Jesus should not be one of the number. A persecution may produce martyrs; but the gates of hell are never to prevail against the church. *Bp. Horne.*

[s] 6. *Therefore shall God destroy thee* &c.] If a particular comment be wanted on these words, it may be found in the history of David's enemies, and the crucifiers of the Son of David: but the passage will be fully

unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me[u], I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

EVENING PRAYER.

PSALM liii.[x] *Dixit insipiens.*

The fool. *Bib. Trans.*

THE foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no, not one.

5 Are not they without understanding that work wickedness: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh, that the salvation were given unto Israel out of Sion: Oh, that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice: and Israel should be right glad.

PSALM liv.[y] *Deus, in nomine.*

Good Friday, third Psalm Morn. Serv.

SAVE me, O God, for thy Name's sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up[z] against me: and tyrants, which have not God before their eyes, seek after my life. *Dr Hammond.* my soul.

4 Behold, God is my helper[a]: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee[b], and praise thy Name,

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and finally explained by the destruction of the world of the ungodly at the last day. *Bp. Horne.*

[t] 7. *The righteous also shall see this, and fear:*] They shall make use of it to impress a due reverence of God and all goodness on themselves and others; and a dread of offending. *Dr. Hammond.*

[u] 9. *As for me,* &c.] The representative of Messiah pourtrays himself, as the reverse of Doeg and the wicked, in terms applicable likewise to his great original. He was in the house of God, they were in the world; he was as a fruitful olive-tree, they were as barren unprofitable wood; he was to be daily more and more strengthened, established, settled, and increased; they were to be cast down, broken, swept away, and extirpated; and all this, because he had trusted in the mercy of God, they in the abundance of their riches. We Gentiles were branches of the "wild olive," but are now grafted in the good one: Lord, make us to flourish and bear fruit, in thy immortal "courts," world without end! *Bp. Horne.*

[x] Psalm liii.] This Psalm is in a manner the same with Psalm xiv; for the explanation of the whole, therefore, the reader is referred to the comment on that Psalm. *Bp. Horne.*

[y] Psalm liv.] David, as it has been supposed, when betrayed by the Ziphites, and surrounded by Saul, 1, 2, committeth his cause, and preferreth his prayer, to God; 3, complaineth of his cruel treatment; 4, 5, expresseth his assurance of the divine favour, and the destruction of his enemies: 6, 7, being delivered from his danger, he blesseth and praiseth God. See the history, 1 Sam. xxiii. The application to Christ, and to Christians, is plain and easy; for which reason, our Church hath appointed this Psalm to be read on Good Friday. *Bp. Horne.*

[z] 3. *For strangers are risen up* &c.] The Ziphites, though David's countrymen, acted the part of "strangers," or "aliens," in seeking to deliver him up to his unjust and cruel enemy. Such a part did the whole Jewish nation act towards their anointed Prince and Saviour, when they actually delivered Him over to the Roman power. And the church frequently meeteth with such treatment at the hands of her children, as she had reason to expect only from "strangers to the covenant of promise." Something like this always happens, when men, instead of setting God, set the world before their eyes. *Bp. Horne.*

[a] 4. *Behold, God is my helper:* &c.] In all dangers and difficulties, whether temporal or spiritual, the faithful sons and servants of God fix their eyes upon their heavenly Father, and gracious Master: they have recourse to the divine promises, the performance of which they know to be certain, and therefore can foresee and foretel the destruction of their enemies. Thus David, and a greater than David, supported themselves in their troubles; and the church, with her children, must do likewise. *Bp. Horne.*

[b] 6. *An offering of a free heart will I give thee,* &c.] Saul, under the direction of the Ziphites, having encompassed David on every side, was suddenly called off to defend his country from an invasion of the Philistines; by which means David escaped, and "beheld

O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

PSALM lv.[c] *Exaudi, Deus.*

HEAR my prayer, O God[d]: and hide not thyself from my petition.

Attend. *Bib. Trans.*

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief; so maliciously are they set against me.

they cast iniquity upon me. *Bib. Trans.*

4 My heart is disquieted[e] within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape[f]: because of the stormy wind and tempest.

from. *Bib. Trans.*

9 Destroy their tongues[g], O Lord, and divide them: for I have spied unrighteousness and strife in the city.

counsels. *Dr. Nicholls.*

10 Day and night they go about[h] within the walls thereof: mischief

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his enemies" retreating, 1 Sam. xxiii. 27. For this event he offers the sacrifice of a heart freed from fear, and praises the name of his great Deliverer. Christians should follow his example; they should consider, how great things God hath done for them, and should never suffer the voice of praise and thanksgiving to cease in the church of the redeemed. *Bp. Horne.*

[c] PSALM lv.] David, as it is supposed, when driven out of Jerusalem by the rebellion of Absalom, and in danger of being suddenly cut off, 1—8, maketh his prayer to God, and describeth the sorrowful state of his soul; 9—11, entreateth that the iniquitous counsels of the rebels may be divided and confounded; 12—15, upbraideth Ahithophel, the Judas of those times, with his foul treason; 16—20, foretelleth the tragical end of faction, and his own re-establishment through faith in God, notwithstanding, 21—25, the base treachery of his favourite son and favourite servant. *Bp. Horne.*

That Absalom's rebellion gave occasion to this Psalm may seem not improbable, when we recollect the particulars of that story, as it is related in 2 Sam. xv. The consternation and distress, expressed in verses 4—8, describe the king's state of mind, when he fled from Jerusalem, and marched weeping up the mount of Olives. The iniquity cast upon the Psalmist answers to the complaints, artfully raised against the king by his son, of a negligent administration of justice, and to the reproach of cruelty cast upon him by Shimei, 2 Sam. xv. 2. 4; and xvi. 7, 8. The companion, the guide, and the familiar friend we find in Ahithophel, the confidential counsellor, first of David, and afterwards of Absalom. The "mouth softer than butter" and the "words smoother than oil" describe the insidious character of Absalom, as it is delineated by the historian, 2 Sam. xv. 5. 9. Still the believers, accustomed to the double edge of the prophetick style, in reading this Psalm, notwithstanding its agreement with the occurrences of David's life, will be led to think of David's great descendant, who endured a bitterer agony, and was the victim of a baser treachery, in the same spot where David is supposed to have uttered these complaints. *Bp. Horsley.*

[d] 1. *Hear my prayer, O God:* &c.] In the person of David, driven from his throne, and put in fear of his life, by Absalom and Ahithophel, we here behold our blessed Redeemer, on the day of his sufferings, praying earnestly, and repeating his supplications, as in the garden of Gethsemane, at the prospect of that sea of sorrows which was then about to overwhelm his agonizing soul. In all our afflictions, He was afflicted: in all his afflictions, let us be so. *Bp. Horne.*

[e] 4. *My heart is disquieted* &c.] These words describe the state of David's mind, when he went over the brook Cedron, and up mount Olivet, "weeping as he went," and expecting speedily to be cut off, 2 Sam. xv. 23. 30: they describe the agony of the Son of David, when He likewise went over the same brook Cedron, John xviii. 1, at the time of his passion, when his soul was "sore amazed and very heavy, and exceeding sorrowful, even unto death," Mark xiv. 33, 34; and every man will too surely find them applicable to himself, if not often before, yet certainly in, the day when the king of terrors shall draw up all his forces in array against him. *Bp. Horne.*

[f] 8. *I would make haste to escape:* &c.] The sentiment is, that he should with more ease provide a shelter against the storms in the wilderness, than against the malice of man in the city. *Bp. Horsley.*

[g] 9. *Destroy their tongues,* &c.] In these words, king David beseecheth God to divide, confound, and bring to nothing the counsels of the iniquitous and rampant faction; for so, in the history, we find him saying, "O Lord, I pray thee turn the counsel of Ahithophel into foolishness," 2 Sam. xv. 31. The royal prayer was heard, the counsel of Ahithophel was overthrown by Hushai, and the disappointed traitor became his own executioner. The treason of Judas, against the Son of David, brought him likewise to the same end. Every one, who finds himself tempted to betray the cause of his prince, or his Saviour, should set these two examples before his eyes. *Bp. Horne.*

[h] 10. *Day and night they go about* &c.] The violence and strife, mentioned at the conclusion of the preceding verse, are here described as going their rounds, like an armed watch upon the walls, to guard rebellion, which had taken up its residence in the heart of the city from the attacks of loyalty, right, and justice, driven with the king beyond Jordan. Thus from the same city was righteousness afterwards expelled, in the person of the King of righteousness, and nothing left, but "mischief and sorrow, wickedness, deceit, and guile," encompassed with a guard of "violence and strife." *Bp. Horne.*

also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy[l], that hath done me this dishonour : for then I could have borne it.

13 Neither was it mine adversary, that did magnify himself against me : for then peradventure I would have hid myself from him.

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them[k], and let them go down quick into hell : for wickedness is in their dwellings, and among them.

alive. See Vocab. or the grave. *Bib. Trans. Marg.*

17 As for me, I will call upon God[l] : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

earnestly. *Dr. Nicholls.* importunately. *Dr. Hammond.* See Vocab.

19 It is he that hath delivered[m] my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such[n] as be at peace with him : and he brake his covenant.

hath put forth his hands against. *Bib. Trans.*

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord[o], and he shall nourish thee : and shall not suffer the righteous to fall for ever.

sustain. *Bib. Trans.*

24 And as for them[p] : thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

MORNING PRAYER.

PSALM lvi.[q] *Miserere mei, Deus.*

BE merciful unto me, O God[r], for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand

are continually seeking to ensnare me. *Travell.*

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[l] 12. *For it is not an open enemy,* &c.] The many aggravating circumstances of Ahithophel's treason against David, and that of Judas against Christ, are here strongly marked. The treachery of pretended friends is generally to the church, as it was to her Lord, the beginning of sorrows. Ingratitude, malice, and falsehood, are ingredients that must always meet in the composition of a traitor. *Bp. Horne.*

[k] 16. *Let death come hastily upon them,* &c.] In these words is predicted the tragical fate of Ahithophel, and those who followed Absalom; of Judas and the Jews; and of all, who shall resemble them in wickedness. The sudden destruction of Korah, Dathan, and Abiram, who, for stirring up a rebellion against Moses and Aaron, "went down alive into the pit," seems here alluded to as the grand representation of the manner in which the bottomless pit shall one day shut her mouth for ever upon all the impenitent enemies of the true King of Israel, and great High-Priest of our profession. *Bp. Horne.*

[l] 17. *As for me, I will call upon God:* &c.] Prayer is the believer's universal medicine for all the disorders of the soul within, and his invincible shield against every enemy that can attack him from without. "Morning, evening, and noon," were three of the hours of prayer in the Jewish church. We find holy Daniel observing them in Babylon, notwithstanding the royal decree, which made it death for him so to do. The event fully justified him, and shewed the power of true devotion, whose high prerogative it still is, to save the righteous from the mouth of the lion. See Dan. vi. 10. 22; 2 Tim. iv. 17; 1 Pet. v. 8. *Bp. Horne.*

[m] 19. *It is he that hath delivered* &c.] David was delivered in peace, when, after having repressed the rebellion, he was brought back in triumph to his capital; the Son of David was delivered in peace, when, victorious over the enemies of man's salvation, He arose from the dead, and returned to the Jerusalem above; the believing soul is delivered in peace, when her sins are forgiven, and her corruptions mortified; and the bodies of the saints shall be delivered in peace, at the resurrection of the just. The ground of all these deliverances is one and the same: "they that are with us are more than they that are against us," 2 Kings vi. 16. Greater is "he that is in us, than he that is in the world," 1 John iv. 4. *Bp. Horne.*

[n] 21. *He laid his hands upon such* &c.] The prophet goes on to describe the perfidy of traitors, like Ahithophel and Judas. Every wilful and malicious sinner "puts forth his hand against" the person who is "at peace with him," nay, who "made his peace" with the Father; and, by so doing, "breaketh the covenant" into which by baptism he was admitted. O blessed Jesus, how often do we betray thee to thine enemies, our own lusts, and consider it not! *Bp. Horne.*

[o] 23. *O cast thy burden upon the Lord,* &c.] The conclusion of the whole matter is, that amidst all dangers and adversities, whensoever they oppress us, we are to put our full trust and confidence only in his mercy, who delivered David, and the Son of David, out of all their troubles. He, who once bore the burden of our sorrows, requested of us, that we would now and ever permit Him to bear the burden of our cares; that, as He knoweth what is best for us, He may provide it accordingly. *Bp. Horne.*

[p] 24. *And as for them:* &c.] O terrible voice of most

to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

wrest. *Bib. Trans.*

5 They daily mistake my words[s] : all that they imagine is to do me evil.

hide themselves. *Bib. Trans.*

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

wanderings. *Bib. Trans.* See Vocab.

8 Thou tellest my flittings[t]; put my tears into thy bottle : are not these things noted in thy book?

9 Whensoever I call upon thee[u], then shall mine enemies be put to flight : this I know; for God is on my side.

10 In God's word will I rejoice[x] : in the Lord's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

life. *Dr. Hammond.*

PSALM lvii.[y] *Miserere mei, Deus.*

Easter-day, second Psalm Morn. Serv.

BE merciful unto me[z], O God, be merciful unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my

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just judgment, pronounced against rebels and murderers! Of the sure and certain execution of his righteous sentence who can doubt, that considers the fate of Korah, Dathan, and Abiram; of Absalom, Ahithophel, and Judas; and, above all, of the city which contained within its walls those rebels and murderers of the Son of God? Let us trust for ever in Him alone who can thus deliver, and thus destroy. *Bp. Horne.*

[q] Psalm lvi.] David, in danger with the Philistines, among whom he was driven, as well as from Saul and his associates, is supposed to, 1, 2, make supplication to God, in whom, 3, 4, he placeth all his hope and confidence, 5—7, of being saved from the wiles and stratagems of the adversary; 8, 9, he comforteth himself with the consideration that God taketh account of his sufferings, and will appear on his behalf; 10, 11, he repeateth the declaration of his faith in the divine promises; and, 12, 13, concludeth with paying his tribute of praise and thanksgiving. What David was in Philistia, the disciples of the Son of David are in the world. *Bp. Horne.*

[r] 1. *Be merciful unto me, O God,* &c.] The same words are applicable to the situation and circumstances of David, pursued by his enemies; of Christ, persecuted by the Jews; of the church, afflicted in the world; and of the soul, encompassed by enemies, against whom she is forced to wage perpetual war. *Bp. Horne.*

[s] 5. *They daily mistake my words:* &c.] These words could not be more literally descriptive of the behaviour of David's persecutors, than they certainly are of that conduct which the Scribes and Pharisees observed towards our blessed Lord; when, like serpents by the wayside, they "marked his steps," till a proper opportunity offered, to dart from their lurking-place, and "bruise his heel." We think it hard, when men use us in this manner; but surely we either forget that the Son of God was so used before us, or that we are his disciples. *Bp. Horne.*

[t] 8. *Thou tellest my flittings;* &c.] As if he had said, Thou knowest all my distresses, and how often I have been forced to wander, like a vagabond, from place to place: O Lord, preserve a kind remembrance of my tears, and let them not be lost as things which thou regardest not. But I need not doubt thy kindness, since thou keepest a register of every tear, and of all my troubles. It has been remarked, that it was the custom in some countries, particularly in the East, to use tear-bottles at funerals. *Travell.* Known unto God are all the afflictions of his servants, while banished, like David, from their abiding city and country, they "wander" here below, in the land of their pilgrimage. The "tears" of penitents are had in remembrance, and, as so many precious gems, will one day adorn their crowns. How dear, then, in the sight of God, were the "wanderings" and the "tears" of the holy Jesus, submitting to perform penance for those sins which He never committed! *Bp. Horne.*

[u] 9. *Whensoever I call upon thee,* &c.] What can we possibly desire more, than this assurance, that, how many, or how formidable, soever our enemies may be, yet there is one always ready to appear in our defence, whose power no creature is able to resist? "This I know," saith David; and had we the faith of David, we should know it too. *Bp. Horne.*

[x] 10. *In God's word will I rejoice:* &c.] At the conclusion of this Psalm, and of many others, the prophet speaketh of his deliverance as actually accomplished; he acknowledgeth himself under the obligation of the vows made to God in the night of affliction, which he is resolved to pay on the morning of triumph and jubilee. O come that glorious morning, when the redeemed shall sing eternal praises to the Lord God of their salvation, for having "delivered their souls from death, and their feet from falling, that they may walk before him, in the light of the living!" *Bp. Horne.*

[y] Psalm lvii.] This Psalm is said to have been composed by David, on occasion of his escape from Saul, in the cave at Engedi. See 1 Sam. xxiv. 3. And the Church, by her appointment of it as one of the proper Psalms for Easter-day, hath instructed us to transfer the ideas to the resurrection of Christ from the grave. The Psalm containeth, 1—4, an act of faith in the promises; 5, a description of grievous sufferings; 6, a

refuge, until this tyranny be overpast. (these calamities. *Bib. Trans.*)

2 I will call unto the most high God[a]: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up. (reproach. *Bib. Trans.* See Vocab.)

4 God shall send forth his mercy and truth: my soul is among lions[b].

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens[c]: and thy glory above all the earth. (Be thou exalted. *Bib. Trans.*)

7 They have laid a net for my feet[d], and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed[e], O God, my heart is fixed: I will sing, and give praise. (or prepared. *Bib. Trans. Mary.*)

9 Awake up, my glory[f]; awake, lute and harp: I myself will awake right early. (my tongue. See Ps. xvi. 10, note.)

10 I will give thanks[g] unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens: and thy glory above all the earth. (Be thou exalted. *Bib. Trans.*)

PSALM lviii.[h] *Si vere utique.*

ARE your minds set upon righteousness[i], O ye congregation: and do ye judge the thing that is right, O ye sons of men? (do ye judge uprightly. *Bib. Trans.*)

2 Yea, ye imagine mischief in your (contrive. See Vocab.)

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prayer for the exaltation of God's glory, which is repeated again at the conclusion; 7, a prediction of judgment on the adversary; 8—11, a strain of the highest exultation and jubilee. *Bp. Horne.*

The composition of this Psalm is remarkably elegant. It begins in a plaintive strain, imploring aid, and expressing deep distress and extreme danger: when suddenly, in the 8th verse, in the sure prospect of the divine assistance, the strain is changed to notes of praise and triumph, as over an enemy already fallen. *Bp. Horsley.*

[z] 1. *Be merciful unto me*, &c.] David, encompassed by his enemies at Engedi, putteth up this prayer to God; the same prayer we may suppose to have been used by our blessed Lord, when drawing near to the grave, and gate of death: and the Church ever continueth the use of it, until she be delivered from the bondage of corruption. In the mean time, she teacheth her children to put themselves, living and dying, under the protection of Him who is always ready to "gather them, as a hen gathereth her chickens under her wings." There they may rest in peace and security. *Bp. Horne.*

[a] 2. *I will call unto the most high God:* &c.] David cried unto God, and was delivered out of the hand of Saul; the Son of David cried unto God, and was delivered from the power of the grave: the saints on earth cry unto God, and shall be delivered out of their troubles; the souls under the altar in heaven cry unto God, Rev. vi. 10; and shall obtain a reunion with their bodies. Thus God "performeth all things for us," as well as for David. *Bp. Horne.*

[b] 4. — *my soul is among lions*, &c.] The fiercest of beasts, the most devouring of elements, and the sharpest of military weapons, are selected to represent the power and fury of David's enemies. How much stronger and more furious, were the enemies of Christ, who, in the day of his passion, resembled Daniel in the lions' den, the three children in the fiery furnace, and who stood alone, exposed to the assaults of men and evil spirits! *Bp. Horne.*

[c] 6. *Set up thyself, O God, above the heavens:* &c.] God is exalted and glorified among men by the display of mercy and judgment, in the salvation of his children from the hands of their enemies. But chiefly was He exalted, when, having raised up his Son Jesus, He set Him at his own right hand, far above all principalities and powers, and every thing that is named in heaven and in earth. This was the great exaltation, prefigured, foretold, and incessantly prayed for, in the ancient church. *Bp. Horne.*

[d] 7. *They have laid a net for my feet*, &c.] David compares himself, 1 Sam. xxvi. 20, to a bird upon the mountains, which the fowler endeavoureth to hunt into the nets and snares set up and prepared for its destruction. So was the most innocent dove, the holy Jesus, persecuted by the Jews until they had driven Him into the snares of death, and laid Him low in the grave. But the enemies of both received, in the end, the due reward of their deeds, and "fell into the pit they had digged." *Bp. Horne.*

[e] 8. *My heart is fixed*, &c.] At the prospect of approaching deliverance, the prophet, in the person of Christ, declareth his heart to be fixed and established, stedfast and unmoveable in the midst of trouble, even then preparing to celebrate its future enlargement with songs of praise. *Bp. Horne.*

[f] 9. *Awake up, my glory;* &c.] For this purpose, he calls upon his tongue, with all his instruments of musick, all the organs of the body and affections of the soul, to unite their powers in sweetest harmony and concert, and to awaken the sluggish morning with the voice of melody, sounding forth the glories of redemption. Thus should the morning be ever celebrated, on which Christ "arose from the dead, and became the first fruits of them that slept." *Bp. Horne.*

[g] 10. *I will give thanks* &c.] The resurrection of Jesus from the grave, foreshadowed in the deliverance of David from the hand of Saul, was a transaction which caused the heavens, and all the powers therein, to extol the mercy and the truth of God. The nations of the earth, whose are the benefits and the blessings of that transaction, are, therefore, bound evermore to make it the subject of their praises and thanksgivings;

heart upon the earth: and your hands deal with wickedness.

The wicked are estranged. *Bib. Trans.*

3 The ungodly are froward[k], even from their mother's womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous[l] as the poison of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God[m], in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water[n] that runneth apace; and when they shoot their arrows, let them be rooted out.

when he bendeth his bow to shoot his arrow, let them be as cut in pieces. *Bib. Trans.*

7 Let them consume away like a snail[o], and be like the untimely fruit abortive birth. *Dr. Nicholls.* of a woman: and let them not see the sun.

8 Or ever your pots be made hot[p] with thorns: so let indignation vex him, even as a thing that is raw.

Before your pots can feel the thorns. *Bib. Trans.*

9 The righteous shall rejoice[q] when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

EVENING PRAYER.

PSALM lix.[r] *Eripe me de inimicis.*

DELIVER me from mine enemies[s], O God: defend me from them that rise up against me.

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which is done by the members of our Church every Easter-day, in the words of this very Psalm. *Bp. Horne.*

[h] PSALM lviii.] This Psalm of David is a contemplation of the injustice and incorrigible wickedness of men, especially of his enemies, that exasperated Saul against him; together with God's unexpected speedy vengeance on them. *Dr. Hammond.* In the persons of Saul and his iniquitous counsellors, the enemies of Christ and the church, 1, 2, are reproved, and, 3—5, their malice is described, by comparing it to the poison of serpents, which are proof against every art made use of to tame them: 6—8, the destruction of the wicked is foretold and illustrated by six similitudes; 9, the triumph of the righteous is likewise predicted; as also, 10, the effect it will produce, in manifesting to all the world the providence and glory of God. *Bp. Horne.*

[i] 1. *Are your minds set upon righteousness*, &c.] The proceedings of Doeg, and other associates of Saul, against David; those of Judas and the Sanhedrim against our Lord; and those of wicked princes, and court sycophants, in different ages, against the faith and the church; as they spring from the same principles, so they flow pretty much in the same channel. Such men may here see their characters drawn, and their end foretold. *Bp. Horne.*

[k] 3. *The ungodly are froward*, &c.] The tares, sown by the enemy in human nature, appear early; and shew us how far we are estranged from original truth and righteousness. *Bp. Horne.* The meaning is, as soon as they are by age and understanding and use of their faculties qualified for sinning, which is not many months after their birth, they do actually fall into sin, and accordingly grow up in it without reformation. *Dr. Hammond.*

[l] 4. *They are as venomous* &c.] The wicked are here compared to serpents, for that malignity in their tempers, which is the venom and poison of the intellectual world. And whereas there are some kinds even of serpents, which, by musical sounds, may, for a time, as it is said, be disarmed of their rage, and rendered so tame as to be handled without danger; yet the evil dispositions of some men, like those of one particular species of the serpentine race, are often invincible. The enmity of a Saul was proof against the heavenly strains of the son of Jesse; and He, who spake as "never man spake," was stung to death by "a generation of vipers." *Bp. Horne.*

[m] 6. *Break their teeth, O God*, &c.] The destruction of the wicked is represented under six similitudes. The first is that of breaking the teeth of lions, being the most terrible weapons of the most terrible animals. But what is human power, at its highest exaltation, if compared to that of God? *Bp. Horne.*

[n] — *let them fall away like water* &c.] The second similitude, used to illustrate the destruction of the wicked, is that of torrents and inundations, which descend with great noise from the mountains, and cover the face of a country; but their cause soon ceasing to act, they run off and appear no more; herein affording a fine emblem of the weakness and instability of earthly power. The impotence of human efforts against divine counsels is compared, thirdly, to a man drawing a bow, when the arrow on the string is broken in two; and therefore, instead of flying to the mark, falls useless at his feet. *Bp. Horne.*

[o] 7. *Let them consume away like a snail*, &c.] A snail, which, coming forth of his shell, marks his path with slime, continually losing some part of his substance in his progress; and an abortion, which consumes away in the like manner: these are the fourth and fifth images, selected to represent the transient nature of worldly greatness, still wasting, till it comes to nothing; and the miserable fate of those, who perish, with their half-formed devices, nor ever behold the Sun of Righteousness. *Bp. Horne.*

[p] 8. *Or ever your pots be made hot* &c.] Without any delay, as a pot is set boiling by the strong heat of a fire of thorns, let the divine vengeance fret and torment them, as an inflammation rankles a wound. *Dr. Nicholls.* By the proverbial expression in the first clause of this verse, the Psalmist describes the sudden eruption of the divine wrath: sudden and violent, as the ascension of the dry bramble under the housewife's pot. The brightness of the flame which this material furnishes, the height to which it mounts in an instant, the fury with which it seems to rage on all sides of the vessel, give force and even sublimity to the image, though taken from one of the commonest occurrences of the lowest life. *Bp. Horsley.*

[q] 9. *The righteous shall rejoice* &c.] The victories of that just One, gained in his own person and in those

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts[t], thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

to any wicked transgressors. *Bib. Trans.* See Vocab.

6 They go to and fro[u] in the evening : they grin like a dog[x], and run about through the city.

7 Behold, they speak with their mouth[y], and swords are in their lips : for who doth hear?

for who (say they) doth hear? *Bib. Trans.*

8 But thou, O Lord[z], shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God sheweth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not[a], lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth[b], and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

their whole conversation. *Dr. Nicholls.* See Vocab.

13 Consume them in thy wrath[c], consume them that they may perish : and know that it is God that ruleth

that they may not be. *Bib. Trans.*

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of his faithful servants, over the enemies of man's salvation, are productive of a joy, which springeth not from love of revenge, but is inspired by a view of the divine mercy, justice, and truth, displayed in the redemption of the elect, the punishment of the ungodly, and the accomplishment of the promises. Whoever duly weigheth and considereth these things, will diligently seek after the reward of righteousness, and humbly adore the providence, which ordereth all things aright, in heaven and earth. *Bp. Horne.*

[r] Psalm lix.] This Psalm is said to have been composed on occasion of David's escape, when Saul sent, and they watched the house to kill him. See 1 Sam. xix. 11—18. David, in these, as in many other circumstances of his life, may be considered as the representative of Messiah. 1, 2, praying to be delivered from the power of his blood-thirsty enemies, whose indefatigable malice he, 3—7, describes: but 8—10, predicts his own enlargement through the tender mercy and mighty power of God; as also, 11—15, the singular vengeance to be poured out upon his enemies, for their punishment, and the admonition of others. The Psalm concludes with a strain of exultation and thanksgiving. *Bp. Horne.*

[s] 1. *Deliver me from mine enemies,* &c.] In these words we hear the voice of David, when a prisoner in his own house; the voice of Christ, when surrounded by his merciless enemies; the voice of the church, when under bondage in the world; and the voice of the Christian, when under temptation, affliction, and persecution. *Bp. Horne.*

[t] 5. *Stand up, O Lord God of hosts,* &c.] The prophet, in this verse, seemeth to respect that great day of final retribution, which is to succeed the day of grace, the accepted time of repentance and pardon. For then it is that Jehovah shall awake, to judge the nations; to reward every man according to his deeds; and to banish for ever, from his presence, the impenitent workers of iniquity. The malicious adversaries of David, and those of the Son of David, may not then find the mercy, so often by them rejected, in the days of their flesh. *Bp. Horne.*

[u] 6. *They go to and fro* &c.] The emissaries of Saul, coming after David in the "evening," besetting his house, and blocking up the avenues, are compared to a set of hungry blood-hounds in quest of their prey. But the picture is drawn likewise for that herd of evening wolves who thirsted after the blood of the Lamb of God, on whom their mouths were opened, crying, "Crucify him! crucify him!" *Bp. Horne.*

[x] — *like a dog,* &c.] The allusion to dogs is illustrated by the circumstance, that those animals, though not usually admitted into the houses, abound very much in the streets, of Eastern cities. *Travell.*

[y] 7. *Behold, they speak with their mouth,* &c.] Out of the abundance of malice in the heart, the mouth will speak, like the cutting of a sword; and the wicked take counsel against the just, as if there were no one above who heard and regarded. *Bp. Horne.*

[z] 8. *But thou, O Lord,* &c.] These very expressions are used in the 4th verse of the 2nd Psalm, to denote the futility of all the counsels entered into, by Jew and Gentile, against Messiah and his church. The Psalm before us seems evidently to relate to the same counsels, against the same blessed Person, whatever part of king David's history might be the occasion of its being composed. *Bp. Horne.*

[a] 11. *Slay them not,* &c.] The prophet, in the person of Messiah, predicted the singular fate of the Jews; who, for their sins, were not extirpated, lest the Gentile Christians should "forget" their punishment, but were "scattered" among all nations, and degraded from the glorious privileges of that high rank in which they once stood. Thus doth that people remain, at this day, a monument of God's vengeance against apostasy; a beacon, set up and kindled by the hand of Heaven, as a warning to all Christian churches, that they split not on the same fatal rock. *Bp. Horne.*

Jerome rightly conceives, that this passage alludes to the punishment of the Jewish nation, dispersed but not extinguished. *Bp. Horsley.*

[b] 12. *For the sin of their mouth,* &c.] That dreadful word, "His blood be on us and on our children." *Bp. Horsley.* The causes of the Jews' dispersion are here assigned, namely, "the sin of their mouth" in the "words of their lips," or their "hard speeches," spoken against the Son of God; their slanders, lying accusations, and outrageous blasphemies, together with that

in Jacob, and unto the ends of the world.

14 And in the evening they will return[d]: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing[e] of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge, and my merciful God.

PSALM lx.[f] *Deus, repulisti nos.*

O God, thou hast cast us out[g], and scattered us abroad: thou hast also been displeased; O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things[h]: thou hast given us a drink of deadly wine.

4 Thou hast given a token[i] for such as fear thee: that they may triumph because of the truth. a banner. *Bib. Trans.* that it may be displayed *Bib. Trans.*

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness[k], I will rejoice, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine[l], and Manasses is mine: Ephraim also is the strength

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horrid imprecation in which they involved their descendants; who have groaned under the weight of it for these 1700 years, and yet still continue to justify the deeds of their fathers, retaining that "pride" in their name, and long since forfeited privileges, which provoked the Romans to destroy their city and country. *Bp. Horne.*

[c] 13. *Consume them in thy wrath*, &c.] This prediction was accomplished in the total subversion of Jerusalem by Titus, when the Jews having no longer any city, temple, or civil polity, ceased to "be," as a nation. And they have seen enough to have convinced them, that God is the God "not of the Jews only, but of the Gentiles also." The Gospel hath been preached, idolatry hath been overthrown, the nations have been converted to the faith of Abraham, and that of David, whose Psalms are used throughout the world; and God, who "ruled in Jacob, and was known in Jewry," now is known and ruleth "unto the ends of the earth;" for they have "seen the salvation," and submitted to the sceptre, of King Messiah. *Bp. Horne.*

[d] 14. *And in the evening they will return:* &c.] The punishment inflicted on the wicked often carries the mark of their crime. It is just that they, who have thirsted after the blood of the righteous, should want a drop of water to cool their tongues; and the hunger of a dog is deservedly their plague, of whom a resemblance of that unclean animal's disposition hath been the sin. Such is the present condition of the Jews, excluded from the church, and suffering all the calamities of a spiritual famine; and such will be the condition of all those who are to wail and lament in vain, without the holy city, for evermore. Rev. xxii. 15. *Bp. Horne.*

[e] 16. *As for me, I will sing* &c.] While the wicked murmur and repine at the dispensations of Heaven, the righteous are employed in giving thanks and praises for the same; and the "morning" which is to consign the former to the habitations of despair, where no sounds are heard but those of hideous wailings and horrid blasphemies, shall transport the latter to the mansions of felicity, resounding with incessant hallelujahs. *Bp. Horne.*

[f] Psalm lx.] This Psalm is thought to have been composed by David, when, after his coming to the throne, the tribes of Israel had submitted to his sceptre, and he was engaged in the reduction of the adjacent countries. See the history, 2 Sam. v. and viii. 1—3, He describes what Israel had lately suffered from foreign enemies, and domestick feuds; 4—6, he declareth himself appointed to conduct his people to victory and triumph, according to a divine prediction; 7, he rejoiceth in the accession of the other tribes to that of Judah, and, 8—12, sees Edom, Moab, and Philistia, already subdued by the mighty power of God. All this is now to be spiritually applied, in the Christian church, to the establishment and enlargement of Messiah's kingdom, prefigured by that of David. *Bp. Horne.*

[g] 1. *O God, thou hast cast us out*, &c.] When the church, by her sins, hath rejected God, she is rejected by Him; she is delivered into the hands of her enemies, and suffers persecution: when, by repentance and supplication, she returneth to Him, He is ready to meet and receive her. The history of Israel is one continued exemplification of these most interesting truths. It should be the care and endeavour of every church, and every individual, to profit thereby. *Bp. Horne.*

[h] 3. *Thou hast shewed thy people heavy things:* &c.] The Israelites had not only suffered "hard things" from their professed enemies the Philistines, by the overthrow of Saul and his army, but their civil dissensions at home shewed that they had drunk deep of the bitter cup of infatuation. See 1 Sam. xxxi. and 2 Sam. ii. and iii. From these two sources flow the calamities of churches and of kingdoms in all ages, whensoever it pleaseth God to visit their transgressions upon them by the instrumentality of men. *Bp. Horne.*

[i] 4. *Thou hast given a token* &c.] For the temporal salvation of Israel, God raised up David, according to his promise; to whose standard, as a centre of unity, the worshippers of the true God might resort. For the spiritual and eternal salvation of the church, God raised up his Son Jesus, according to his promise, and "displayed the banner of the cross," under which believers are enlisted, and led on to triumph, "because of the truth." Remarkable to this purpose are the words of Isaiah: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest," after the battle is over, and the victory gained, "shall be glorious," Isa. xi. 10. *Bp. Horne.*

of my head; Judah is my lawgiver;

8 Moab is my wash-pot[m]; over Edom will I cast out my shoe: Philistia, be thou glad of me.

Or, triumph thou over me: by an irony. *Bib. Trans. Marg.*

9 Who will lead me into the strong city[n]: who will bring me into Edom?

Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies? *Bib. Trans.*

10 Hast not thou[o] cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help[p] in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

PSALM lxi.[q] *Exaudi, Deus.*

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher than I: for thou hast been my hope[r], and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle[s]

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[k] 6. *God hath spoken in his holiness,* &c.] Or, by his holy one. As a ground of hope and confidence, David here declares, that God, by the mouth of an holy prophet, had spoken and promised him the successes for which he prayed in the foregoing verse. And that this was known among the people, appears from a speech of Abner to the elders of Israel, 2 Sam. iii. 18, "The Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies." Having, therefore, mentioned this prediction, much of which was already accomplished, he exults as a conqueror, resolving to divide into districts, and portion out under proper officers, the country about Samaria, now become his own. *Bp. Horne.*

[l] 7. *Gilead is mine,* &c.] "Gilead, Manasseh, Ephraim," and the other tribes of Israel, upon the death of Ishbosheth, the son of Saul, whom Abner had set over them, joined the royal tribe of Judah, and came in, with one accord, to the house of David. See 2 Sam. ii. 8, and v. 1, "Ephraim," as a tribe abounding in valiant men, is styled by its prince, "the strength of his head," or the support of his life and kingdom; and "Judah," as the seat of empire, replenished with men of wisdom and understanding, qualified to assist the throne by their salutary counsels, is dignified with the title of "lawgiver." Thus are the tribes of the spiritual "Israel" subject to Messiah, and serve Him in various capacities, as the Spirit furnishes different men with different powers: some being endued with zeal and fortitude, to labour and suffer; others with knowledge and discretion, to instruct and govern. *Bp. Horne.*

[m] 8. *Moab is my wash-pot;* &c.] After having mentioned the submission of the Israelitish tribes to his sceptre, David predicts the extension of his kingdom over the neighbouring nations, those inveterate enemies of the people of God; such as the Moabites, the Edomites, and, above all, the Philistines. The absolute reduction of these nations under his dominion is expressed metaphorically, by the phrases of "making them his wash-pot, and extending his shoe, that is, setting his foot," upon them. The Son of David also must "reign, till he hath put all enemies under his feet," 1 Cor. xv. 25. And the Christian, in these words, now declareth his hope of being enabled to do the same; to conquer through his Lord, and to triumph with Him. *Bp. Horne.*

[n] 9. *Who will lead me into the strong city:* &c.] Bozrah, the capital of Idumea, or "Edom," was a fortified town, situated on a rock, deemed impregnable. See Obad. ver. 3. Considering therefore the strength of the adversary, David, by this question, acknowledgeth his own impotency, and the need he had of superior aid, in order to achieve this important conquest. How great need, then, have we of an Almighty Saviour, who may enable us to overcome our last and strongest enemy, death! And it is very remarkable, that Christ's victory over this very enemy is set forth, by the prophet Isaiah, under the striking image of a king of Israel, returning in triumph from the reduction of Idumea. "Who is this, that cometh from Edom, with dyed garments from Bozrah?" &c. Isa. lxiii. 1. *Bp. Horne.*

[o] 10. *Hast not thou* &c.] The question in the last verse, "Who will bring me into Edom?" is here answered by another question, "Wilt not thou, O God?" &c.; that is, to whom can we have recourse, for assistance, but to thee, O God? Deserted by thee, we fall; but do thou go forth with us, and we shall again rise superior to every enemy. So saith the Christian soldier: "Lord, to whom shall we go? Thou hast the words of eternal life;" "Thou hast overcome the sharpness of death, and opened the kingdom of heaven to all believers." *Bp. Horne.*

[p] 11. *O be thou our help* &c.] David, like a wise and pious prince, acknowledgeth the weakness of the fleshly arm, and strengtheneth himself in the Lord his God. Much more ought we to confess the impotence of nature, and to implore the succours of grace; that so we may happily accomplish our spiritual warfare, tread Satan under our feet, and triumph finally over the last enemy, death himself. *Bp. Horne.*

[q] PSALM lxi.] In the person of David, for a while driven into exile, and then restored to his kingdom, we here behold the church, or any member thereof, 1—3, preferring a petition for deliverance from the troubles and temptations of this mortal state; 4, 5, expressing faith and hope in God; 6, 7, praying for the prosperity and perpetuity of Messiah's kingdom; and, 8, resolving to praise God evermore for the same. *Bp. Horne.*

[r] 3. —*for thou hast been my hope,* &c.] Meditation on God our Saviour, as set forth in the Scriptures, will ever prove, to the believer, "a strong tower" or fortress, in which he will be safe from the darts of the enemy, and will be furnished with impregnable arguments, wherewith to oppose and blunt the force of every temptation which Satan can launch against his soul. *Bp. Horne.*

[s] 4. *I will dwell in thy tabernacle* &c.] They, who sojourn in the "tabernacle" of the church militant on earth, and continue faithful members of the same, shall take up their eternal residence in that permanent "temple," the church triumphant in heaven. Below, they are protected by the all-shadowing "wing" of God's fatherly providence; above, they will be rewarded with the all-illuminating vision of his glorious presence. *Bp. Horne.*

for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires[t]: and hast given an heritage unto those that fear thy Name.

vows. *Bib. Trans.* hast given me the heritage of those. *Bib. Trans.*

6 Thou shalt grant the King a long life[u]: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise[x] unto thy Name: that I may daily perform my vows.

MORNING PRAYER.

PSALM lxii.[y] *Nonne Deo?*

MY soul truly waiteth still upon God[z]: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

I shall not be greatly moved. *Bib. Trans.*

3 How long will ye imagine mischief[a] against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge[b].

all of you. *Bib. Trans.* as a bewing wall shall ye be, and as a tottering fence. *Bib. Trans.*

4 Their device is only[c] how to put him out whom God will exalt: their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

I shall not be moved. *Bib. Trans.*

7 In God is my health, and my glory: the rock of my might, and in God is my trust.

salvation. *Bib. Trans.* safety. See Vocab.

8 O put your trust in him[d] alway,

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[t] 5. *For thou, O Lord, hast heard my desires:*] Or "vows." The "vows" of David, made during his banishment, were heard, and he was restored to the possession of his kingdom, in that land which God had given to his people, for an "heritage." The vows of Messiah, made in the days of his pilgrimage, were heard, and He hath re-assumed his ancient throne in the heavenly Jerusalem. The prayers of the faithful, made in the land where they are in exile, are heard, and their spirits shall return to God, who will "give them the heritage of those that fear his name." *Bp. Horne.*

[u] 6 *Thou shalt grant the King a long life:* &c.] Thou shalt bless me with a long and prosperous life, and therein make me a type of the Messiah, whose kingdom, when it commences, shall have no end. *Dr. Hammond.* The King is evidently the Messiah. *Bp. Horsley.* These words must be applied to Him, of whom it was said by the angel, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 32. The ancient church prayed for "his" exaltation and glory, under those of his representative; nay, the Chaldee paraphrast expounds this passage of Messiah only: "Thou shalt add days to the days of King Messias; his years shall be as the generation of this world, and of the world to come." Nor can a better paraphrase be easily devised. *Bp. Horne.*

[x] 8. *So will I always sing praise* &c.] For the preservation and prosperity, the exaltation, the power, and the everlasting glory of Christ's kingdom, with all the benefits and blessings thereof, we are bound to sing praise unto God's holy name for ever, and daily to perform the vows made in baptism, that we would believe in Him, and serve Him, all the days of our life; until the blessed day shall dawn, which no night is to follow, when faith shall end in vision, and duty be resolved into praise. *Bp. Horne.*

[y] Psalm lxii.] There are no petitions nor thanksgivings in this Psalm; but expressions of David's faith and confidence in God, and exhortations to all other persons to place all their confidence in God only. *Bp. Patrick.* This Psalm containeth, 1, 2, a resolution to trust in God alone; 3, 4, a denunciation of judgment against the persecutors of the just One; 5—7, a repeated act of faith, and resolution to trust in God, with, 8, an exhortation to all nations to do the same; and that, 9, 10, because there is no confidence to be placed in man, or in the world; but only, 11, in the divine power, and, 12, mercy. *Bp. Horne.*

[z] 1. *My soul truly waiteth still upon God:* &c.] David, in the midst of trouble, and perhaps tempted to have recourse to sinful expedients for his preservation, determined still to repose all his confidence on the promised mercy of Him who is the "salvation," the "rock," and the "high place," or fortress of men. Christ would not be delivered from his sufferings, by any other means than those which the Father had ordained. The church, in like manner, should patiently wait for the salvation of God, and not attempt, through distrust of the divine mercy, to save herself by unwarrantable methods, of her own devising. *Bp. Horne.*

[a] 3. *How long will ye imagine mischief* &c.] From a declaration of his trust in God, the prophet passeth to an expostulation with his enemies, for continually plotting against him; and foretelleth, that their destruction will happen suddenly and irremediably, like the downfal of a wall that is out of the perpendicular, or a stone fence, the parts of which are not cemented together. See Isa. xxx. 13. How striking is this expostulation, and this prediction, if considered as addressed by Messiah to his implacable enemies! *Bp. Horne.*

[b] — *like a broken hedge.*] A shaken fence; that is, you are yourselves upon the verge of ruin, while ye are busied in these wicked plots. This was remarkably the case with the Jewish people at the time when our Lord was the object of their malice. *Bp. Horsley.*

[c] 4. *Their device is only* &c.] The adversaries of David "consulted" how to deprive him of those honours to which God designed to exalt him; the Scribes and Pharisees took counsel against Jesus, with the same intent; and to rob the Christian of the glory and immortality prepared for him, is the end of every temptation which

ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

to be laid in the balance, they are altogether lighter, &c. *Bib. Trans.*

10 O trust not in wrong and robbery, give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once[e], and twice I have also heard the same : that power belongeth unto God;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

thou renderest to. *Bib. Trans.*

PSALM lxiii.[f] *Deus, Deus meus.*

O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness[g] : that I might behold thy power and glory.

To see thy power and glory, so as I have seen thee in the sanctuary. *Bib. Trans.*

4 For thy loving-kindness[h] is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied[i], even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking.

in the night watches. *Bib. Trans.*

8 Because thou hast been my helper[k] : therefore under the shadow of thy wings will I rejoice.

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the enemy throws in his way, whether it be of the terrifying, or, which oftener succeeds, the flattering, alluring, and deceiving kind. *Bp. Horne.*

[d] 8. *O put your trust in him* &c.] The comforts, which David had found, he exhorteth others to seek, in faith and prayer; in such a faith as fixeth itself on God, when the whole world is against it; and such prayer, as poureth forth all the desires of the soul into the bosom of the Almighty. How often in repeating the Psalms, do we declare, that "God is our refuge;" yet how very seldom do we recur to Him, as such, in the hour of temptation! *Bp. Horne.*

[e] 11. *God spake once,* &c.] In opposition to the vain boasts of worldly men, trusting in their riches, &c., is cited the declaration of God, when, from mount Sinai, He proclaimed Himself to be Jehovah, the fountain of all "power," in heaven above, and on earth beneath, jealous of the glory of this attribute, ready to avenge Himself on the wicked, and able to abase the pride of man. At the same time also, He proclaimed Himself "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin," Exod. xxxiv. 6. To all mankind, therefore, the prophet here recommendeth meditation on these two most interesting subjects, the "power" of God to punish sin, and his "mercy" to pardon it. Fear of the former will beget desire of the latter, and both together will set a man upon doing works worthy of their parent faith; works, which God, of his infinite "mercy," for the sake of Christ, has graciously promised to accept, and to "reward." *Bp. Horne.*

[f] Psalm lxiii.] David, in the wilderness of Judah, expresseth, 1—3, his longing desire after the presence of God, and the divine pleasures of the sanctuary; 4—7, he blesseth and praiseth God both day and night, in the midst of affliction, and, 8, 9, declareth his faith to be immoveable; 10, 11, he predicteth the fate of the wicked, with, 12, the exaltation, triumph, and glory of Messiah, to be exhibited in his own. The whole Psalm is applicable to the circumstances of Christ in the flesh, and to those of his people in the world. *Bp. Horne.*

[g] 3. *Thus have I looked for thee in holiness:* &c.] With the like eagerness have I expected to wait upon thee again near thy "holiness" or sanctuary; and that I may behold thy ark, where thy majestick power and glory does most eminently reside. *Dr. Nicholls.* After the example of the persecuted David in the wilderness of Judah, and that of the afflicted Jesus upon earth, the true Christian dedicates to God "the sweet hour of prime;" he opens the eyes of his understanding, together with those of his body, and awakes, each morning, to righteousness. He arises with an inextinguishable thirst after those comforts which the world cannot give; and has immediate recourse, by prayer, to the fountain of the water of life; ever longing to behold the divine power and glory, in the sanctuary above, of which he has been favoured with some glimpse in the services of the church below. *Bp. Horne.*

[h] 4. *For thy loving-kindness* &c.] "Life" is the greatest of earthly blessings, all others being included in it; "all that a man hath," saith Satan, "will he give for his life," Job ii. 4. Not so the Psalmist. He knew a pearl of far greater price, namely, the "loving-kindness" of Jehovah, on which is suspended not only the life which now is, but that which is to come. The sense of this loving-kindness tuned the harp of the son of Jesse, and now tunes those of the spirits before the throne. *Bp. Horne.*

[i] 6. *My soul shall be satisfied,* &c.] Solitude and stillness render the "night watches" a fit season for meditation on the so often experienced mercies of God; which, when thus called to remembrance, become a delicious repast to the spirit, filling it with all joy and peace and consolation; giving songs in the night, and making darkness itself cheerful. How cheerful, then, will be that last morning, when the righteous, awaking up after the divine likeness, shall be "satisfied" with all the fulness of God, and "praise him with joyful lips," in those eternal courts, where there is no night, and from whence sorrow and sighing fly far away! *Bp. Horne.*

[k] 8. *Because thou hast been my helper:* &c.] Recollection of past mercies inclines the soul to put herself under the "wing" of an all-shadowing Providence. Should her Redeemer, for a time, seem to be deserting her, faith constraineth her to "follow hard after him," as a child doth after the father; and not to let go the

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul[l]: they shall go under the earth.

be brought down into the grave *Bp. Hall.* They shall fall. *Bib. Trans.* they shall be. *Bib. Trans.*

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the King shall rejoice[m] in God; all they also that swear by him shall be commended: for the mouth of them that speak lies shall be stopped.

shall glory. *Bib. Trans.*

Papists' Conspiracy. First Psalm Morn. Serv.

PSALM lxiv.[n] *Exaudi, Deus.*

HEAR my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together[o] of the froward: and from the insurrection of wicked doers;

3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words;

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them[p] with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

So they shall make their own tongues to fall upon themselves. *Bib. Trans.* shall flee away. *Bib. Trans.* shall fear and shall declare the work of God. *Bib. Trans.*

9 And all men that see it shall say[q], This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoice[r] in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

wisely consider of his doing. *Bib. Trans.*

EVENING PRAYER.

PSALM lxv.[s] *Te decet hymnus.*

THOU, O God, art praised in Sion[t]: and unto thee shall the vow be performed in Jerusalem.

"hand" which hath so often "upholden" her from falling. *Bp. Horne.*

[l] 10. *These also that seek the hurt of my soul:* &c.] The enemies of Jehovah, and his Anointed, if they come not to a violent death, an early grave, or to have their carcasses devoured by the beasts of the field (as hath sometimes been the case), yet, in an after-state, their condition will certainly be deplorable. Their habitation must be in the "pit;" their punishment, the flaming "sword" of almighty vengeance; and their companions, those crafty and malicious ones, who, having contributed to seduce, will help to torment them. *Bp. Horne.*

[m] 12. *But the King shall rejoice* &c.] If David found cause to rejoice in God, who gave him the victory over all his enemies; if the subjects of David might well glory in their king; if the slanderers of David were put to silence, at beholding him exalted to the throne of Israel; how much greater is the joy of Messiah in the Godhead, giving the manhood victory over his enemies, sin, death, and hell; how much rather may his subjects and worshippers glory in their triumphant King; and how much more shall the blasphemers of such a Saviour be everlastingly confounded, when they shall behold Him invested with all the power and majesty of the Father, and seated on the throne of judgment! Surely, then, "the mouth of them that speak lies shall be stopped." *Bp. Horne.*

[n] Psalm lxiv.] This, which is a Psalm of David, is a prayer for deliverance, with a just complaint of his enemies, and a prediction of God's signal destructions upon them. *Dr. Hammond.* The Psalmist, in the person of Messiah, 1, 2, prayeth to be delivered from his enemies, from their counsels and insurrections; 3, 4, he describeth their calumnies and slanders, their scoffs and blasphemies, and, 5, 6, their indefatigable malice; predicting, 7—9, their astonishing fall, with, 10, the exaltation of the church, in God her Saviour. *Bp. Horne.*

[o] 2. *Hide me from the gathering together* &c.] The "counsels and insurrections" of the Israelites against David; of the same people, afterwards, against the Son of David; of worldly and wicked men against the church; and of the powers of darkness against us all; are here, respectively, understood to be deprecated. *Bp. Horne.*

[p] 7. *But God shall suddenly shoot at them* &c.] While the enemies of the "just One" were shooting in secret at Him, He that dwelleth in the heavens was levelling an arrow at them, and one which would not fail to take place. It accordingly did so; and the direful imprecations of "their own tongues fell," in unexampled vengeance, on the heads of them, and their children, who continued to justify the deeds of their fathers. All would "flee away" from the punishment of Jerusalem; let all then depart from the sins which occasioned it. *Bp. Horne.*

[q] 9. *And all men that see it shall say,* &c.] It is remarkable that the desolation of the once holy and beloved city filled "all men with fear" and astonishment, forcing them to acknowledge and "declare" it to be the "work of God." Even Titus, the Roman emperor, confessed that he had fought, and conquered, by the favour, and under the direction, of heaven. O that men would "wisely consider" of this, and other wonderful works of the Almighty! *Bp. Horne.*

[r] 10. *The righteous shall rejoice* &c.] As sorrow, sooner or later, will be the portion of Messiah's enemies, so joy is the high privilege of his friends and disciples. "The righteous" man alone can be truly glad, because he alone can be glad "in the Lord" Jesus, the object of all his confidence. There was light in Goshen, when darkness covered the Egyptians: the Christian church

2 Thou that hearest the prayer[u]: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man, whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things[x] in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast[y] the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell[z] in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth[a], and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

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drank the cup of salvation, when that of vengeance was mingled for Jerusalem: and, when the empire of Satan shall fall, heaven will resound with Hallelujahs. *Bp. Horne.*

[a] Psalm lxv.] The design of this Psalm of David seems to be to declare the great and glorious work of Divine Providence, both towards his church, and the land of his people, and towards the rest of mankind. *Poole.* In this Psalm God is praised for his providential government of the material world. It seems to have been a thanksgiving for the getting in of the fruits of the earth, and might be composed for the feast of tabernacles. But considering the manifest allusion to redemption, and the conversion of the Gentiles, in the former part of the Psalm, I cannot but think that the blessings of the Gospel are adumbrated under the image of genial showers, and luxuriant crops. *Bp. Horsley.*

In this very lovely song of Sion, the prophet treats, 1, of the praise due to Jehovah, for, 2, his mercy in hearing the prayers of his servants, and, 3, in redeeming them from their sins; 4, he declareth the blessedness of the elect in Christ their head; 5, predicteth the wonderful things which God would do for the salvation of men, by that power, which, 6, 7, established the mountains, and confined the sea within its bounds; 8, foretelleth the conversion of the nations; and, 9—14, describeth the blessed effects of the Spirit poured out upon the church, under the figure of rain, descending upon a dry ground. *Bp. Horne.*

[t] 1. *Thou, O God, art praised in Sion:* &c.] The obligations of "praise and thanksgiving" were formerly offered, and all "vows" were paid in the temple on mount "Sion." At Jerusalem was performed the promise of man's redemption by the sacrifice of the Son of God; since which event, and the call of the Gentiles, the Christian church has been the holy city and temple. In our communion we are to offer up our devotions, and to perform the vow made in baptism; until we come to the heavenly Sion, to pay our vows, with the church triumphant, in everlasting hymns of praise. *Bp. Horne.*

[u] 2. *Thou that hearest the prayer:* &c.] The prophet here foretels, that, on account of God's mercy, in hearing the prayers of his people, "all flesh," that is, all mankind, out of every nation, should "come" at his gracious call, and make their supplications before Him in his church. And to whom should "all flesh come" but to Him that "heareth prayer?" *Bp. Horne.*

[x] 5. *Thou shalt shew us wonderful things* &c.] The ancient church foretelleth, that God would "answer" her prayers for the coming of Messiah, "by wonderful things in righteousness;" which was brought to pass, by the death and resurrection of Christ, the overthrow of idolatry, and the conversion of the nations. Then "the God of salvation" became "the confidence of all the ends of the earth," and the inhabitants of the most distant "island" believed in Jesus. By "wonderful things in righteousness," will the prayers of the church, which now is, be answered at the second manifestation of the Son of God in the glory of his Father. *Bp. Horne.*

[y] 6, 7. *Who in his strength setteth fast* &c.] The power, which originally fixed the foundations of the "mountains," and which, from time to time, controls the "waves" of the sea, is engaged in the support and preservation of the church; and will never suffer the "waves" of this troublesome world to overwhelm the "mountain of his holiness." *Bp. Horne.*

[z] 8. *They also that dwell* &c.] The "tokens," or signs, mentioned in this verse, are the exertions of divine power and mercy, called above, "wonderful things in righteousness;" which at the publication of the Gospel, produced a saving "fear" of God among the nations, "dwelling in the uttermost parts of the earth." "The isles," saith Isaiah on the same occasion, "saw it, and feared; the ends of the earth were afraid; they drew near and came," Isa. xli. 5. And then it was, that the "outgoings of the morning and evening," all the inhabitants of the earth, as many as experienced the sweet vicissitudes of day and night, of morning and evening, were "made to rejoice" in God their Saviour; whose name was praised, from the rising to the setting sun. *Bp. Horne.*

[a] 9. *Thou visitest the earth,* &c.] Under the beautiful image of a once barren and dry land, rendered fruitful by kindly showers of rain, turning dearth into plenteousness, are represented here (as in Isa. xxxv, and numberless other places) the gracious "visitation" of the church by the Spirit; the "riches" of grace and mercy, poured upon the hearts of men, from the exhaustless "river of God;" and the bountiful provision

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice[b] on every side.

pastures. *Bib. Trans.*

14 The folds shall be full of sheep[c] : the valleys also shall stand so thick with corn, that they shall laugh and sing.

Thanksgiving at Sea.

PSALM lxvi.[d] *Jubilate Deo.*

O Be joyful in God, all ye lands[e] : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful[f] art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

submit themselves unto thee. *Bib. Trans.*

3 For all the world shall worship thee[g] : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God[h] : how wonderful he is in his doing towards the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof[i].

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

the nations. *Bib. Trans.* the rebellious. *Bib. Trans.*

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us[k] : thou also hast tried us, like as silver is tried.

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made thereby, for the relief of that spiritual famine which had been sore in all lands. See Isa. iv. 10; Rev. xxii. 1 ; Amos viii. 11. *Bp. Horne.*

[b] 13. — *the little hills shall rejoice* &c.] Such passions and actions as these are often figuratively ascribed to lifeless creatures, both in sacred and profane poetical writings : which are said to "rejoice" or "mourn" and the like, when their condition is such as calls for rejoicing or mourning, and would cause them to do so, if they were capable of such actions. *Poole.*

[c] 14. *The folds shall be full of sheep :* &c.] The happy effects of God's visiting the earth with rain, are valleys covered with corn, verdant meads, and thriving flocks. All these ideas, in the prophetical Scriptures, are frequently transferred to the times of refreshment and consolation, of peace and fruitfulness, in the church ; which breaks forth into joy, in the one case, as the world is always ready to do in the other. Manifold and marvellous, O Lord, are thy works, whether of nature or of grace ; surely in wisdom and loving-kindness hast thou made them all ; the earth, in every sense, is full of thy riches ! *Bp. Horne.*

[d] Psalm lxvi.] In this Psalm the prophet, 1, exciteth all the world to sing the praises of God ; 2, 3, the power and universality of his kingdom ; 4—11, the deliverance of the church from various afflictions and temptations ; for which, 12, 13, we are to offer the sacrifices which had been vowed ; 14—17, to declare the mercies and loving-kindnesses of the Lord towards us ; and, 18, to bless his holy name continually. *Bp. Horne.* The author and time of the composing of this Psalm are uncertain. *Poole.*

[e] 1. *O be joyful in God, all ye lands :* &c.] The holy church, throughout all the world, is here called upon to lift up her voice, like the jubilee trumpet of old, in thanksgiving ; and to celebrate that name, which is above every name. *Bp. Horne.*

[f] 2. *Say unto God, O how wonderful* &c.] The subjects proposed are the various and awful manifestations of divine "power ;" of that power which made, and which continues to support, the world ; which overthrows, and raises up, empires ; which subverted the kingdom of Satan, established that of Christ, and caused its enemies either to relinquish, or dissemble, their hostility. *Bp. Horne.*

[g] 3. *For all the world shall worship thee :* &c.] What David spake in the future, the Church now speaketh in the present, tense : "All the earth doth worship thee, the Father everlasting—Day by day we magnify thee ; and we worship thy name ever world without end." A day is coming when this shall be the case, in an unlimited sense of the words ; when Jews and Gentiles, quick and dead, heaven and earth, shall compose one perfect and truly harmonious choir. *Bp. Horne.*

[h] 4, 5. *O come hither, and behold the works of God :* &c.] The prophet, after inviting men to contemplate "the works of God," sets before them, for that purpose, two great miracles wrought for Israel ; namely, the division of the Red Sea, and that of the river Jordan ; by the former they escaped Egypt, by the latter they entered Canaan. Under these two figurative transactions, the Christian church beholds, and, in the words which describe them, she celebrates, two corresponding works of mercy wrought for her ; namely, the deliverance of her children from the dominion of sin, by the waters of baptism ; and their admission into the kingdom of heaven, through the grave and gate of death. If the Israelites rejoiced in God their Saviour, for the former blessings, much more, surely, ought we so to do, for the latter. *Bp. Horne.*

[i] 5. — *there did we rejoice thereof.*] "We :" that is, our nation or our ancestors, in whose loins we then were, and the benefits of which ancient deliverance we at this day enjoy. See the like expressions Ps. lxxxi. 5, Bib. Trans. ; Hos. xii. 4. The whole people of Israel are often considered as one body, continued through all succeeding generations, united in the same covenant and worship, possessed of the same promises, privileges, and blessings, and actuated by one and the same Spirit. *Poole.*

[k] 9. *For thou, O God, hast proved us :* &c.] Notwithstanding the mercy of God, and the salvation wrought for us, we are here taught to expect affliction and tribulation ; which indeed are oftentimes necessary ; for, having in our composition a mixture of the earth from whence we came, with a base alloy of concupiscence,

10 Thou broughtest us into the snare[l]: and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

a state of liberty, ease, and prosperity. *Bp. Patrick.*

12 I will go into thine house with burnt offerings[m]: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart: the Lord will not hear me.

17 But God hath heard me[n]: and considered the voice of my prayer.

attended to. *Bib. Trans.*

18 Praised be God who hath not cast out my prayer: nor turned his mercy from me.

PSALM lxvii.[o] *Deus misereatur.*

Evening Prayer after second lesson, and Form of Matrimony.

GOD be merciful unto us[p], and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth[q]: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

the peoples. *Bp. Horsley.*

4 O let the nations rejoice[r] and

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we stand as much in need of adversity, as metals, in like circumstances, do of the fire, to refine and purify our tempers. Try us, O God; but enable us to stand the trial! *Bp. Horne.*

[l] 10, 11. *Thou broughtest us into the snare:* &c.] Various calamities are here mentioned, which God suffers to fall upon his people. As, first, their being "brought into the net," or ensnared and taken captive by their enemies, whom they had not power to resist or escape. Secondly, "affliction upon the loins," or hard servitude under heavy burdens. Thirdly, "men riding over their heads," or the manifold oppressions of persecuting tyrants, trampling them under their feet, like war-horses in the day of battle. Fourthly, passing "through fire and water," or troubles of different and contrary kinds, though alike deadly and destructive. But He who brought Israel from among the brick-kilns of Egypt, and through the waters of the Red Sea, and the river Jordan, into the promised rest, will bring us safely through every fiery trial, and through the waves of a troublesome world, to the land of everlasting peace and comfort. *Bp. Horne.*

[m] 12, 13. *I will go into thine house with burnt offerings:* &c.] Under the Gospel, the obligation of "going to the house of God" and there "paying vows," still continues; but the "offerings" are changed. The legal sacrifices have been abolished by the oblation of the body of Christ, once for all. This oblation is commemorated in the eucharist; at the celebration of which, we now offer up our prayers and praises, ourselves, our souls and bodies, a reasonable, holy, and lively sacrifice, acceptable to God, in the name and through the merits of the Redeemer. These offerings, if vowed in the season of sickness and sorrow, should be paid in the days of health and gladness. *Bp. Horne.*

[n] 17. *But God hath heard me:* &c.] David was heard, when God delivered him from his enemies, and set him on the throne of Israel: Christ was heard, when God raised Him from the dead, and exalted Him to the right hand of the Majesty in the heavens: and every man is heard, when God raises him from sin to righteousness, as an earnest of his future resurrection from dust to glory. Let every such man praise the Lord, and say, with David, in the last verse of our Psalm, "Praised be God, who hath not cast out my prayer, nor turned his mercy from me." *Bp. Horne.*

[o] PSALM lxvii.] In this evangelical hymn, the Israelitish church is introduced as partly praying for, and partly foretelling, the advent of Christ, and the conversion of the nations, with the joy and gladness that should be consequent thereupon. The Christian church now uses, and will continue to use, the Psalm with propriety, until the fulness of the Gentiles shall be come in, the conversion of the Jews effected, and Christ shall appear the second time, finally to accomplish the salvation of his chosen. *Bp. Horne.*

[p] 1. *God be merciful unto us,* &c.] The Israelitish church, by the mouth of the prophet, expresseth her ardent desire after Messiah's advent, and appearance in the flesh; she prayeth, that God would be "merciful unto her," as He had promised; that, by so doing, He would "bless" her with the blessings of pardon and peace, of grace and glory; and, in one word, that He would "cause his face to shine upon her," or "shew her the light of his countenance," by the rising of the Sun of Righteousness, making her to behold the glory of God in the face of Jesus Christ, reviving her with the glad tidings of the Gospel, and enlightening her with the light of salvation. *Bp. Horne.*

[q] 2. *That thy way may be known upon earth:* &c.] Nor was she studious, as her degenerate children have since been, to confine the favour of heaven within her own pale. If she had a good wish for herself, she had one likewise for others; and therefore prayed that the "way" to life eternal might be "known," not in Jewry alone, but over all the "earth;" and that the virtues of that salutary medicine, which was able to restore health and vigour to the diseased and languishing spirits of men, might be published "among all nations." *Bp. Horne.*

[r] 4. *O let the nations rejoice* &c.] A very sufficient cause, surely, is here assigned, why the "nations" should "be glad, and sing for joy," upon the erection of Messiah's kingdom in the midst of them; namely, because He would "judge the people righteously;" breaking the yoke of the oppressor, and the iron rod of the prince of this world; becoming Himself an advocate in the cause of his church; introducing her into the glorious liberty of the children of God, whose service is

the people. *Bib. Trans.*

be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase[s] : and God, even our own God, shall give us his blessing.

7 God shall bless us[t] : and all the ends of the world shall fear him.

MORNING PRAYER.

Whit-Sunday, second Psalm Morn. Serv.

PSALM lxviii.[u] *Exurgat Deus.*

LET God arise[x], and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoice before God : let them also be merry and joyful.

4 O sing unto God[y], and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his name JAH, and rejoice before him.

5 He is a Father of the fatherless[z], and defendeth the cause of the widows : even God in his holy habitation.

God setteth the solitary in families ;

6. He is the God that maketh men[a] to be of one mind in an house,

perfect freedom ; and, with a sceptre, around which justice and mercy are wreathed together, "governing the nations upon earth." *Bp. Horne.*

[s] 6. *Then shall the earth bring forth her increase :* &c.] Then, when that long-expected time shall arrive, "the earth shall yield her increase ;" the nations of the world shall be converted to the faith, and become fruitful in every good word and work, through the benediction of heaven upon them. *Bp. Horne.*

[t] 7. *God shall bless us :* &c.] The evangelical "blessings," predicted in this Psalm, have been long since poured out upon "the ends of the earth," by the bountiful hand of God in Christ. Let us beseech Him to add yet this to all his other mercies, that, in return for such unmerited favours, the redeemed may have grace evermore to pay Him the tribute of fear and obedience, of duty and love. *Bp. Horne.*

[u] Psalm lxviii.] This Psalm, beginning in the same manner as Moses's song at the setting forward of the ark, Numb. x. 35, was composed by David in commemoration of the great deliverances afforded to the Israelites, and judgments inflicted on their enemies, especially in that of their coming out of Egypt ; and mystically contains and predicts the resurrection of Christ, and the exaltation of the Christian church consequent thereto. *Dr. Hammond.*

This beautiful, sublime, and comprehensive, but very difficult, Psalm, is one of those which the Church has appointed to be used on Whit-Sunday. It seems evidently to have been composed on that festive and joyful occasion, the removal of the ark to Mount Sion. See 2 Sam. vi. ; 1 Chron. xv. Under this figure, David, foreseeing the exaltation of Messiah, speaks of Him, whom he describes, 1, 2, as arising, and vanquishing his enemies ; 3—6, as causing the faithful to rejoice, and shewing mercy to the afflicted ; 7—15, as bringing his church out of bondage, supporting her in the world by the Word and the Spirit, purging away her corruptions, and subduing her adversaries ; the groundwork being laid in the history of the Egyptian deliverance, the manna and the law given in the wilderness, and the overthrow of the Canaanitish nations. 16—20, David returns to the scene before him, celebrates the ascension of Christ with power and great glory, to the heavenly Sion, and the gifts He should from thence pour down upon men ; 21—23, foretels the vengeance He would take on his opposers ; 24—28, sets forth the order of the church in his services ; 29—31, predicts the conversion of the nations ; all of whom, 32—35, he exhorts to unite in chanting forth the praises of their God and Saviour. *Bp. Horne.*

Dr. Chandler, in his "Critical History of the Life of David," has given an admirable exposition of the literal, or historical, sense of this Psalm, and a very ingenious division of it into five parts, founded on the supposition of its being performed at the removal of the ark. The author has been greatly assisted, in the ensuing comment, by the Doctor's exposition, and the reader will find the division of the Psalm inserted. *Bp. Horne.*

[x] 1. *Let God arise,* &c.] These words were used by Moses, whenever the ark set forward before the armies of Israel, in their progress towards Canaan, Numb. x. 35. David, in like manner, uses them in this triumphal hymn, on the removal of the ark to the city of Zion, 1 Chron. xiii. and xv. Dr. Chandler supposes this part of the Psalm, from ver. 1 to ver. 6, inclusive, to have been sung when the ark was taken up on the shoulders of the Levites. The Church now celebrates, in the same terms, the substance of the foregoing shadows ; she sings the praises of her Redeemer, rising from the dead, and preceding the Israel of God, to the true land of promise ; when his "enemies," the powers of darkness, sin, and death, "were scattered, and they that hated him fled before him." *Bp. Horne.*

[y] 4. *O sing unto God,* &c.] The prophet exhorts the people of God to magnify, with psalms, and hymns, and spiritual songs, the eternal and incommunicable "name" of Him "who was, and is, and is to come ;" who, deriving being from none, gives it to all ; and who, as Redeemer of his people, is exalted above the "heavens," and all the powers therein ; above the gods of the nations ; acknowledged and glorified by saints and angels ; feared and trembled at by ungodly men, and evil spirits. *Bp. Horne.*

[z] 5. *He is a Father of the fatherless,* &c.] After a description of God's "majesty," the Psalmist proceeds to make mention of his "mercy" towards the afflicted Israelites, who had suffered so much in Egypt, and in the wilderness. The cause of the "fatherless and widow" He takes into his own hands. But never did He do this in so full and extensive a manner, as when, by becoming man, He betrothed the church to Himself in righteousness, and became a father to her fatherless children. *Bp. Horne.*

[a] 6. *He is the God that maketh men* &c.] See the

and bringeth the prisoners out of captivity: but letteth the rmnagates continue in scarceness.

he bringeth out those which are bound in chains, but the rebellious dwell in a dry land. *Bib. Trans.*

7 O God, when thou wentest forth [b] before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

even Sinai itself was. *Bib. Trans.*

9 Thou, O God, sentest a gracious rain [c] upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein [d]: for thou, O God, hast of thy goodness prepared for the poor.

hath dwelt. *Bib. Trans.*

11 The Lord gave the word [e]: great was the company of the preachers.

those that published it. *Bib. Trans.*

12 Kings with their armies did flee [f], and were discomfited: and they of the houshold divided the spoil.

See Vocab.

she that tarried at home. *Bib. Trans.*

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margin. The "solitary," or destitute, in this verse, are the same persons with the "fatherless and widow," in the foregoing: those, as Dr. Chandler observes, whose fathers and families had been destroyed in Egypt, or had fallen in the wilderness; who, therefore, were left alone, destitute of help. These God afterwards "made to sit down in families," blessed them with a numerous progeny, and the peaceable enjoyment of domestick felicity. Thus hath since been manifested the same tender care of heaven, in calling home the wretched outcasts among the nations, and admitting them into the holy and happy family of the children of God. Another instance of God's mercy, mentioned in this verse, is that He "bringeth out those which are bound with chains," delivering his people from a spiritual, as He once did Israel from a temporal bondage. "But the rebellions," the ungodly and impenitent, "dwell in a dry land," in a spiritual desert, where no waters of life, of comfort, and salvation, flow. Such is the state of the rebellious Jews at this day, like that of their murmuring predecessors in the wilderness. This allusion, says Bishop Lowth, to the deliverance from the Egyptian bondage, and the destruction of the murmurers in the desert, brings in, with great ease, the full subject of the Exodus, in the next verse. *Bp. Horne.*

[b] 7, 8. *O God, when thou wentest forth* &c.] This part of the Psalm, from ver. 7 to ver. 14, is the second, in Dr. Chandler's division. It is supposed to have been sung when the procession began, and to have lasted till Mount Sion was in view. The prophet goes back to commemorate the wonders wrought for Israel, when Jehovah, by his presence in the cloudy pillar, conducted them through the wilderness: when, descending to deliver the law, He bowed the heavens and shook the earth, and caused Sinai to quake from its foundations. The Christian church, singing this Psalm on the day of Pentecost, commemorates, under these terms and figures, her redemption from the spiritual Egypt, by the resurrection of Jesus, with mighty signs and wonders, and the succeeding delivery of the new law from Mount Sion, after the descent of the Holy Spirit; by which the old Jewish dispensation was shaken and removed, to make way for one that should last for ever. See Heb. xii. 18—28. *Bp. Horne.*

[c] 9. *Thou, O God, sentest a gracious rain* &c.] As the heavens, at the command of God, rained down manna, &c. to strengthen and refresh the well-nigh famished people in the wilderness; so, by the descent of the Spirit from above, bringing with Him the word of life, the church, in her infant and languid state, was mightily confirmed and invigorated. *Bp. Horne.*

[d] 10. *Thy congregation shall dwell therein:* &c.] In the former verse, the Psalmist tells us, that God hath confirmed, refreshed, and revived, his inheritance, by the plentiful, and as it were voluntary, showers of bread and flesh that He rained down upon them. In these words, Dr. Chandler apprehends, he speaks of the manner, as well as abundance of the food thus given them. Thus the history informs us, that the manna, covered by the dew, "lay round about the host;" and that the quails were "let fall by the camp, about a day's journey on one side, and a day's journey on the other, round about the camp," Exod. xvi. 13; Numb. xi. 31. This was literally "dwelling in the midst of the food God had provided them." By the ministration of the word and sacraments, in the Christian church, the true manna, the bread which cometh down, with the dew of God's blessing, from heaven, is continually furnished, for the nourishment of those who "hunger and thirst after righteousness." It "falls round about the camp," and, "as to this thy food, O God," we, thy favoured people, have the happiness to "dwell in the midst of it:" thus "thou hast prepared, of thy goodness, for the poor in spirit." *Bp. Horne.*

[e] 11. *The Lord gave the word:* &c.] He, who supplied his people with food in the wilderness, enabled them likewise to vanquish the numerous enemies that opposed them in their passage through it, the Amalekites, the Amorites, the Midianites, the Moabites, &c. With respect to all these enemies, "the Lord gave the word." The Israelites engaged them, by his order, see Numb. xxi. 34; xxv. 17; and under his conduct and blessing, obtained the victory over them. When the enemies of man's salvation were vanquished by the resurrection of Christ, and the heathen nations were to own his power, again "the Lord gave the word." It was published, at first, by apostles, confessors, and martyrs, and hath been since published continually, by all the churches, who celebrate in their services the victories of their Redeemer; as in old time, prophets and prophetesses, Moses, Aaron, Miriam, Deborah, and others, with the armies of Israel, sang triumphal songs, on occasion of temporal, but figurative conquests. *Bp. Horne.*

[f] 12. *Kings with their armies did flee,* &c.] When God, by the hand of Moses and his successor Joshua, led his people, through the wilderness, into the land of promise, the kings of Canaan, with their mighty hosts, were discomfited; and the women of Israel, who "tarried at home, divided the spoil" of their vanquished enemies. After the conquest of the Midianites, as Dr. Chandler observes, God ordered the prey to be divided between them who went out on that expedition, and the rest of the congregation who continued in their tents, Numb. xxxi. 27. Thus, in the spiritual war, apostles, confessors, and martyrs, went out to the battle, fought and conquered; while the benefits of the victory extended to thousands and millions, who, without being exposed to their conflicts and torments, have enjoyed the fruit of their labours. *Bp. Horne.*

13 Though ye have lien among the pots[g], yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings[h] for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill[i] : even an high hill, as the hill of Basan.

leap ye. *Bib. Trans.* Do ye exalt yourselves. *Dr. Hammond.*

16 Why hop ye so[k], ye high hills ? that is God's hill, in the which it pleaseth him to dwell : yea, the Lord will abide in it for ever.

17 The chariots of God[l] are twenty thousand, even thousands of angels : and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high[m], thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

Thou hast ascended. *Bib. Trans.*

for the rebellious also. *Bib. Trans.*

19 Praised be the Lord daily[n] : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : God is the Lord, by whom we escape death.

unto God the Lord belong the issues from death.

Bib. Trans. the goings forth to death, or of death. *Heb. Bp. Horne*

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[g] 13. *Though ye have lien among the pots*, &c.] By "lying among the pots," or in "dust and ashes," is evidently denoted a state of affliction and wretchedness, like that of Israel in Egypt, which was exchanged for one of the utmost dignity and splendour in Canaan; one as different from the former, as a cauldron discoloured by smoke and soot, is from the bright and beautiful plumage of an eastern dove, glistering interchangeably, as with silver and gold. Thus the church of Christ emerged from a state of persecution and tribulation, into one of splendour and magnificence. *Bp. Horne.*

[h] 14. *When the Almighty scattered kings* &c.] As if it were said, And howsoever God's church seemed to be overcast with darkness of discomfort, while tyrants oppressed her, yet now the Almighty hath subdued and put to flight the enemies thereof, it was white and glorious, like to the hill of Salmon, of itself dark and shady, when it is covered with snow. *Bp. Hall.*

[i] 15. *As the hill of Basan, so is God's hill :* &c.] Sion, which is God's hill where He pleaseth to dwell, may well compare with the fruitful hill of Basan : in height if it may not equal it, in dignity and privilege it is much above it. *Bp. Hall.*

When the ark came in view of mount Sion, the place of its fixed residence for the future, and probably when they began to ascend it, Dr. Chandler apprehends, this and the two following verses were sung. *Bp. Horne.*

[k] 16. *Why hop ye so*, &c.] The Psalmist in commemorating God's former mercies and loving-kindnesses, having been led to mention the towering hills of Salmon and Bashan, by a masterly transition suddenly resumes his original subject, with a beautiful apostrophe to those mountains, letting them know, that, however proudly they might lift up their heads above mount Sion, yet this was the mount which Jehovah had determined to honour with his special presence; thither He was now ascending, with the ark of his strength; and there, between the cherubims, in the place prepared for Him, He would "dwell for ever;" till the whole dispensation would be at an end; till the glory of the Lord should be revealed in human nature; till God should be manifest in the flesh; and the true tabernacle and temple should succeed the typical. After that, the privileges of Sion were transferred to the Christian church; she became, and, while the world lasts, will continue to be, the "hill in which God delighteth to dwell :" she will therefore be justly entitled to the pre-eminence over all that may seem to be great and glorious in the world. *Bp. Horne.*

[l] 17. *The chariots of God* &c.] The Psalmist, in the preceding verse, had declared Sion to be the habitation of Jehovah. In this verse is described the majesty and magnificence of his appearance there, as a mighty conqueror of the enemies of his people, riding upon the cherubim, as in a triumphal chariot, with all the hosts of heaven, as it were, in his retinue. Thus God descended on Sinai, with the fire, the cloud, and the glory; thus He manifested Himself, when taking possession of "the holy place" prepared for Him in Sion; 2 Chron. v. 13; and in some such manner we may suppose King Messiah to have entered heaven at his ascension, when He went up in the clouds, with power and great glory, and all the attendant spirits joined his train, rejoicing to minister to their Lord, and increase the pomp and splendour of that glorious day. *Bp. Horne.*

[m] 18. *Thou art gone up on high*, &c.] When the ark had ascended mount Sion, and was deposited in the place assigned for it, the singers are supposed, by Dr. Chandler, to have proceeded with this part of the Psalm, in which they celebrate the ascension of their God and King, by the symbol of his presence, to the heights of Sion, after having subdued their enemies, and enriched his people with the spoil of the vanquished, and the gifts of the tributary nations; of which much was probably employed in the service of the tabernacle, and afterwards in building the temple, first designed by David, "that the Lord God might dwell," and have a fixed permanent habitation, among his people. But this whole transaction, like many others of old, being a figurative one, the apostle, Eph. iv. 8, has applied the words before us to our blessed Saviour, (the true ark on which the glory rested,) who personally ascended up to the highest heavens, "led captivity captive," by triumphing over his conquered enemies, and having received gifts from his heavenly Father, as the fruits of his victory, gave them unto men, as was most conducive to the establishment of his church, "that the Lord God might dwell among them." "Thou hast ascended on high;" thou, O Christ, who didst descend, from the right hand of the Majesty in the heavens, to the lower parts of the earth, art again ascended, from the lower parts of the earth, to the right hand of the Majesty in the heavens: "thou hast led captivity captive;" thou hast conquered the conqueror, bound the strong one, redeemed human nature from the grave, and triumphantly carried it, with thee, to the throne of God; "thou hast received gifts for men, yea, for the rebellious also;" and, being thus ascended into thy glory, thou hast received of the Father the promise of the Spirit, with all his gifts and graces, to bestow upon

or crown. *Dr. Hammond.*

21 God shall wound the head [o] of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said [p], I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God [q], how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before [r], the minstrels follow after : in the midst are the damsels playing with the timbrels. players on instruments. *Bib. Trans.*

26 Give thanks, O Israel [s], unto God the Lord, in the congregations : from the ground of the heart. Bless ye God. *Bib. Trans.*

27 There is little Benjamin their ruler [t], and the princes of Judah their counsel : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth

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the sons of men; even upon such as heretofore have not only broken thy laws, but appeared in arms against thee; yet of such as these, converted by the power of thy Gospel, wilt thou form and establish a church; "that the Lord God may dwell among them;" that so, of thy faithful people, gathered from all parts of the world, may be built up a living temple, "an habitation of God through the Spirit." *Bp. Horne.*

[n] 19. *Praised be the Lord daily:* &c.] The preceding survey of God's dispensations constraineth the church to break out into an act of praise, and to bless the Preserver of men, the Author of eternal "salvation;" in whose hands are the "goings forth of death;" in other words, who has "the keys of death and the grave," Rev. i. 18; who is possessed of power to confine, and to release; to kill, and to make alive. *Bp. Horne.*

[o] 21. *God shall wound the head* &c.] The meaning is, God shall strike deep, or exhaust the blood of the head of his enemies, even the hairy crown of him that goes on in his guilty practices; where the emphasis consists in the description of God's enemies, who were such as persevered in their criminal actions. This verse begins a prediction of that vengeance, which the person, who was "ascended on high," would infallibly execute upon his impenitent enemies, and which was shadowed forth in the destruction of the enemies of Israel, by David, after that the ark of God was placed upon the hill of Sion. See 2 Sam. viii. The expressions, "the head," and "the hairy crown," denote the principal part, the strength, the pride, and the glory of the adversary, which was to be crushed, according to the original sentence; "He shall bruise thy head," Gen. iii. 15. *Bp. Horne.*

[p] 22, 23. *The Lord hath said,* &c.] Abner, in his conference with the elders of Israel, to bring them over to David's interest, tells them, "The Lord hath spoken of David, saying, By the hand of my servant, David, I will save my people Israel, out of the hand of the Philistines, and out of the hand of all their enemies," 2 Sam. iii. 18. Thus Jehovah had promised to repeat in Israel, by David, his glorious acts; to work as signal victories and deliverances for his people, as He had formerly done in the field of Bashan, and at the Red Sea; when they saw their enemies dead at their feet. By the glorious resurrection, and triumphant ascension of King Messiah, by the conquests of the Gospel, and the unparalleled overthrow of its opposers, were these figures realized, and these shadows changed into substances. *Bp. Horne.*

[q] 24. *It is well seen, O God,* &c.] When the ark was safely deposited, the sacrifices were offered, the solemnity well-nigh concluded, and the whole assembly about to return back, Dr. Chandler supposes the singers to have struck up, and joined in the remaining part of this noble anthem. These words contain a sort of triumph, because this great work of translating the ark was now so happily accomplished. The people of Israel had a pledge and earnest of those mighty things which God would do for them, by the joyful and victorious manner, in which, with the ark of his presence, He had taken possession of the place prepared for Him on Mount Sion, and gone "into the sanctuary." A like pledge and earnest of her future enlargement and exaltation, was the ascension of her Lord and Head to the Christian church. *Bp. Horne.*

[r] 25. *The singers go before,* &c.] The joy and gladness expressed by David, and the house of Israel, when, in solemn procession, with the sound of vocal and instrumental musick, they "brought up the ark of Jehovah, and set it in its place," 2 Sam. vi. 5. 15. 17, may be considered as a prelude to that voice of universal exultation, with which the Christian church, in her holy services, doth now celebrate the resurrection and ascension of her Redeemer. *Bp. Horne.*

[s] 26. *Give thanks, O Israel,* &c.] Or, "Bless ye God in the congregations;" in this form of words the Israelites are supposed, when accompanying the ark, to have reciprocally exhorted and encouraged each other to exert their utmost powers in the sacred employment of blessing and thanking God. *Bp. Horne.*

[t] 27. *There is little Benjamin their ruler,* &c.] In this enumeration of the tribes of Israel, that were present at the removal of the ark, four only are mentioned; Benjamin and Judah, who dwelt nearest to the city of David, Zebulun and Naphtali, who were the farthest distant from it; to shew, as Dr. Chandler observes, the unanimity of the whole nation, and of all the tribes far and near, in attending this solemnity, to testify their willing acknowledgment of David for their king, and the city of David for their capital, where all the great solemnities of religion should be performed, and their annual festivals continually celebrated. Benjamin, though the youngest tribe, is named first, and called the "ruler;" because from that tribe sprang Saul, the first king of Israel. The attendance of this tribe shewed, that all envy and opposition to David from Saul's party was at an end. Upon David's accession to the crown, Judah became the royal tribe, and supported the throne by its counsels. Zebulun and Naphtali were tribes of eminent learning and knowledge. See Gen. xlix. 21; Judges v. 14. Thus, after the publication of the Gospel, the nations flocked into the church, both those that were near, and those that were afar off; power, wisdom, and learning, submitted themselves to the kingdom, and conspired to set forth the glory, of Messiah. *Bp. Horne.*

strength [u] for thee : stablish the thing, O God, that thou hast wrought in us,

Because of thy temple at Jerusalem, shall kings. *Bib. Trans.*

29 For thy temple's sake at Jerusalem [x] : so shall kings bring presents unto thee.

as also their servile and ignorant followers. *Bp. Hall.*

30 When the company of the spear-men [y], and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war;

yield homage and tribute. *Bp. Hall.*

Ethiopia. *Bib. Trans.*

31 Then shall the princes come out of Egypt : the Morian's land shall soon stretch out her hands unto God.

32 Sing unto God [z], O ye kingdoms of the earth : O sing praises unto the Lord;

33 Who sitteth in the heavens [a] over all from the beginning : lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God [b] over Israel : his worship, and strength is in the clouds.

his excellency. *Bib. Trans.* See Vocab. terrible. *Bib. Trans.*

35 O God, wonderful art thou [c] in thy holy places : even the God of Israel; he will give strength and power unto his people; blessed be God.

EVENING PRAYER.

PSALM lxix.[d] *Salvum me fac.*

Good Friday, first Psalm Even. Serv.

SAVE me, O God [e] : for the waters are come in, even unto my soul.

2 I stick fast in the deep mire,

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[u] 28. *Thy God hath sent forth strength* &c.] The former part of this verse contains a comfortable assurance given to the church, that God had made provision, and issued out orders, for her establishment and security. In the latter clause is a prayer, that He would accomplish all his counsels concerning her; and, as He had begun a good work, so that He would vouchsafe to perfect it unto the day of the Lord. *Bp. Horne.*

[x] 29. *For thy temple's sake at Jerusalem:* &c.] David foretels, that on the establishment of the then church, and worship in Jerusalem, the kings of the Gentiles should come, and make their oblations at the temple of God; which happened in his days, and those of his son Solomon, as an earnest and figure of that plenary accession of the kings of the earth to the church of Christ, which was to take place in the latter days, under the Gospel. See 2 Sam. viii. 9—11; 1 Kings v. 1; x. 1. 24; 2 Chron. ix. 23; Isa. ix. 3. 6; Matt. ii. 11; Rev. xxi. 24. *Bp. Horne.*

[y] 30, 31. *When the company of the spear-men,* &c.] The hostile powers being overthrown, and the church of Israel fully established, the nations around her, even those which had been most given to idolatry, sued for her friendship, and came to Jerusalem with their gifts and oblations; as, in like manner, after the defeat of Maxentius and Maximin, the Roman empire, with all its tributary provinces, was added to the church of Christ. *Bp. Horne.*

[z] 32. *Sing unto God,* &c.] "Rapt into future times," the prophet exhorteth, not Judea only, but all "the kingdoms of the earth," to unite in chanting forth the praises of their God and Saviour. In the fulness of time, this exhortation was heard and obeyed. For Eusebius thus describes the state of the church in the days of Constantine: "There was one and the same power of the Holy Spirit, which passed through all the members; one soul in all; the same alacrity of faith; one common consent in chanting forth the praises of God," Euseb. Eccles. Hist. book x. chap. 2. And it deserves notice, that the primitive Christians, when, delivered from the rage of persecuting tyrants, they freely celebrated their holy festivals, could find no words so well calculated to express the joy and gladness of their hearts, as the songs of Moses, and David, and the prophets, which seem to have been divinely penned on purpose for their use, upon that glorious occasion. *Bp. Horne.*

[a] 33. *Who sitteth in the heavens* &c.] The praises of the church are sung to Him, who, after his sufferings here below, re-ascended to take possession of his ancient throne, high above all heavens; who from thence speaketh to the world by his glorious Gospel, mighty and powerful, as thunder, in its effects upon the hearts of men. The power of Christ's voice, when He was on earth, appeared by the effects which followed, when He said, "Young man, arise:" "Lazarus, come forth:" "Peace, be still:" and it will yet farther appear, when "all that are in the graves shall hear the voice of the Son of man, and come forth." *Bp. Horne.*

[b] 34. *Ascribe ye the power to God* &c.] God requires his people to ascribe unto Him the kingdom, and the power, and the glory; to acknowledge Him as the Author of life, health, and salvation, of all they are, and all they have, in nature and in grace; to glorify Him as the Creator and Governor of the world, the Redeemer and Sanctifier of his church. *Bp. Horne.*

[c] 35. *O God, wonderful art thou* &c.] The Psalmist, here exemplifying the precept laid down in the foregoing verse, ascribes to God the glory of his appearance in the sanctuary, as the God and King of Israel, terrifying and dismaying his enemies, comforting and invigorating his people. Such is the presence of a glorified Saviour, by his Spirit, in the Christian church. For this, and all other his mercies, she is bound continually to say, and, by her holy services, continually doth she say, "Blessed be God." *Bp. Horne.*

[d] Psalm lxix.] This Psalm was composed by David, in some season of extreme danger. But some of the expressions, it is manifest, are such, as were not literally fulfilled in him, but in Christ; of whom David was a figure, both in his sufferings, and in his advancement after them to a kingdom. *Bp. Patrick.*

The application of many passages in this Psalm to our Lord, made by Himself and his apostles, as well as the appointment of the whole, by the church, to be used on Good Friday, direct us to consider it as uttered by the Son of God, in the day of his passion. 1—5. He describeth his sufferings, undergone for the sins of men; 6, 7, prayeth that his disciples may not be offended

where there is no standing. *Bib. Trans.*

where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying[f]; my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me[g] without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness[h], and my faults are not hid from thee.

6 Let not them that trust in thee[i], O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof : shame hath covered my face.

reproach. *Bib. Trans.* See Vocab.

8 I am become a stranger[k] unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

reproaches. *Bib. Trans.* See Vocab. reproached. *Bib. Trans.*

10 I wept, and chastened myself[l] with fasting : and that was turned to my reproof.

reproach. *Bib. Trans.*

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak

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at the pain and shame of the cross; 8—12, relateth the usage He met with at the hands of the Jews; 13—20, maketh his prayer to the Father; 21, 22, complaineth of his desolate estate, of the reproach cast upon Him, and of the gall and vinegar administered to Him; 23—29, foretelleth the judgments of heaven, about to fall upon the Jewish nation; 30, returneth to the consideration of his own sorrows, and prayeth for deliverance; 31, 32, praiseth the Father for the accomplishment of that deliverance; 33, 34, exhorteth all men to come and partake of it, and, 35, the whole creation to join in a chorus of thanksgiving for it; 36, 37, predicteth the salvation, edification, and perpetuity, of the church. *Bp. Horne.*

[e] 1. *Save me, O God:* &c.] The Gospels inform us concerning the constancy and patience of Christ under his sufferings: the sufferings themselves (those in particular of his soul) are largely described in the Psalms; many of which, and this among the rest, seem to have been indited beforehand by the Spirit, for his use in the day of trouble. *Bp. Horne.*

[f] 3. *I am weary of crying;* &c.] This verse describes the effects of those supplications which the Son of God offered up, "with strong crying and tears, in the days of his flesh," Heb. v. 7: of that thirst, which, through loss of blood on the cross, "dried his throat;" and of that long and patient endurance, when his "eyes failed," and were closed in darkness, while his faith "waited" for the deliverance promised by the Father. *Bp. Horne.*

[g] 4. *They that hate me* &c.] The Jews, the Romans, and the spirits of darkness, made up that multitude of enemies, which, like an herd of evening wolves, surrounded the Lamb of God, thirsting after his blood, nor resting till they had drawn forth the very last drop of it from his heart. And thus the only innocent person in the world suffered for all its guilt, making satisfaction for wrongs which He never did, and "restoring that which he took not away." *Bp. Horne.*

[h] 5. — *God, thou knowest my simpleness,* &c.] These words, in the mouth of David, or any other sinful son of Adam, are plain enough. They may, nevertheless, be spoken, as the rest of the Psalm is, in the person of Christ, concerning the iniquities committed by us, but "laid on him" which He therefore mentions, as if they had been his own; the head complaining of diseases incident only to the members. See Isa. liii. 6. *Bp. Horne.*

[i] 6. *Let not them that trust in thee,* &c.] The Son of God prefers a petition to the Father, that his disciples may not be scandalized on account of his passion, or be tempted to relinquish their trust in God, at beholding his only and beloved Son forsaken on the cross; since it was not for any demerit of his own, but for the sake of God's glory, as well as man's salvation, that He "bore reproach, and shame covered his face." *Bp. Horne.*

[k] 8, 9. *I am become a stranger* &c.] The Jews were Christ's "brethren," according to the flesh. To them He was a "stranger and an alien." "He came to his own, and his own received him not." "We know," said they, "that God spake unto Moses; but as for this fellow, we know not from whence he is." And again, "Thou art a Samaritan, and hast a devil," John i. 11; ix. 29; viii. 48. The ground of all this enmity was the "zeal" of Christ for the reformation and purification of the church, which He manifested in his reproofs and exhortations, as also by the emblematical act of driving the buyers and sellers out of the temple. Upon this latter occasion, the Evangelist tells us, "his disciples remembered that it was written," that is, it was predicted of Messiah in this Psalm, "The zeal of thine house hath eaten me up," John ii. 17. Therefore, as he adds immediately, "the reproaches of them that reproached thee fell on me." In calumniating and blaspheming the works of the Son of God, the Jews reproached both the Father who gave Him those works to do, and the Spirit by which He did them: all which reproaches fell on the man Christ, as the visible instrument employed in the doing of them. This last passage is thus quoted and applied by St. Paul, "Even Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee fell on me," Rom. xv. 3. *Bp. Horne.*

[l] 10—12. *I wept, and chastened myself* &c.] To expiate the sins of his creatures, the King of glory became a man of sorrows; He put on mortal flesh as a penitential garment; He fasted, and prayed, and mourned, and wept, and humbled Himself to the dust, as if He had been the offender, and we the righteous persons that needed no repentance. And what return was made Him? "It was to his reproach, and he became a proverb to them," for whom He suffered. "They that sat in the gate," or, on the "judgment-seat," which used to be in the gates of cities, even the senators and judges of the land, the chief priests and elders, "spake against

against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer [m] unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire [n], that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart [o]; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare [p] to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

Their table shall be for. *Dr. Hammond.*

their peace-offerings. *Bp. Horne.*

24 Let their eyes be blinded [q], that they see not : and ever bow thou down their backs.

a trap. *Bib. Trans.*

make their loins continually to shake. *Bib. Trans.*

25 Pour out thine indignation [r] upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void [s] : and no man to dwell in their tents.

desolate. *Bib. Trans.*

27 For they persecute him [t] whom

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him," with cool and deliberate malice; while He was "the song of the drunken," and profligate, who more grossly insulted and derided Him. *Bp. Horne.*

[m] 13, 14. *But, Lord, I make my prayer* &c.] The Son of God Himself, in the midst of sorrows and sufferings, has recourse to prayer. The "acceptable time," in which Christ prayed, was the time when He offered the great propitiatory sacrifice. Through the merit of that sacrifice it is, that we have an "acceptable time, and a day of salvation," allowed us. Behold, now is that time, behold, now is that day! Let us not delay one moment to use and improve it aright. *Bp. Horne.*

[n] 15, 16. *Take me out of the mire,* &c.] Messiah petitions for deliverance from calamities, under the same images which were employed at the beginning of the Psalm, to describe those calamities. The purport of the petition is, that the sins of the world, and the sufferings due to them, may not finally overwhelm Him, nor the grave "shut her mouth upon him" for ever; but that the morning of his resurrection may at length succeed the night of his passion. *Bp. Horne.*

[o] 21. *Thy rebuke hath broken my heart,* &c.] The reproaches which thou hast been pleased to expose me to, have wounded me to the very heart. *Dr. Nicholls.* The argument urged by Christ, in these most affecting words, is, that in the extremity of his passion He was left alone without a comforter, a friend, or an attendant; while all that were round about Him studied to infuse every bitter and acrimonious ingredient into his cup of sorrows. This was literally as well as metaphorically true, when "they gave him to drink vinegar mingled with gall." See Matt. xxvii. 34; John xix. 29. *Bp. Horne.*

[p] 23. *Let their table be made a snare* &c.] That this and the following verses are to be understood in the future sense by way of prediction, and not as an imprecation, is affirmed by St. Augustine: and indeed the original is most fitly rendered in the future "shall be." And so doth the Jewish Arab interpreter observe, that such seeming imprecations, as here and elsewhere occur in this book of Psalms, are not so much by way of imprecation, as by way of propheey or prediction of what in God's just judgment would certainly befal. *Dr. Hammond.* At this verse beginneth a prediction of those dreadful judgments which heaven has since inflicted upon the crucifiers of the Lord of glory. By their "table becoming a snare, and their peace-offerings a trap," is pointed out the consequence of the Jews adhering to the legal services, in opposition to Him who is "the end of the law, for righteousness." After his sufferings and exaltation, to continue under the law became not only unprofitable, but destructive, inasmuch as it implied a denial of Messiah's advent, and a renunciation of every evangelical benefit and blessing. *Bp. Horne.*

[q] 24. *Let their eyes be blinded,* &c.] They who loved darkness rather than light, by the righteous judgment of God were permitted to walk on in darkness, while the blind led the blind. And such still continues to be the state of the Jews, notwithstanding the intolerable weight of woe which made "their loins to shake," and bowed down their backs to the earth. "The veil remaineth yet upon their hearts," in the reading of the Old Testament; nor can they see therein "the things which belong unto their peace." These last two verses are cited, as spoken of Israel, by St. Paul, Rom. xi. 9, 10. *Bp. Horne.*

[r] 25. *Pour out thine indignation* &c.] Never was "indignation so poured out," never did "wrath so take hold" on any nation as on that, which once was, beyond every other, beloved and favoured. "The wrath," says St. Paul, 1 Thess. ii. 16, "is come upon them to the uttermost," to the very last dregs of the cup of fury. *Bp. Horne.*

[s] 26. *Let their habitation be void:* &c.] Our Lord seems to have had this passage in his view, when He said to the Jews, "Behold, your house is left unto you desolate," Matt. xxiii. 38. Jerusalem was by the Roman armies destroyed from the foundations. It hath been since indeed rebuilt, and inhabited by Gentiles,

thou hast smitten : and they talk how they may vex them whom thou hast wounded.

Add iniquity to their iniquity. *Bib. Trans.*

28 Let them fall from one wickedness to another[u] : and not come into thy righteousness.

be written with the righteous. *Bib. Trans.*

29 Let them be wiped out[x] of the book of the living : and not be written among the righteous.

blotted. *Bib. Trans.*

30 As for me[y], when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord[z] : better than a bullock that hath horns and hoofs.

33 The humble shall consider this[a], and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion[b], and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants[c] shall inherit it : and they that love his Name shall dwell therein.

PSALM lxx.[d] *Deus in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O Lord.

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by Christians, and by Saracens, but no more by the Jewish people. It is remarkable, that this verse is applied, Acts i. 20, to Judas, considered as the head and representative of that apostate nation, which rejected and delivered up its Prince and Saviour to be crucified. "He was guide to them that took Jesus," Acts i. 16. The punishment, therefore, as well as the sin of Israel, is portrayed in his person, and the same prophecy is applicable to him and to his countrymen. *Bp. Horne.*

[t] 27. *For they persecute him* &c.] The cause of the foregoing calamities, inflicted on the Jews, is here assigned; namely, that, instead of mourning and sympathizing with Messiah, in the day when Jehovah laid on Him the iniquities of us all, and afflicted Him for our sakes, they, by reproaches and blasphemies, aggravated his sufferings to the uttermost; and afterwards continued to use his disciples in the same manner. *Bp. Horne.*

[u] 28. *Let them fall from one wickedness to another :* &c.] As they added affliction to the afflictions of Christ, so God permitted them to go on, blinded and deserted, in their wickedness, "adding sin to sin," filling up the measure of their fathers, still obstinately refusing to come into the church, and partake of the "righteousness" which is by faith. *Bp. Horne.*

[x] 29. *Let them be wiped out* &c.] By "the book of the living," in which the names of the "righteous are written," is to be understood the register of the true servants and worshippers of God, of those who are "justified," or made "righteous," through faith. In this register, the names of Abraham, Isaac, and Jacob, the ancient fathers of the Israelitish race, with their true children, stand recorded; but the degenerate and apostate Jews have been long since "blotted out;" they are no longer the peculium of heaven; nor have they any part or portion in the inheritance of the sons of God. Thus Ezekiel: "They shall not be in the assembly of my people, nor shall they be written in the writing of the house of Israel:" xiii. 9. And our Lord, in his conversations with the Jews, took every opportunity to tell them that they, for their unbelief, should be "cast out," and that the Gentiles, obeying the call of the Gospel, should come from all quarters of the world, and "sit down with Abraham, and Isaac, and Jacob, in the kingdom of God." *Bp. Horne.*

[y] 30. *As for me,* &c.] Here, as in the 22nd, and many other Psalms, the scene changes from sorrow to joy; from a state of suffering to one of triumph; from the passion to the resurrection. Jesus, risen from the dead, declares his resolution of praising and magnifying the Father, for the salvation of the world, happily accomplished by his labours and sufferings, which were now for ever at an end. The church does the same incessantly, on earth and in heaven. *Bp. Horne.*

[z] 32. *This also shall please the Lord :* &c.] A bullock was in its prime for sacrifice, under the law, when it began to put forth its "horns and hoofs." The infinite distance, therefore, in point of value, between the best legal sacrifices, and those of obedience, love, and praise, as offered by Christ, and through Him, by his church, under the Gospel, is pointed out in this verse. See Ps. xl. 6, &c.; l. 23. *Bp. Horne.*

[a] 33. *The humble shall consider this,* &c.] It is foretold, that the "humble," or the "poor in spirit," that is, the meek and lowly followers of the holy Jesus, should find everlasting joy and comfort in the glad tidings of salvation; all mankind are exhorted to "seek after God," as manifested in the Gospel of his Son; and the reward promised is "life spiritual and eternal." *Bp. Horne.*

[b] 36. *For God will save Sion,* &c.] The salvation and edification of the church followed the passion and resurrection of Christ. "God will save Sion," that is, the church, which at first consisted of the apostles, who were Jews, and others of that nation by them converted to the faith. "And build the cities of Judah," or cause churches to arise in all the world, which shall from thenceforth take the names, and inherit the privileges, of "Israel and Judah; that men," even such as God shall call from among the nations, "may dwell there," as citizens of the new Jerusalem, "and," instead of the rejected Jews, "have it in their possession." *Bp. Horne.*

[c] 37. *The posterity also of his servants* &c.] The continuation of the church in the posterity of the faithful is here predicted. Accordingly, the descendants of the proselyted Gentiles have been in possession of the Gospel privileges, for above 1700 years. And thus it will be, while they abide in the faith, and "love the name," of Jesus. Should the Gentiles apostatize as the Jews did, and the Jews be converted as the Gentiles were, then the Gospel would go from the Gentiles to the Jews, as before it went from the Jews to the Gentiles;

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee be joyful and glad in thee: and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

Visitation of the Sick.

PSALM lxxi.[e] *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust[f], let me never be put to confusion: but rid me, and deliver me in thy righteousness[g]; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

3 Deliver me, O my God[h], out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art[i] the thing that I long for: thou art my hope, even from my youth. art my hope. *Bib. Trans.* my trust. *Bib. Trans.*

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall always be of thee.

6 I am become as it were a monster[k] unto many: but my sure trust is in thee. a wonder. *Bib. Trans.*

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age[l]: forsake me not when my strength faileth me.

9 For mine enemies speak against me[m], and they that lay wait for my

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then would there "come out of Sion the Deliverer, to turn away ungodliness from Jacob," Rom. xi. 26. *Bp. Horne.*

[d] PSALM lxx.] The words of this Psalm occur, without any material variations, in Ps. xl. verse 16, to the end. The reader is therefore referred thither for the exposition; as before, in the case of the 53rd and 14th Psalms. *Bp. Horne.*

[e] PSALM lxxi.] The Psalmist, sorely distressed in his old age (see ver. 8, and 16,) by the rebellion of Absalom, which was his great affliction at that period of life, ver. 1, prayeth for the divine assistance; pleading God's righteousness, 2, and promise; 3, the iniquity of his persecutors; 4, 5, the mercies vouchsafed him from his birth; 6, 7, his being deserted and given up by man; 8, his old age; 9, the taunts and insults of his adversaries; 10, he repeateth his request; 11, prophesieth the downfal of his enemies; declareth, 12, his hope, 13, his gratitude, 14, his faith; 15, 16, wisheth to be preserved, that he might shew forth the power and glory of God, whose righteousness and marvellous acts, 17, he extolleth, and thence, 18, 19, promiseth himself a final redemption from all his troubles, and a restoration to honour and comfort; when, 20—22, he shall sing and speak the praises of the Lord. *Bp. Horne.*

[f] 1. *In thee, O Lord, have I put my trust,* &c.] The promises of salvation are made to those, who, renouncing all confidence in the world and themselves, "trust" in God alone for it. For this reason the Psalmist so often begins his prayer with a declaration of his "faith," which is to the soul in affliction, what an anchor is to a ship in distress. *Bp. Horne.*

[g] — *but rid me, and deliver me in thy righteousness;*] A second argument here used is the "righteousness" of God, who cannot but be faithful and just to his own gracious word. By that word, He had engaged to establish the temporal throne of David, and the eternal throne of the Son of David. And, by the same word, He has engaged to bring those who believe in Him, through sufferings to glory. *Bp. Horne.*

[h] 3. *Deliver me, O my God,* &c.] The divine assistance is implored by the Psalmist, thirdly, on the foot of the goodness of his cause, and the iniquity of his enemies. Such were Absalom, Ahithophel, &c. to David; Judas and the Jews to Christ; and such are the world, the flesh, and the devil, to the Christian. Against them he is to pray and fight continually. *Bp. Horne.*

[i] 4. *For thou, O Lord God, art* &c.] Former mercies are urged, as a fourth motive, for the divine goodness to continue those mercies. The watchful care of heaven over us, at an age when we are able to take no care of ourselves, deserves consideration. *Bp. Horne.*

[k] 6. *I am become as it were a monster* &c.] David, banished from his kingdom, was regarded as a "wonder," or a prodigy of wretchedness; Christ, in his state of humiliation upon earth, was a "sign," every where "spoken against," as Simeon foretold He would be, Luke ii. 34. *Bp. Horne.*

[l] 8. *Cast me not away in the time of age:* &c.] David, mindful of the noble actions which, through God's assistance, he had achieved in his youth, beseeches Him not to desert his servant when persecuted by a rebellious son in his old age. The weaknesses and temptations, peculiar to that time of life, render this a petition necessary for us all to make, before we are overtaken by it. *Bp. Horne.*

[m] 9. *For mine enemies speak against me,* &c.] They who saw David ascending mount Olivet in tears, when Absalom had driven him from Jerusalem, and they who beheld Jesus led forth out of the same Jerusalem, to be crucified on mount Calvary, were tempted to regard both the one and the other, as finally deserted by God. They who view the church, or any member thereof, under affliction and persecution, are too frequently tempted to think the same, and to act accordingly;

soul take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me[n] from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am grayheaded: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me[o]! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again. quicken me again. *Bib. Trans.*

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee[p] and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered. shall greatly rejoice. *Bib. Trans.* See Vocab.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

PSALM lxxii.[q] *Deus, judicium.*

GIVE the King thy judgements, O God[r]: and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring

though they are so plainly taught the contrary, by the restoration of the king of Israel, and the resurrection of the Son of God. *Bp. Horne.*

[n] 15. *Thou, O God, hast taught me* &c.] It was the God of Israel, who "taught" David, as a warrior, to conquer, and, as a Psalmist, to "declare the wondrous works" of his great Benefactor. He requests to be preserved in his old age, until, by completing his victories, and his Psalms composed to celebrate them, he had "shewed the strength and power of God," not only to the men of the "generation" in which he lived, but also to "every one that should come," or arise in after-times, and chant those divine hymns in the assemblies of the faithful, throughout all ages. *Bp. Horne.*

[o] 18. *O what great troubles—hast thou shewed me!* &c.] In David, delivered out of his troubles, and restored to his throne, we behold our Lord, after his "great and sore trouble, literally quickened, or revived, brought up again from the depths of the earth, increased in greatness, and comforted on every side." In Him we were virtually, by his grace we are actually, raised from sin and sorrow, to righteousness and comfort; and through his power we shall be raised, from dust and corruption, to glory and immortality. *Bp. Horne.*

[p] 20. *Therefore will I praise thee* &c.] The truth of God, in accomplishing his promises, by the redemption of our souls, and the confusion of our spiritual enemies, is a subject which demands a never-ceasing tribute of gratitude and love, of praise and thanksgiving. To celebrate it aright, with the melody of instruments, voices, and affections, all in perfect concord, is the duty and delight of the church militant; which, when thus employed, affords the best resemblance of the church triumphant. *Bp. Horne.*

[q] Psalm lxxii.] David, praying for Solomon, foretelleth his peaceful and glorious reign, and under that figure in most lively and beautiful colours pourtrayeth the kingdom of Messiah; 1—4, its righteous administration; 5, its duration; 6, 7, its blessings; 8, its extent; 9—11, the accession of the Gentiles to it; 12—14, the redemption to be wrought, and, 15, the prayers and praises to be offered up in it; 16, its miraculous increase and fruitfulness; 17, its perpetuity and universality; 18, 19, a doxology sung to God for it. *Bp. Horne.*

This Psalm was composed in contemplation of Solomon's succeeding David in the throne, and the happy days of his reign; and under that type looks forward to the days of the Messiah, as the Jews themselves apply it. *Dr. Hammond.*

[r] 1. *Give the king thy judgements, O God:* &c.] In this prophetical prayer, the aged monarch of Israel, about to resign the kingdom into the hands of his son Solomon, makes unto God the request of a wise father for him. He asks such a portion of wisdom and integrity from above, as might enable the young prince to govern aright the people of God, and to exhibit to the world a fair resemblance of that King of Israel, who was, in the fulness of time, to sit upon "the throne of his father David," Luke i. 32; "to reign in righteousness," Isa. xxxii. 1; and "to have all judgment committed unto him," John v. 22. *Bp. Horne.*

peace[s]: and the little hills righteousness unto the people.

meek, but oppressed and helpless. See Vocab.

4 He shall keep the simple folk by their right[t]: defend the children of the poor, and punish the wrong doer.

5 They shall fear thee[u], as long as the sun and moon endureth: from one generation to another.

upon the mown grass. *Bib. Trans.*

6 He shall come down like the rain[x] into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish[y]: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also[z] from the one sea to the other: and from the flood unto the world's end.

from the river unto the ends of the earth. *Bib. Trans.* See Vocab.

9 They that dwell in the wilderness[a] shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis[b] and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

Sheba and Seba. *Bib. Trans.*

11 All kings shall fall down before him[c]: all nations shall do him service.

12 For he shall deliver the poor[d] when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the

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[s] 3. *The mountains also shall bring peace:* &c.] In other words, peace, manifested by its consequence, plenteousness, shall be upon all the mountains and little hills of Judea, by means of that righteous judgment which Solomon will execute in the land. And thus in the days of Messiah, "Beautiful upon the mountains were the feet of them that brought the glad tidings of peace;" which the fruits of the Spirit, in the churches, plainly shewed to have been derived from above, through the righteousness of the Redeemer, producing "peace on earth." *Bp. Horne.*

[t] 4. *He shall keep the simple folk by their right:* &c.] It is the part of justice, in well-ordered governments, to see that the "poor and needy have right;" to break the teeth of "oppression," and pluck indigence from its devouring jaws. This Christ performed, when, having undertaken the cause of his people against the adversary, He "saved" them by his resurrection, and "broke in pieces" the power of the great oppressor. *Bp. Horne.*

[u] 5. *They shall fear thee,* &c.] The kingdom of Solomon continued, in his own person, only for forty years; but in his seed, that is, Christ, it is established throughout all generations. He reigneth "over the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 33. His dominion over the world by his providence, and in the church by the influences of his grace, is to be coeval with that of the celestial luminaries in nature. And when the "moon shall be confounded, and the sun ashamed," when the heavens shall be dissolved, and the earth burnt up, "the Lord of hosts shall reign on mount Zion," in the Jerusalem above, in glory everlasting. See Isa. xxiv. 23. *Bp. Horne.*

[x] 6. *He shall come down like the rain* &c.] Refreshing and salutary, as the drops of heaven to the shorn and parched grass, is the mild administration of a wise and pious prince to his subjects. And what image can convey a better idea of those most beneficial and blessed effects, which followed the descent of the Son of God upon the earth, and that of the Spirit, at the day of Pentecost? The prophets abound with descriptions of those great events, couched in terms borrowed from the philosophy of rain and dew. See Isa. xliv. 3; lv. 10; Hos. xiv. 5; Heb. vi. 7. In the last words of David, the reign of Messiah is described under this figure: "He shall be as the tender grass, springing out of the earth by clear shining after rain," 2 Sam. xxiii. 4. *Bp. Horne.*

[y] 7. *In his time shall the righteous flourish:* &c.] By means of rain and dew, the grass springeth out of the ground. In the kingdom of Solomon, through the influences of his wisdom, good men were encouraged, righteousness flourished, and the land enjoyed tranquillity. In the days of Messiah, the fruit of the Spirit was righteousness, and the fruit of righteousness was "abundance of peace." He was the true "Melchisedeck," or "King of righteousness," and therefore the true Solomon, the "King of Salem, the Prince of peace." And his peace is to endure, when the moon shall have ceased to vary her appearances, and when a period shall be put to all sublunary vicissitudes. *Bp. Horne.*

[z] 8. *His dominion shall be also* &c.] As applicable to the kingdom of Solomon, this verse describes the extent and limits of the promised "land;" if it be interpreted of the wide-extended empire of Christ, that empire knows no bounds, but those of the "earth" itself. And it is observable that when the prophet Zechariah foretels the advent of "the King of Sion," in great humility, "meek, and riding on an ass," he describes the extent of his kingdom in these words, "His dominion shall be even from sea to sea, and from the river even to the ends of the earth," Zech. ix. 9, 10. *Bp. Horne.*

[a] 9. *They that dwell in the wilderness* &c.] Distant nations submitted themselves to the sceptre and prostrated themselves before the throne of Solomon, foreshewing the conversion of the heathen world (in the figurative language of prophecy, frequently styled, "the wilderness") to the Gospel, and the lowly adoration to be made by penitent sinners, at the footstool of the King of glory. They, who take not the advantage of the day of grace, will feel the rod of his power in the day of vengeance, when his "enemies" shall be subjected to Him; when death himself shall be destroyed; and "dust shall be the serpent's meat," Isa. lxv. 25; Gen. iii. 14. *Bp. Horne.*

[b] 10. *The kings of Tharsis* &c.] This verse suggesteth to our meditation several curious and interesting particulars, all tending to one and the same end. As 1. The munificent presents and immense treasures, brought to Solomon from Tarshish, and the isles of the Gentiles, 1 Kings x. 22, &c. 2. The coming of the queen of Sheba from the south, with her gifts and acknowledgments, to Jerusalem. 3. The offerings made by the eastern magi, as the first-fruits of the Gentiles, to the Saviour of the world. And, lastly, the accession of the nations to the faith, (even these "isles of the Gentiles,") bringing their glory and honour into the city of God. See Isa. xlix. lx; Rev. xxi. 24. *Bp. Horne.*

[c] 11. *All kings shall fall down before him:* &c.] It

simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

Sheba. *Bib. Trans.*

15 He shall live[e], and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn[f] in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever[g]; his Name shall remain under the sun among the posterities: which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God[h], even the God of Israel: which only doeth wondrous things.

19 And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

EVENING PRAYER.

PSALM lxxiii.[i] *Quam bonus Israel!*

TRULY God is loving[k] unto Israel: even unto such as are of a clean heart.

2 Nevertheless, my feet were

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is said, 2 Chron. ix. 23. 26. 28, that "all the kings of the earth sought the presence of Solomon to hear his wisdom; that he reigned over all the kings, from the river even unto the land of the Philistines, and to the border of Egypt; and that they brought unto him horses out of Egypt, and out of all lands." The dominion of Christ is universal; and it will appear to be so at the last day; when, before men and angels, He shall prove his claim to the title, "King of kings, Lord of lords." *Bp. Horne.*

[d] 12—14. *For he shall deliver the poor* &c.] These three verses, considered as describing the just and merciful administration of Solomon, need no exposition. As prophetical of Messiah's reign, they may be thus connected with the context, and paraphrased: The kings and the nations of the earth shall accede to the church of Christ, induced so to do by the fame of his mercy, no less than by that of his majesty. They shall hear of the great deliverance wrought by Him for the poor in spirit, who make their prayer unto Him, confessing their sins, and acknowledging the inability of any creature, in heaven or earth, to recover them from their lost estate. These He shall spare, and pardon, and save from sin, and from death, and from hell. He shall, for this purpose, break the snares, and destroy the power, of their great oppressor, the devil; and so dear shall their blood be in his sight, that He shall shed his own for it; after which, arising to a new and immortal life, He shall accomplish the eternal redemption of his servants. *Bp. Horne.*

[e] 15. *He shall live*, &c.] As Solomon's reign was long and prosperous, that of Messiah is everlasting and glorious: as the rich brought presents to the one; so the nations offered up themselves, their possessions, their souls and their bodies, to the other: as the former was continually "prayed for," and blessed by his subjects, who owed peace and plenteousness to his government; so, with regard to the latter, prayer is made ever in the church, for the increase and consummation of his kingdom; and "daily is he praised" by his people, for all the riches of grace, for all the comforts of the Spirit, and for all the hopes of glory, which they possess, and enjoy, through Him. *Bp. Horne.*

[f] 16. *There shall be an heap of corn* &c.] As if it were said, The blessings of this spiritual kingdom shall be multiplied, like the produce of a very fruitful year, when the barren mountains yield a plentiful crop, and the standing corn shakes with the wind upon the hills, as the trees do upon Libanus and other mountains: and the cities shall yield forth fruit from this word sown among them, as kindly as the grass grows in a fertile pasture. *Dr. Nicholls.*

It is here foretold, that, in the days of Solomon, wonderful shall be the fruitfulness of Judea. Such, under the reign of King Messiah, was the amazing increase of the "word," when sown in hearts barren before; such the astonishing multiplication of citizens in the Christian church: as it is written, Acts vi. 7: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly." So let it be, blessed Lord, wheresoever thy Gospel is preached, throughout the world. *Bp. Horne.*

[g] 17. *His Name shall endure for ever;* &c.] The person and kingdom of Solomon have been used all along as a channel, through which to convey a most illustrious prophecy concerning those of Christ. But here the type seems to be wholly absorbed in the great antitype. His "name," his saving name, "shall indeed endure for ever, propagated" with the faith, through all the generations of men, while the "sun," another of his representatives, shall continue to maintain his station in the heavens, and to diffuse his light upon the earth. In Him, as it was promised to Abraham, shall all the true children of Abraham be "blessed" with the blessings of eternity; "all nations shall call him blessed," as they are taught to do in the remaining verses of this exalted composition. *Bp. Horne.*

[h] 18. *Blessed be the Lord God*, &c.] Blessed, therefore, be thou, O Lord Jesu! for thou art the Lord God, even the God of Israel, who hast wrought such miracles of mercy, for the salvation of the church: and blessed, by the tongues of men and angels, be thy holy and glorious name; and let the whole earth be filled with the amazingly transcendent and inconceivable majesty of thy most excellent glory, for evermore! So be it, so be it. *Bp. Horne.*

[i] Psalm lxxiii.] Most of the Psalms from this to the 107th are attributed to Asaph; supposed by some to be the famous singer in David's time, 1 Chron. xvi. 5; 2 Chron. v. 12: by Bp. Patrick to be Asaph the seer, who lived in the days of Hezekiah, 2 Chron. xxix. 30; and whose Psalms were ordered to be sung together with those of David by that prince. But the house of Asaph being a noted family of the tribe of Levi, there were probably several composers of Psalms of that name, whose compositions are brought together in this collection. *Dr. Nicholls.*

The person speaking in this Psalm relates, 1—3, the process of a temptation, occasioned by his beholding the prosperity of wicked men upon earth, which he

almost gone[l]: my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death: but are lusty and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they are so holden with pride: and overwhelmed with cruelty.

7 Their eyes swell with fatness: and they do even what they lust.

desire. See Vocab.

8 They corrupt other, and speak of wicked blasphemy: their talking is against the most High.

9 For they stretch forth their mouth[m] unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them[n]: and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it: is there knowledge in the most High?

12 Lo, these are the ungodly[o], these prosper in the world, and these have riches in possession: and I said, Then have I cleansed[p] my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said[q] even as they: but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this, but it was too hard for me.

16 Until I went into the sanctuary of God[r]: then understood I the end of these men;

17 Namely, how thou dost set them[s] in slippery places: and castest them down, and destroyest them.

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describes, 4—11, with, 12, 13, the suggestions of nature on the occasion; but, in opposition to these, grace urges, 14, the examples of saints, 15, the difficulty of judging concerning God's dispensations, and, above all, 16—19, the final issue of things at the last day, and the end of that prosperity, which had excited his envy. Perfectly satisfied with these considerations, 20, 21, he owns his uneasiness to have sprung from his ignorance; and, 22—27, closes the Psalm with the most affectionate expressions of his full trust and confidence in the divine mercy and goodness. No temptation is more common, or more formidable, than that above mentioned. A more powerful and effectual antidote to it cannot be devised, than this most instructive and beautiful Psalm affords. *Bp. Horne.*

[k] 1. *Truly God is loving* &c.] This declaration seems to be the result of a long struggle in the mind of the Psalmist, between nature and grace, in which the latter proves victorious, and, notwithstanding all appearances to the contrary, determines, against the suggestions of the former, that God is the same good and merciful God to his church and people, if they do but preserve inviolable their fidelity to Him, whether, in this world, they enjoy prosperity, or endure affliction. *Bp. Horne.*

[l] 2. *Nevertheless, my feet were almost gone:* &c.] Temptations impede the progress of the Christian in the way of righteousness, and incline him to fall; as it happens to one who walks in a slippery path. The temptation, here complained of, is that excited by seeing wealth and honour in the hands of infidelity and villany, while the faithful servants of God are covered with infamy, and oppressed by poverty. A prospect of this sort is apt to make us distrust the love of heaven towards us, and its providence over us. For our benefit, therefore, in the course of this Psalm, the disease is particularized, and the remedy prescribed. *Bp. Horne.*

[m] 9. *For they stretch forth their mouth* &c.] They spare neither God nor man in their impious discourse: they open their mouth against heaven, and every thing else that is sacred; nor do they spare to take the liberty of abusing the holiest man upon earth. *Dr. Nicholls.*

[n] 10. *Therefore fall the people unto them:* &c.] This raises their credit in the opinion of ignorant people, which they are sure to turn to their own advantage. *Travell.*

[o] 12. *Lo, these are the ungodly,* &c.] The temptation is now stated in its full force. "These" worthless, ungodly, blasphemous wretches, whose characters I have been delineating, "these" are the men who prosper in the world, who succeed in every thing they undertake, and roll in riches! What are we to think of God, his providence, and his promises? *Bp. Horne.*

[p] —*and I said, Then have I cleansed* &c.] Nature will be apt upon this occasion to suggest, that all my faith, my charity, and my devotion, all my watching, and fastings, in short, all the labour and pains I have taken in the way of goodness, have been altogether vain and fruitless: since, while the rebellious enemies of God enjoy the world and themselves at pleasure, I, who continue his servant, am in perpetual tribulation and affliction. *Bp. Horne.*

[q] 14. *Yea, and I had almost said* &c.] The Psalmist, having thus particularized the disease, proceeds now, like a skilful physician of the soul, to prescribe a medicine for it, which is compounded of many salutary ingredients. And, first, to the suggestions of nature, grace opposes the examples of the children of God, who never fell from their hope in another world, because of their sufferings in this. For a man, therefore, to distrust the divine goodness on that account, is to belie their hope, renounce their faith, and strike his name out of their list. *Bp. Horne.*

[r] 16. *Until I went into the sanctuary of God:* &c.] Another argument, with which we may repress the spirit of murmuring and distrust, so apt to be excited by the prosperity of the wicked, is one communicated to us by the word of God, which alone can acquaint us with what is to be the "end," the final portion of sinners at the last day. *Bp. Horne.*

[s] 17. *Namely, how thou dost set them* &c.] Worldly

18 Oh, how suddenly do they consume : perish, and come to a fearful end!

19 Yea, even like as a dream[t] when one awaketh : so shalt thou make their image to vanish out of the city.

thou shalt despise their image. *Bib. Trans.* this shadow of prosperity. *Dr. Hammond.*

20 Thus my heart was grieved[u] : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee[x] : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel[y] : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth[z] : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

who forsake thy service, and worship idols. *Bp. Patrick.*

27 But it is good for me[a] to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PSALM lxxiv.[b] *Ut quid, Deus?*

O God, wherefore art thou absent from us so long : why is thy

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prosperity is as the narrow and slippery summit of a mountain, on which, to answer the designs of his providence, God permits the wicked, during his pleasure, to take their station; till at length the fatal hour arrives, when, by a stroke unseen, they fall from thence, and are lost in the fathomless ocean of sorrow, torment, and despair. *Bp. Horne.*

[t] 19. *Yea, even like as a dream* &c.] The life of the ungodly is a sleep; their happiness a dream, illusive and transitory; at best a shadow; afterwards nothing. At the day of death, the soul is roused out of this sleep, and the dream vanishes. When God shall thus awaken them, He will "despise their image," He will bring to nought, and render utterly contemptible, even in their own sight, as well as that of Himself, of his holy angels, and the spirits of the righteous, those imaginary and fantastick pleasures, for which they have lost the substantial joys and glories of his heavenly kingdom. Now, therefore, while it will not be in vain, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light," Eph. v. 14. See Job xx. 4, &c. Isa. xxix. 8. *Bp. Horne.*

[u] 20. *Thus my heart was grieved:* &c.] The Psalmist, fully satisfied with the conduct of Providence, reflects upon the folly of his former uneasiness, and humbly owns, that his doubts were occasioned solely by his ignorance of God's ways; while he formed his judgment of them without having duly taken into consideration the final issue of things. The last day, when it comes, will bring with it a solution of all difficulties. He who bears impressed upon his mind such an idea of that day, as the Scriptures can give him, may solve them now. *Bp. Horne.*

[x] 22. *Nevertheless, I am alway by thee:* &c.] The remainder of the Psalm contains the most dutiful and affectionate expressions of a mind perfectly at ease, and reposing itself, with comfortable assurance, on the loving-kindness of the Lord, of which it had experienced a fresh instance in its support under the late temptation, and complete victory over it. "I am continually with thee," as a child under the tender care of a parent; and, as a parent, during my danger of falling in a slippery path, "thou hast holden me," thy child, "by my right hand." *Bp. Horne.*

[y] 23. *Thou shalt guide me with thy counsel:* &c.] He, who but a little while ago seemed to question the providence of God over the affairs of men, now exults in happy confidence of the divine mercy and favour towards himself, nothing doubting but that grace would ever continue to guide him upon earth till glory should crown him in heaven. Such are the blessed effects of "going into the sanctuary," and consulting the "lively oracles" in all our doubts, difficultics, and temptations. *Bp. Horne.*

[z] 25. *My flesh and my heart faileth:* &c.] None of these things, in the abundance of which the wicked place their happiness, can deliver us in the day of death. "Flesh" must revert to dust, and the "heart" must cease its beating. He alone, therefore, is the proper object of our faith and love, who can support, and carry us through the dreadful hour, and then raise us again, to be our "portion for ever." *Bp. Horne.*

[a] 27. *But it is good for me* &c.] As if the Psalmist had said, in other words, Hear, therefore, the conclusion of the whole matter. Let others, dazzled by the blaze of worldly prosperity, forsake God, to obtain a share of it; or murmur against Him, because they cannot obtain it. I am persuaded, it now is, and finally will be, "good," delightful, profitable, and honourable, "for me to draw near," and join myself "to him;" which, in this life, I can do no otherwise, than by believing and hoping in his holy name: "I will put my trust in the Lord God," and excite others to do the same by "declaring his works," and dispensations; that all may perceive what an amazing difference will one day be made, between him who lusteth after the creature, and him who loveth the Creator. *Bp. Horne.*

[b] Psalm lxxiv.] This is another Psalm, composed during the time of the captivity by another Asaph, different from the author of the foregoing. It contains a very mournful relation of the destruction of the temple, most probably by Nebuchadnezzar's soldiers, and of the miserable calamities and reproaches which the Jews sustained in their captivity. *Dr. Nicholls.*

Upon whatever occasion this Psalm might have been originally composed, it is plainly intended for the use of the church in time of persecution. 1. She bemoans herself as deserted by God; the return of whose favour she entreats, 2, 3, on account of his having redeemed her, 4—10, of the ravages made, and, 11, the reproaches thrown out, by the enemy; 12—16, she reminds Him of the wonders formerly wrought in her behalf, and, 17, 18, of his power and goodness, manifested in the common course of nature; 20, of the relation in which she stands to Him; 21, of his covenant; 22, 23, of the honour of his name, and, 24, the increasing fury of her adversaries, just ready to swallow her up. *Bp. Horne.*

wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation[c]: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

Come speedily for our rescue. *Poole.* See Gen xxix. 1, and *Marg. Trans.*

4 Lift up thy feet[d], that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar[e] in the midst of thy congregations: and set up their banners for tokens.

in token of their victory. *Bp. Patrick.*

6 He that hewed timber afore[f] out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

thy sanctuary. *Bib. Trans.*

8 They have set fire upon thy holy places[g]: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts[h], Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens[i], there is not one prophet more: no, not one is there among us, that understandeth any more. signs. *Bib. Trans.*

11 O God, how long shall the adversary[k] do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old: the help that is done upon earth he doeth it himself.

14 Thou didst divide the sea[l] through thy power: thou brakest

[c] 2. *O think upon thy congregation:* &c.] The Israelitish church pleads for mercy, upon these considerations, that God had formerly vouchsafed to redeem her from the Egyptian bondage, and to fix his residence on mount Sion, all which would prove to have been done in vain, should He leave her, at last, in the hands of her enemies. The redemption by Jesus Christ, and his habitation in the church Christian by his Spirit, are the corresponding arguments to be urged, on similar occasions, by her, and by the believing soul. *Bp. Horne.*

[d] 4. *Lift up thy feet,* &c.] God is represented as having withdrawn Himself, and departed afar off; He is therefore entreated to return without delay, to view the long-lasting desolations of the once highly favoured city, and the ravages made by aliens in the sanctuary; which could not but excite in Him compassion for his people, and indignation against their enemies. *Bp. Horne.*

[e] 5. *Thine adversaries roar* &c.] No sound can be more shocking than the confused clamours of an heathen army sacking the temple; no sight so afflicting, as that of "the abomination of desolation standing in the holy place." *Bp. Horne.*

[f] 6. 7. *He that hewed timber afore* &c.] As if it were said, It is well known from the sacred records of our nation, to what admirable beauty the skilful hand of the artificers brought the rough cedar-trees, which were cut down by the hatchets of Hiram's woodmen in the thick Tyrian forests, 1 Kings v. 10. But now they tear down all the curious carvings, that cost so much time and exquisite labour, with axes and hammers and such other rude instruments of iron. *Dr. Nicholls.*

The words suggest another reason why God should arise and have mercy upon Sion, lest his name should be blasphemed among the nations, when they saw and heard of the sacrilegious and horrible destruction wrought by the enemy; whom neither the majesty of the temple, nor the reverence of its divine inhabitant, could restrain from defacing the beauty of holiness. *Bp. Horne.*

[g] 8. *They have set fire upon thy holy places:* &c.] The gates of the second temple were set on fire by Antiochus; see 1 Macc. iv. 38; but the whole fabrick of the first was burnt by Nebuchadnezzar. *Bp. Horne.*

[h] 9. *Yea, they said in their hearts,* &c.] Such is the rage of infidels, when it pleases God, for the sins of his people, to let them loose upon the church as beasts of prey. From scenes like these, we learn the temper and disposition of that raging adversary of mankind and his associates: who, if permitted, would root Christianity out of every heart. "Watch, therefore, and pray," saith the Captain of our salvation to all his soldiers. *Bp. Horne.*

[i] 10. *We see not our tokens,* &c.] Darkness is horrible in itself, and adds horror to every thing else. The church therefore complains, that, in the midst of all her other troubles, she was deserted by the light of heaven. No "signs" or miracles were exhibited for her comfort; there was no "prophet" to inform her concerning the will of God, or to promise her an "end" of her afflictions, as Daniel did when she was a captive in Babylon. *Bp. Horne.*

[k] 11. *O God, how long shall the adversary* &c.] To an enumeration of calamities succeeds a prayer for deliverance, grounded on the necessity of God's vindicating the honour of his name from the insolent and blasphemous reproaches and scoffs of the enemy; see Ezek. xx. 9. He is therefore entreated to make bare his arm in the sight of the nations, and to let his right hand become glorious in the vindication of his name, and the defence of his inheritance. *Bp. Horne.*

[l] 14. *Thou didst divide the sea* &c.] The first part of this verse alludes to that marvellous act of Omnipotence, which divided the Red Sea, for Israel to pass over; the second part, to the return of its waves upon the heads of the Egyptians, who, like so many sea-monsters, opening their mouths to devour the people of God, were overwhelmed, and perished in the mighty waters. The Christian church is taught to contemplate, under this figure, the salvation of her children, and the destruction of their spiritual enemies, by the waters of baptism: see 1 Cor. x. 2, and the Office of Baptism in the Church of England. Parallel to this passage in our Psalm, is that most sublime one, Isa. li. 9—11. *Bp. Horne.*

the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan[m] in pieces : and gavest him to be meat for the people in the wilderness.

to the people inhabiting the wilderness. *Bib. Trans.*

16 Thou broughtest out fountains[n] and waters out of the hard rocks : thou driedst up mighty waters.

rivers. *Bib. Trans.*

17 The day is thine[o], and the night is thine : thou hast prepared the light and the sun.

the natural boundaries of the earth, and its several climates. *Travell.*

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord[p], how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant[q] : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

the oppressed. *Bib. Trans.* See Vocab.

23 Arise, O God[r], maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

MORNING PRAYER.

PSALM lxxv.[s] *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

thou art always near and ready to assist us. *Dr. Nicholls.*

3 When I receive the congrega-

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[m] 15. *Thou smotest the heads of Leviathan* &c.] "Leviathan" stands for Pharaoh, or the Egyptian power, represented by the Egyptian animal, the crocodile of Nile, the Egyptian river. The "heads of Leviathan" are the princes of Egypt, the leaders of the Egyptian armies. And "the people, or inhabitants, of the wilderness," to whom they were given for a prey, are not men, but a species of wild beasts, haunting the deserts: see Isa. xiii. 21; and xxxiv. 14. The sense therefore is, that the bodies of Pharaoh and his captains were thrown on shore by the sea, and so became food for the wild beasts of the neighbouring deserts. The final destruction of the adversaries of Messiah's kingdom is described at large under a like image, Rev. xix. 17, &c. *Bp. Horne.*

[n] 16. *Thou broughtest out fountains* &c.] Two other remarkable exertions of the divine power in favour of the Israelites are here referred to. Water was brought out of the rock, to satisfy their thirst in the time of drought; and the river Jordan was dried up, to open the passage for them into Canaan. In the former of these transactions, faith beholds the water of life springing from the Rock of salvation; in the latter are discerned the mystick death and resurrection of Christians, as a prelude to the corporeal; when, rising from the depths of the grave, they shall enter into the kingdom of heaven. *Bp. Horne.*

[o] 17. *The day is thine*, &c.] From the miraculous interpositions of God, in behalf of his people, the church passes to those ordinary and standing evidences of his goodness towards us, the sweet vicissitudes of light and darkness, and the grateful succession of times and seasons, by which man is taught, in the most sorrowful night, to look for a joyful morning; and, during the severest winter, to expect a reviving spring. Thus is the revolving year our constant instructor and monitor; incessantly inculcating the duties of faith and hope, as well as those of adoration, gratitude, and praise. *Bp. Horne.*

[p] 19. *Remember this, O Lord*, &c.] After endeavouring to support her own faith, and excite the zeal of God for his inheritance, by a rehearsal of former mercies, the church again urges the argument of "reproach," touched on before at ver. 11, and then reminds her Saviour of that endearing appellation of his "turtle-dove," by which He had not disdained to address her in times past. This turtle-dove, simple, defenceless, solitary, meek, timid, and mournful, was in danger of being speedily devoured by her inveterate and implacable enemies; who, like birds of prey, beset her on all sides, thirsting impatiently for her blood. *Bp. Horne.*

[q] 21. *Look upon the covenant*, &c.] The main anchor of the holy ark, in storms and tempests, is faith in the covenant of grace, made from the beginning in Messiah; communicated to Noah, Abraham, David, &c., as his illustrious representatives, and in them to the house of Israel; accomplished (as Zacharias beareth witness by his song, Luke i. 72, &c.) at the birth of Christ, and then extended to the Gentiles. To this covenant, and the promises made therein, the church here appeals, at a time when the enemy ravaged the promised land at pleasure, and every thing seemed to forebode the utter extirpation of the law, and people of God. Hither, therefore, the soul is to fly for refuge, when nothing else seems capable of affording any. *Bp. Horne.*

[r] 23. *Arise, O God*, &c.] The church growing more importunate in her petitions, as the danger increases, beseeches God to appear in her cause, as being in effect his own, on account of his promises, his attributes of righteousness and truth, and the reproaches cast on Him, through his people. While speaking, she seems to hear the tumultuous clamours of the approaching enemy, growing every minute louder as they advance: and we leave the "turtle-dove," without the divine assistance, ready to sink under the talons of the rapacious eagle. *Bp. Horne.*

[s] PSALM lxxv.] This Psalm was composed, either by David, or by Asaph in David's name and person. It seems to relate to the time when David had entered upon, but not got full possession of, the kingdom. *Poole.*

The prophet, 1, 2, gives thanks, with the church, to

tion[t]: I shall judge according unto right.

4 The earth is weak[u], and all the inhabiters thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn[x].

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh[y] neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord[z] there is a cup, and the wine is red: it is full mixed, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly[a] also will I break: and the horns of the righteous shall be exalted.

PSALM lxxvi.[b] *Notus in Judæa.*

IN Jewry is God known[c]: his Name is great in Israel. Judah. *Bib. Trans.*

God for the manifestation of his name, and the wonders of salvation wrought thereby. 3. He declares his resolution of executing judgment and justice in his kingdom, which, 4, had been in disorder and confusion; 5, 6, he rebukes the wicked; 7—10, reminds them of the power, providence, counsels, and judgments of God; 11, 12, he concludes with repeating his resolution to praise God, to break the power of wickedness, and to establish righteousness. *Bp. Horne.*

[t] 3. *When I receive the congregation:* &c.] The first verse was spoken by many persons; "Unto thee, O God, do we give thanks:" here the speaker is one, and that one is plainly a ruler, who promises, that when he shall have "received the congregation," or, as some render it, "when he shall have gotten an appointed, or fit time, or season," that is, when he shall be established in power and authority, at a fit time and place, he will "judge uprightly," and introduce a thorough reformation into a kingdom, which, as we shall find by the following verse, stood greatly in need of it. From these circumstances it should seem most probable, that David is speaking of his advancement to the throne of Israel, and the intended rectitude of his administration, when he should be settled thereon. What David did in Israel, was done in the church universal by Him, who sat upon the throne of David, when He "received," for his inheritance, the great "congregation" of the Gentiles, and the earth was full of the "righteousness" of Jehovah. *Bp. Horne.*

[u] 4. *The earth is weak,* &c.] Civil distractions, and the continual irruptions of foreign enemies, had thrown the Israelitish affairs into confusion, and "dissolved" the frame of government; until, by the re-establishment of royal authority, countenance and support were again given to all the subordinate magistrates; who are, in their respective stations, the "pillars" of a community. Such was the universal corruption and dissolution of manners both among Jews and Gentiles, when Messias, entering upon his regal office, reformed the world, raised the glorious fabriek of the church, and made his apostles and their successors the "pillars" of his spiritual kingdom. Let men support religion, and God will support them. *Bp. Horne.*

[x] 5. — *Set not up your horn.*] The principal strength and defence of some beasts consisting in their horns, the word "horn" in Scripture language is used as an emblem of strength and power. To "lift up the horn" signifies to behave in a haughty boasting manner: to "break," or "cut off the horn," is to lessen the power of any one: and to "exalt the horns" is to raise and extend it. It seems to have been a custom among some nations, in times of peculiar triumph and rejoicing, for the great men to march in procession with a kind of "horn" bound upon their foreheads; and to prevent it from slipping off, they were obliged to hold their "necks" in a "stiff" erect position. *Travell.*

[y] 7. *For promotion cometh* &c.] For indeed it is God only that can exalt or suppress, and no power on earth can be properly said to do it: this is the privilege and prerogative of the one supreme super-eminent Ruler of the world. *Dr. Hammond.*

[z] 9. *For in the hand of the Lord* &c.] As the choicest of heavenly blessings are frequently in Scripture represented by the salutary effects of wine, a cup of which the master of the family is supposed to hold in his hand, ready to distribute due portions of it to those around him; so from the noxious and intoxicating qualities of that liquor, when drunk strong, and in too large a quantity, is borrowed a most tremendous image of the wrath and indignation of Almighty God. Calamity and sorrow, fear and trembling, infatuation and despair, the evils of the present life, and of that which is to come, are the bitter ingredients which compose this most horrible cup of mixture. It is entirely in the hand and disposal of God, who, through every age, has been pouring out, and administering of its contents, more or less, in proportion to the sins of men. But much of the strength and power of the liquor still remains behind, until the day of final vengeance. It will be then exhausted, even to the dregs, by unrepenting rebels; when "burning coals, fire, and brimstone," and eternal "tempest," shall be "the portion of their cup," Psalm xi. 7. *Bp. Horne.*

[a] 12. *All the horns of the ungodly* &c.] The prophet determines, as every good governor should do, to exert the authority with which he was intrusted; to break the power of triumphant wickedness, and to exalt that righteousness which exalteth a nation; hereby rendering himself a fit image of Him, who hath since done away transgression, and brought in everlasting righteousness, who will one day turn the wicked into hell, and exalt his faithful servants to reign with Him in heaven. Already He reigns in them upon earth; causing "all carnal affections to die in them, and all things belonging to the Spirit to live and grow in them." *Bp. Horne.*

[b] Psalm lxxvi.] This Psalm was probably written by that Asaph, who bears the name of the seer, 2 Chron. xxix. 30; and seems to be a song for a publick rejoicing after the great destruction of Sennacherib's army. *Dr. Nicholls* It is obvious at first sight to any one who

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows[d] of the bow : the shield, the sword, and the battle.

4 Thou art of more honour[e] and might : than the hills of the robbers.

The stout-hearted are spoiled. *Bib. Trans.*

5 The proud are robbed[f], they have slept their sleep : and all the men whose hands were mighty have found nothing.

none of the men of might have found their hands. *Bib. Trans.*

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

are cast into a deep sleep. *Bib. Trans.*

7 Thou, even thou, art to be feared : and who may stand in th sight when thou art angry?

8 Thou didst cause thy judgement[g] to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgement : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise[h] : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord[i] your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

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reads this Psalm, that it was composed as a thanksgiving hymn, on account of some great deliverance, wrought for his people, by the immediate hand of God. The miraculous destruction of the Assyrian army by the angel, in the days of king Hezekiah, is generally pitched upon, as the subject of it, and affirmed to be so by the ancient Greek inscription prefixed to it in the Septuagint version. The prophet, 1, 2, declares the glory which God hath gotten Him in Israel; 3—6, describes the circumstances of the deliverance, with, 7, a reflection thereupon; 8—10, he mentions the effects it had produced among the nations, and, 11, 12, those which it ought to produce in Israelitish hearts. The ideas are to be transferred to the salvation of the church universal, by the destruction of sin and Satan, and the overthrow of the persecuting powers. *Bp. Horne.*

[c] 1. *In Jewry is God known:* &c.] On occasion of some great deliverance, the prophet speaks in transport concerning that presence and protection of God, which the highly favoured Judah once enjoyed. She enjoyed them while she continued faithful, and really was what she professed to be. But, on account of her infidelity, and rejection of her Messiah, an alteration of circumstances has taken place. The Gentile Christian church hath succeeded to the privileges of the Israelitish. In her now "God is known" by the Gospel; and "his name is great" in her, by reason of all the mighty wonders which He hath wrought for her: she is the true "Salem," or city of peace; she is the true "Sion," the spiritual, holy, and beloved hill; and in her is the "tabernacle" and "dwelling place" of God her Saviour, by the Spirit. *Bp. Horne.*

[d] 3. *There brake he the arrows* &c.] When God appeared in the defence of his ancient people, the weapons of their enemies were at once blunted and broken, and all the formidable apparatus of war became, in a moment, utterly useless. Such was the event, when the holy Jesus entered the lists against our spiritual adversaries, "for" us; and such ever will be the event, when He engages them "in" us. *Bp. Horne.*

[e] 4. *Thou art of more honour* &c.] This may be a beautiful apostrophe to mount Sion, (mentioned ver. 2,) as appearing infinitely more glorious and excellent, through the favour and protection of her God, than the arm of flesh and the instruments of war could render the kingdoms of the earth, which set themselves against her. *Bp. Horne.*

Or, the sense may be, O God, thou shewest thyself more mighty, than all the forces of those Assyrians, which dwell upon the mountains: yea, than the strongest powers upon earth, though seconded with the advantage of the steep and rocky mountains. *Bp. Hall.*

[f] 5. *The proud are robbed,* &c.] It must be acknowledged, that these two verses seem in a very particular manner to point at the miraculous destruction of Sennacherib's army, when the "stout-hearted," who doubted not of taking and spoiling the holy city, were themselves suddenly "spoiled" of strength and life; they "slept their sleep, and found not their hands;" they awaked not again to the use of their powers and faculties; a rebuking blast was sent from the God of Jacob, under which the flower of Assyria withered in the space of a night, and in the morning was no more; "the horse and his rider were cast into a dead sleep:" they slept the sleep of death. How, in a moment, "were the mighty fallen, and the weapons of war perished!" How astonishing the downfal of the tyrant! How complete the triumph of the daughter of Sion! Such will be the destruction of the world; such the salvation of the people of God. *Bp. Horne.*

[g] 8. *Thou didst cause thy judgment* &c.] A destruction, so far exceeding human power, was evidently the sentence of God's judgment, audibly pronounced from the eternal throne; and it was heard by all the earth with an awful silence, as when He speaks to attentive nature in thunder. Such was the effect, which this interposition in behalf of his people produced among the surviving Assyrians, and the neighbouring nations. Let us carry our thoughts on to the sensations, which will be felt in the hearts of men at that hour, when the last trump shall sound in the heavens, and the earth shall shake from her foundations; when God shall arise to execute judgment on the adversaries of his church; and to save, with an everlasting salvation, all the meek and afflicted of the earth. *Bp. Horne.*

[h] 10. *The fierceness of man shall turn to thy praise:* &c.] The fierceness of man, and of Satan himself, against the church, turns, in the end, to the praise and glory of God, who represses it when at its height; and at all times appoints those bounds which it cannot pass, any more than the raging waves of the ocean can overflow their appointed barrier of sand. *Bp. Horne.*

[i] 11. *Promise unto the Lord* &c.] If such should have been the gratitude and devotion of Israelites, for a temporary deliverance from the fury of an earthly tyrant; how much higher ought that of Christians to rise, for eternal redemption from the great oppressor! How ought they to "vow and pay their vows unto the Lord their God; to bring presents," to offer all they have, and all they are, to Him who is so greatly "to be feared," so highly to be loved; to Him who "restrains" the fury of evil angels, as well as "the spirit of princes;" and is "terrible" to the powers of darkness, no less than to "the kings of the earth!" *Bp. Horne.*

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

PSALM lxxvii.[k] *Voce mea ad Dominum.*

I cried. *Bib. Trans.*

I Will cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

gave ear. *Bib. Trans.*

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night season ; my soul refused comfort[l].

my pain and sorrow continued without intermission. *Bp. Hall.*

3 When I am in heaviness I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking[m] : I am so feeble, that I cannot speak.

5 I have considered the days of old[n] : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

my spirit made diligent search. *Bib. Trans.*

7 Will the Lord absent himself for ever[o] : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity[p] : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord[q] : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

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[k] Psalm lxxvii.] This Psalm was probably composed by one of the house of Asaph, who lived during the captivity, the miseries and length of which he bemoans. *Dr. Nicholls.*

As the foregoing Psalm was evidently composed, when the church had obtained deliverance from her enemies, this seems no less plainly to have been written at a time when she was in captivity under them. It contains, 1—4, a complaint of sufferings; and, 5—20, a description at large of the struggle between distrust and faith; which latter prevails, by having recourse to the consideration of ancient mercies; particularly that of redemption from Egypt. The Psalm is admirably calculated for the use and consolation of any church, or soul, when in affliction and distress. *Bp. Horne.*

[l] 2. — *my soul refused comfort.*] The Psalmist means not to charge himself with the guilt of an impious despair or impatience; but he describes the assiduity of his religious exercises. His soul was never in such sort comforted, that he lost sight of his situation, and for a moment intermitted his devotions. *Bp. Horsley.*

[m] 4. *Thou holdest mine eyes waking:*] Through grief and anxiety it is, that the eyes are made to keep all the watches of the night, and wait in vain for sleep to relieve them from duty, until the dawning of the morning. *Bp. Horne.*

[n] 5, 6. *I have considered the days of old:* &c.] Recollection of former mercies is the proper antidote against a temptation to despair, in the day of calamity. And as in the divine dispensations, which are always uniform and like themselves, whatever has happened happens again when the circumstances are similar; the experience of "ancient times" is to be called in to our aid, and duly consulted. Nay, we may perhaps "remember" the time when we ourselves were led to compose and utter a "song" of joy and triumph, on occasion of signal mercies vouchsafed us. Upon these topicks we should, "in the night of affliction, commune with our own hearts, and make diligent search," as Daniel did in Babylon, into the cause, the nature, and the probable continuance of our troubles; with the proper methods of shortening, and bringing them to an end, by suffering them to have their intended and full effect, in a sincere repentance, and thorough reformation. *Bp. Horne.*

[o] 7—9. *Will the Lord absent himself for ever:* &c.] The Psalmist now relates the process of his meditations, and of that controversy which arose in his heart between faith and distrust. While he viewed the distressful scene around him, he found himself strongly tempted to question God's love of the church; to think that He had finally rejected his people; that the promised mercy of redemption would never be accomplished; and that indignation had constrained the bowels of our heavenly Father, which no longer yearned towards his afflicted children. *Bp. Horne.*

[p] 10. *And I said, It is mine own infirmity:* &c.] To the insinuations of distrust, faith now begins to reply. The sufferer checks himself in his former train of thought, and humbly acknowledges it to have sprung from a mind dispirited, and rendered timid, by misfortunes: "I said, This is my infirmity;" but he immediately strengthens himself by reflecting, that all "changes" in the conditions of men are effected, for reasons of infinite wisdom and goodness, by "the right hand of the Most High;" which is not shortened, but can still, as formerly, when he sees fit, deliver and exalt, as well as punish and depress, his people. *Bp. Horne.*

[q] 11. *I will remember the works of the Lord:* &c.] Thus restored to a right frame of mind, the Psalmist, instead of brooding any longer over the calamities of his own time, resolves to turn his thoughts towards the divine dispensations of old; to meditate on God's former works and wonders; his works of justice and mercy, of power and wisdom, of nature and grace; and, by gratefully celebrating them, to invigorate his faith in the salvation to come, of which there were so many earnests and pledges. And it is this consideration, which makes the eucharistick Psalms ever pleasing, and ever comfortable to the mind; they are appeals to those attributes which have been so often displayed in the cause of the church; they are acts of faith, looking backward to the past, and forward to the future; they are praises, and they are prayers. *Bp. Horne.*

14 Thou art the God that doeth wonders[r]: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God[s], the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water[t], the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea[u], and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep[x]: by the hand of Moses and Aaron.

EVENING PRAYER.

PSALM lxxviii.[y] *Attendite, populc.*

HEAR my law, O my people[z]: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable[a]: I will declare hard sentences of old;

[r] 14. *Thou art the God that doeth wonders:* &c.] Israel, in times of trouble and distress, was wont to look back to the "wonders" wrought in Egypt, and the redemption of all her tribes from that house of bondage. We Christians are taught, while we use the same words, to regard parallel, but more important, transactions; we reflect on the "wonders" wrought for the bodies and souls of men, by the "strength and the arm" of Jehovah, revealed and manifested to the world in Christ; and we celebrate the redemption, not of "the sons of Jacob and Joseph" only, but of all nations, from the bondage of corruption; a redemption, compared with which, the deliverance from Egypt, though glorious in itself, hath yet no glory at all, by reason of the glory that so far excelleth. Our confidence in God, during the seasons of affliction, should therefore rise in proportion. *Bp. Horne.*

[s] 16. *The waters saw thee, O God,* &c.] The waters of the Red Sea are here beautifully represented as endued with sensibility, as seeing, feeling, and being confounded, even to the lowest depths, at the presence and power of their great Creator, when He commanded them to open a way, and to form a wall on each side of it until his people were passed over: until his people were passed over whom He had redeemed. In this amazing transaction, let us behold, as in a glass, the salvation of believers by baptism, through the death and resurreetion of Jesus Christ, who made the depths of the grave, as He had done those of the sea, a way for his ransomed to pass over; and the church, like another Israel, saw her enemies, in effect, dead at her feet. *Bp. Horne.*

[t] 17, 18. *The clouds poured out water,* &c.] See the history in Exod. xiv. 24. The verses now before us seem to explain more particularly the manner in which the Lord "looked upon, and troubled, and fought against the Egyptians," upon that occasion; namely, by thunders and lightnings, storms and tempests, rain, hail, and earthquake, the usual tokens and instruments of Almighty displeasure. From scenes like these, we learn to form an idea of that power which discomfited the infernal host; raised Christ from the dead; vanquished the opposition and persecution; subdued the world to the obedience of faith; supports and protects the church; will overthrow antichrist; raise the dead; cast the wicked, with death and Satan, into the lake of fire; and exalt the righteous to sing, with angels in heaven, "the song of Moses and of the Lamb." See Rev. xv. 3. *Bp. Horne.*

[u] 19. *Thy way is in the sea,* &c.] The dispensations and ways of God, like the passage through the Red Sea, are all full of mercy to his people; but they are also, like that, often unusual, marvellous, inscrutable; and we can no more trace his footsteps, than we could have done those of Israel, after the waters had returned to their place again. *Bp. Horne.*

[x] 20. *Thou leddest thy people like sheep:* &c.] The loving-kindness of God towards Israel did not stop at the Red Sea, but He conducted his chosen flock, by the guidance of faithful pastors, through all the perils of the wilderness, to the land of promise. We likewise, through thy mercy, O blessed Lord Jesus, have passed the Red Sea at our baptism; and are now journeying in the wilderness. Give us those meek and lowly and tractable dispositions, which become the sheep of thy pasture; set over us skilful and vigilant shepherds; and be thou ever both with them and with us; until, having surmounted all difficulties and dangers, led by grace, and supported by thy providence, we all come, in perfect safety, to the land of everlasting rest; there to live with thee, one fold under one shepherd, world without end. *Bp. Horne.*

[y] PSALM lxxviii.] This Psalm containeth a declaration of God's dealings with his people, and of their behaviour to Him, in Egypt, in the wilderness, and after their settlement in Canaan, to the days of David. It is written for the use and admonition of Christians; who may here view, as in a glass, the mercies they have received, and the returns which, alas! they have but too often made for them. *Bp. Horne.*

As the author closes his pious observations, taken out of the sacred history, with the reign of David; it is highly probable that the Asaph, who composed it, was the famous inspired singer, who belonged to the tabernacle in David's time. *Dr. Nicholls.*

[z] 1. *Hear my law, O my people:* &c.] In this verse the Psalmist opens his commission, and speaks, as one having authority from above to instruct the world. He demands a large and attentive audience, while, by a series of examples, he sets forth the goodness of God, and the ingratitude of man, for the admonition of succeeding ages, to the end of time. St. Paul, speaking of the very transactions related in our Psalm, saith of them, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come," 1 Cor. x. 11. We Christians, therefore, must consider ourselves as the "people" who are to "give ear to the law," or "doctrine," inculcated by the following epitome of the Israelitish history; we must "incline our ears to the words of" the prophet's "mouth." *Bp. Horne.*

[a] 2. *I will open my mouth in a parable:* &c.] It is

3 Which we have heard and known : and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

established a testimony in Jacob. *Bib. Trans.*

5 He made a covenant with Jacob[b], and gave Israel a law : which he commanded our forefathers to teach their children;

6 That their posterity might know it : and the children which were yet unborn;

7 To the intent that when they came up : they might shew their children the same;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

armed. *Bib. Trans.*

10 Like as the children of Ephraim[c] : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law;

12 But forgat what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

the principal city of Egypt. *Bp. Patrick.*

14 He divided the sea[d], and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more[e] against him : and provoked the most Highest in the wilderness.

19 They tempted God in their

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observable, that our Lord is, by St. Matthew, said to have spoken to the multitude altogether in parables, "that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables," &c., citing the second verse of the Psalm now before us, Matt. xiii. 35. If it doth not follow from this citation, that the prophet actually speaks the Psalm in the person of Christ, yet thus much at least is evident from it, that the history of old Israel somewhat resembles the letter of the Gospel parables, and contains, shadowed out under it, the history of a correspondent state of things in the new Israel, or church Christian. *Bp. Horne.*

[b] 5—7. *He made a covenant with Jacob*, &c.] The account of God's dealings with his people, to be celebrated in our Psalm, begins with the "law," or "testimony, appointed and established in Israel," by the hand of Moses. Under these names are comprehended, not only the precepts and ceremonies, but the several transactions to which they referred, and in commemoration of which they were instituted; as also that future salvation, to which they, as well as the transactions, had an aspect. Thus the passover, for instance, looked backward to the redemption by Moses, and forward to that by Messiah. The law thus considered, as involving the Gospel within it, was, to understanding and pious Israelites, the fountain of wisdom and source of delight. They were to meditate therein day and night, and teach their children to do likewise; until, with its types realized, and its prophecies accomplished, in the Redeemer, it should go forth out of Sion in perfect beauty, and run and be glorified among the nations. The "law" and the "testimony" are now become ours; and it is our duty to transmit them down to latest posterity, until Jesus shall return to judgment. *Bp. Horne.*

[c] 10. *Like as the children of Ephraim:* &c.] As the context treats concerning the behaviour of Israel in general, upon their coming out of Egypt; and as the cowardice of the tribe of Ephraim in particular, at that time, is no where mentioned; it is therefore most probable that one tribe is here put for all the rest; and that, under the figure of men, when prepared for battle, turning their backs at sight of an enemy, is pointed out that disposition of the Israelites, after all their promises, resolutions, and vows of serving and obeying God, to fall away, and relapse into sin, upon the first temptation. How often is this the case with the Christian soldier! Let not him, who hath but just put on his spiritual armour, boast, like him who is putting it off, when the fight is over, and the victory obtained. *Bp. Horne.*

[d] 14. *He divided the sea*, &c.] From the miracles wrought in Egypt, the Psalmist proceeds to what happened at the Exodus. *Bp. Horne.*

[e] 18. *Yet for all this they sinned more* &c.] These frequent rebellions of Israel, with the presence of God in the midst of them, and his miracles before their eyes, would seem incredible, had they been related any where but in the oracles of truth; and did not the heart of every self-knowing Christian at once acknowledge the picture which is here drawn of human nature, its incredulity and perverseness. For hath not God delivered us from the house of bondage, and supported us in the wilderness? is not Jesus present in the church, and are not his miracles of love and mercy continually before our eyes, in the Word and in the Sacrament? Yet, who does not still "provoke" and "tempt the Most

hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth[f] : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God : and put not their trust in his help.

Though he had. *Bib. Trans.*

24 So he commanded the clouds above : and opened the doors of heaven.

And had. *Bib. Trans.* had given. *Bib. Trans.*

25 He rained down manna also upon them for to eat : and gave them food from heaven.

the bread of the mighty. *Bib. Trans. Marg.*

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind[g] to blow under heaven : and through his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

fattest. *Bib. Trans.*

32 But for all this they sinned yet more[h] : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they

High?" who does not ask provision for his "lust," when his necessities are satisfied? and who, after all the proofs he has had of God's power and goodness, is not apt, upon every appearance of danger, to be diffident and distrustful of his providence? Before we condemn others, let us try ourselves, and judge righteous judgment. *Bp. Horne.*

[f] 22. *When the Lord heard this, he was wroth :* &c.] The discontents mentioned above, in verse 18, &c., were posterior not only to the miracle at the rock, but also to the gift of "manna," which, after some little time, the people "loathed," and demanded "flesh," repenting that they had forsaken Egypt, where they fared more to their satisfaction : see Numb. xi. The cause of the discontents was infidelity, and the effect of them a display of God's indignation : "The Lord was wroth—because they believed not," &c. Now, as St. Paul styles the water "spiritual," or sacramental "drink," proceeding from "a spiritual rock, which rock was Christ;" so he terms the manna, "spiritual," or sacramental "meat :" "they did all eat of that same spiritual meat," 1 Cor. x. 3. And our Lord, in John vi, discourses at large upon the subject, to convince the Jews, that God, who gave to their fathers manna in the wilderness, had in HIM given them "the true bread" of eternal life, which the manna was intended to represent. "I am the living bread which came down from heaven : if any man eat of this bread he shall live for ever; and the bread, that I will give, is my flesh, which I will give for the life of the world." Christ crucified is the support of spiritual and eternal life; faith is the mouth by which this support is received; manna was an outward and visible sign of it to the Israelites in the wilderness; the eucharistick bread is such to Christians in the world. When that holy ordinance is celebrated, "the doors of heaven are opened," spiritual food is given from above, "and man eats the bread of the mighty ones;" whether by "mighty ones" we understand those who eat the bread, and are invigorated thereby, or the blessed persons who give the bread to man. Such is our manna, our sustenance in the wilderness, our viaticum, while on the road to Canaan. But how is it "loathed," and despised, in comparison with "the flesh-pots of Egypt," by men who "believe not in God, and trust not in his salvation!" Will not the same cause produce the same effect? Will not "Jehovah hear this, and be wroth?" Will not "a fire be kindled against Jacob, and anger also come up against Israel?" "For this cause," saith an apostle to the irreverent Corinthian receivers, "many are weak and sickly among you, and many sleep," 1 Cor. xi. 30. *Bp. Horne.*

[g] 27. *He caused the east-wind* &c.] The people, discontented with manna, asked, in a tumultuous and rebellious way, for flesh, at the same time distrusting the power of God to give it them in the wilderness. Flesh, however, was procured. A wind, proper for the occasion, went forth from Jehovah, and brought a cloud of quails, which furnished the whole camp with a most delicious kind of flesh food, for the space of an entire month. But from the event we learn, that inordinate desires, though sometimes complied with, and satisfied by heaven, do not therefore go unpunished; on the contrary, they are often punished by being complied with. *Bp. Horne.*

[h] 32. *But for all this they sinned yet more,* &c.] Mercies are followed by provocations; provocations are punished with judgments; to judgments succeed repeated provocations, which call down fresh judgments. Immediately after the history of the quails, we read of a sedition stirred up by Aaron and Miriam, and of new murmurs at the report, brought by the spies, concerning the promised land; in consequence of which last, the nation had been destroyed, but for the intercession of Moses; and the whole generation of those who came out of Egypt, except Joshua and Caleb, actually fell in the wilderness, wasted and consumed by various plagues and calamities, during a forty years' peregrination; see Numb. xii—xiv. St. Jude makes mention of such a

sought him[l]: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful[k], that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back, and tempted God: and moved the Holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt[l]: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers. And had. *Bib. Trans.*

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper. locust. *Bib. Trans.*

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost. sycamore trees. *Bib. Trans.* wild fig-trees. *Bp. Patrick.*

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath[m], anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation[n], and spared not their soul

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generation in the early days of the Christian church, speakers of "hard speeches against Christ, murmurers, complainers, walking after their own lusts;" and he therefore puts converts "in remembrance, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not," Jude, verse 5, and 15. *Bp. Horne.*

[l] 34. *When he slew them, they sought him:* &c.] Several instances of this behaviour occur in the history of Korah's rebellion and punishment, of the fiery serpents, and of Israel and Moab: see Numb. xvi. xx, xxi. xxv. The Israelites, in this particular, resembled their great persecutor Pharaoh; their repentance, which came with the divine judgments, went also away with them, and appeared no more. *Bp. Horne.*

[k] 38. *But he was so merciful,* &c.] Had God "stirred up all his wrath," the Israelites must have been exterminated in the wilderness. But then the promises made to Abraham, of mercy and "compassion" to them, and by them to all mankind, had failed. Therefore they "were forgiven," and not "destroyed:" judgment was executed, from time to time, upon the persons of offenders; but still a remnant was left; the nation subsisted, until the seed came to whom the promise was made. Nay, although, in consequence of their last and greatest crime, their polity was subverted with their city and temple, the race is yet marvellously preserved; and we trust, preserved for mercy to be shewn them in the last days. *Bp. Horne.*

[l] 44. *How he had wrought his miracles in Egypt:* &c.] The Psalm goes back to the subject of Israelitish ingratitude, mentioned at the beginning, verse 11, 12, in order to introduce an account of the miracles wrought in Egypt previous to the Exodus. These miracles were intended to evince the superiority of Jehovah over the elements and powers of nature, which at that time were objects of worship amongst the Egyptians, but plainly appeared to act at the command of Moses, in subordination to their great Creator, the God of the Hebrews. In the heavens, on the earth, and in the waters, supremacy and independency were demonstrated to belong to Him only; fire and air, thunder and lightning, wind, rain, and hail, obeyed his word: rivers became blood, and their inhabitants perished; insects and animals left their wonted habitations, to destroy vegetables, or torment man: so that wherever the gods of Egypt were supposed to reside, and to exert their influences in favour of their votaries, in all places, and in all circumstances, victory declared for Jehovah. Hence modern as well as ancient idolaters may learn not to put their trust in the world, but in Him who made, and who can and will destroy, it; whose power can render the most insignificant of his creatures instruments of his vengeance, and, in a moment, arm all the elements against sinners; and whose mercy will employ that power in the final salvation of the church; when, as the author of the book of Wisdom expresseth it, "He shall make the creature his weapon for the revenge of his enemies, and the world shall fight for him against the unwise," Wisd. v. 17. 20. The curious and striking reflections which that author makes on the plagues of Egypt, in chap. xi. xvii—xix, are well worthy an attentive perusal. *Bp. Horne.*

[m] 50. *He casts upon them the furiousness of his wrath,* &c.] Some of the Egyptian plagues having been specified in the foregoing verses, others of them are here thrown together, and the whole scene is affirmed to have been a full display of wrath and vengeance, executed upon the oppressors of the church by "evil angels, agents, or messengers:" whether by this expression we understand the material instruments of divine displeasure; or angels employed as ministers of vengeance; or the actual appearance and ministration of evil spirits, suffered to torment the wicked in this world, as they certainly will do in the next. *Bp. Horne.*

[n] 51. *He made a way to his indignation,* &c.] The

from death : but gave their life over to the pestilence;

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

The father of the Egyptians. Gen. x. 6; Exod. xii. 30. *Bp. Patrick.*

53 But as for his own people[o], he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

Yet. *Bib. Trans.*

57 So they tempted[p], and displeased the most high God : and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

deceitful. *Bib. Trans.*

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this[q], he was wroth : and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword[r] : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked[s] as one

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last plague was the death of the first-born both of man and beast, Exod. xii. 29; when God, having removed every obstacle that mercy had thrown in the path of justice, "made a way to his indignation," which then rushed forth like a fiery stream. An unlimited commission was given to the destroyer, who at midnight passed through the land, and gave the fatal stroke in every house. Pharaoh and all his servants rose up in the night; there was a great cry throughout all the land of Egypt; and universal consternation reigned, inferior only to that which is to extend its empire over the world, when "the trumpet shall sound, and the dead shall be raised." May we be saved, like Israel, in that hour, through the blood of the true paschal Lamb, slain to take away the sins of the world! "When I see the blood," says Jehovah to his people, "I will pass over you." *Bp. Horne.*

[o] 53. *But as for his own people,* &c.] Having related the punishments inflicted on Egypt, the Psalmist returns to those mercies experienced by the Israelites, when God overthrew their enemies, took them under his protection, fed and conducted them in the wilderness, brought them to the promised land, expelled the heathen, settled his people, and at length fixed his residence on mount Sion, which is represented as the conquest and acquisition of his own arm; since the victories of Joshua, &c. were all owing to the divine presence and assistance. The Christian church, after her redemption by "the blood of the Lamb," passed three hundred years in a state of minority, as it were, and under persecution, which, with allusion to what befel Israel of old, is called in the Revelation, her flight and abode in the wilderness: Rev. xii. 6. At length the true "Joshua," or Jesus, "brought" her "into the possession of the Gentiles;" see Acts vii. 45; and she enjoyed a temporary rest and prosperity. But no terrestrial Canaan, no secular advantages, should make us forget, as the Jews did, and as Christians are apt to do, that the church is in the wilderness, while she is in the world; and that "there remaineth yet" another and far more glorious "rest for the people of God," after which they ought ever to be aspiring. See Heb. iv. 9. *Bp. Horne.*

[p] 57. *So they tempted,* &c.] The Israelites when settled in the promised land, soon shewed themselves to be the genuine descendants of those men who tempted God in the desert. We can hardly read two chapters in the book of Judges, but we meet with the words, "And the children of Israel again did evil in the sight of the Lord." For this their frequent revolting they are compared to "a deceitful bow," which, when put to the trial, is sure to disappoint the archer, either dropping the arrow at his feet, or carrying it wide of the mark. Their zeal and love were either wholly relaxed and enervated by sensuality and indolence, or else turned aside, and misplaced on false objects of worship. *Bp. Horne.*

[q] 60. *When God heard this, he was wroth:* &c.] Rebellion against God, will, sooner or later, draw down his vengeance, and cause the most beloved nation to be "abhorred" by Him: He will forsake the place of his residence, "the tent placed among men," where He dwelleth by his Spirit; and the church, by which his "strength" and his "glory" are manifested to the world, shall go "into captivity, and the enemy's hand." All this we are taught by that which came to pass in Israel, when, for the sins of priests and people, the ark of God, which then abode in Shiloh, was suffered to fall into the hands of the Philistines: 1 Sam. iv. The present state of Jerusalem, and of all the once-flourishing Eastern and African churches, speaks aloud the same awful and concerning truth. "He that hath ears to hear, let him hear." *Bp. Horne.*

[r] 63. *He gave his people over also unto the sword:* &c.] These verses refer to the slaughter of Israel by the Philistines, which was an effect of divine wrath, compared here, as elsewhere, to "a consuming fire;" they refer likewise to the death of old Eli, of Hophni and Phinehas, and the widow of Phinehas, who expired in childbed, on hearing the mournful news: 1 Sam. iv. His-

out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph[t]: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

the earth which he established for ever. *Bib. Trans.*

71 He chose David also his servant[u]: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

MORNING PRAYER.

PSALM lxxix.[x] *Deus, venerunt.*

King Charles's Mart. first Psalm Even. Serv.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation[y] upon the heathen that have not known thee: and upon the king-

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tory abounds with the tragical stories of wars and captivities: Scripture informs us they are the judgments of God against sin. But calamities affect us not, till they become our own: it is well if they reform us, even when they do become so. *Bp. Horne.*

[s] 66. *So the Lord awaked* &c.] While, by God's permission, the Philistines were chastising his people for their sins, He held his peace, and seemed unconcerned, as one asleep. But when due chastisement had brought the delinquents to themselves, the cries of penitent Israel awakened, as it were, and called forth the zeal of the Lord of hosts, to vindicate his honour, and deliver his servants: and then the vigour of his operations was such, as might be compared to the alacrity and courage of a mighty champion, when, refreshed and inspirited by wine, he attacks his adversaries, and bears down all before him. Under all our sufferings let us rest contented with this assurance, that God acts the part of a father; and will therefore remove the rod, when it has answered the end proposed. *Bp. Horne.*

[t] 68. *He refused the tabernacle of Joseph:* &c.] The ark, after its return, went no more to Shiloh, which was in the tribe of Ephraim, the son of Joseph, but was brought first to Kiriathaim, 1 Sam. vi. 21, a city of the tribe of Judah, and from thence, after a short stay at the house of Obed-Edom, to mount Sion, 1 Chron. xiv, and xv, which was the chosen and highly favoured mount; where was afterward erected, by Solomon, a magnificent and permanent habitation for the God of Jacob, during the continuance of the old dispensation: a resemblance of that eternal temple, in which all the fulness of the Godhead hath since dwelt bodily. The divine presence removed at this time to the tribe of Judah, because out of that tribe, after the rejection of Saul, came the great representative, as well as progenitor, of King Messiah. *Bp. Horne.*

[u] 71. *He chose David also his servant:* &c.] The call of David from a sheepfold to a throne teacheth us, that he, who hath shewed himself faithful in a few and small concerns, is worthy of promotion to more and more important cares; that the qualifications, requisite for the due discharge of high offices, are best learned, at first, in an inferior station, especially if it be one that will inure to labour and vigilance; and that kings are to consider themselves as "shepherds;" which consideration would perhaps teach them their duty better than all the precepts in the world. From the last verse, relative to David's manner of conducting himself after his advancement, we learn that integrity and discretion, when they meet in the same person, form a complete ruler, and one fit to represent that blessed person who entered, like his father David, through sufferings into his glory; who governeth his church in wisdom and righteousness; and of whom it is said, by the evangelical prophet, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young," Isa. xl. 11. *Bp. Horne.*

[x] Psalm lxxix.] The argument of this Psalm is nearly the same with that of the 74th. The church, persecuted and afflicted, sets forth, 1—3, the sacrilegious devastation, and cruel slaughter, made by the enemy, with, 4, the reproach occasioned thereby; 5—7, she prayeth for redress and deliverance; 8, 9, confesseth, and entreateth forgiveness of the sins which had brought these calamities upon her; and then, 10—13, asketh a removal of her reproach and misery; promising, 14, endless gratitude and praise for the same. We meet with passages of this Psalm, Jer. x. 25; 1 Macc. vii. 17: but when it was composed is not known. *Bp. Horne.*

It was probably composed by the same Asaph, who wrote the 74th Psalm, which is upon the same subject: namely, the destruction of Jerusalem by Nebuchadnezzar. *Dr. Nicholls.*

[y] 6. *Pour out thine indignation* &c.] This, though uttered in the form of a wish, or prayer, is to be considered, like many other passages of the same nature, as a prediction of what would afterwards come to pass. Pagan ambition and cruelty were often employed to chastise offending Israel; but were, themselves, notwithstanding, justly punished, in their turn, by other powers raised up for that end. That relation, in which

doms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say[z]: Where is now their God?

11 O let the vengeance of thy servants' blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy[a] wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom[b].

14 So we, that are thy people[c], and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

PSALM lxxx.[d] *Qui regis Isroel.*

HEAR, O thou Shepherd of Israel[e], thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim[f], Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God[g]: shew the light of thy countenance, and we shall be whole.

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the church stands to God, causes Him, upon her repentance, to appear in her behalf, and to execute vengeance on her oppressors, who "know him not, nor call upon his name." "We are thine," saith Isaiah; "thou never barest rule over them, they were not called by thy name," lxiii. 19. The church, for her sins, may deserve to suffer; but her enemies are not therefore without guilt, nor will they escape without punishment. *Bp. Horne.*

[z] 10. *Wherefore do the heathen say:* &c.] It is for "the glory of God's name," to deliver his church; because, while she is in trouble, that name is blasphemed by the enemy, as if he wanted either power, or will, to prevent or remove the calamities of his servants. Prayer is therefore here made by the faithful, that God, not to gratify any vindictive spirit of theirs, but to vindicate his own attributes, would break the teeth of the oppressor, and work a publick and glorious salvation for his chosen: at beholding which, the very adversaries themselves might possibly be converted. *Bp. Horne.*

[a] 13. *And for the blasphemy* &c.] That is, As they have reproached thee with weakness, so manifest to others their weakness, who are but sinful dust and ashes; as they have endeavoured to make thee contemptible, so let the world have just cause to despise them, who have thus presumptuously offended; according as it is written, "Them that honour me I will honour, and they that despise me shall be lightly esteemed," 1 Sam. ii. 30. And, however different the appearance of things may now be, this will certainly be found true, in every instance, at the last day. *Bp. Horne.*

[b] — *into their bosom.*] This is an allusion to the long mantles worn by the Jews, in which the common people used often to carry corn and other things. See Luke vi. 38. *Travell.*

[c] 14. *So we, that are thy people,* &c.] Such is the resolution of a church under persecution; and such ought to be the practice of every church, when delivered out of it, and restored to the favour and protection of her God. The same is the duty of every soul, with regard to afflictions and mercies of a private kind. But how glorious will be the day, when, triumphant over sin and sorrow, over every thing that exalteth and opposeth itself, the church universal shall behold the adversary disarmed for ever; while she herself, placed in pastures of joy, and led to the waters of eternal comfort, shall, from age to age, incessantly sing the praises of her great Shepherd and Bishop, her King and her God! *Bp. Horne.*

[d] PSALM lxxx.] The church, still in captivity, 1—3, crieth unto God for help and redemption; 4—7, complaineth of her grievous afflictions; 8—13, describeth her former exaltation, and present depression, under the beautiful figure of a vine: 14—16, returneth again to her supplications, and, 17—19, prayeth for the advent of Messiah to quicken and comfort her, vowing all loyal obedience, adoration, and praise to Him, as the Author of her salvation. *Bp. Horne.*

The person, who composed this Psalm, was one of the family of Asaph, who was carried into captivity, and indited this hymn on the same subject as the former. *Dr. Nicholls.*

[e] 1. *Hear, O thou Shepherd of Israel,* &c.] O thou great Ruler and Protector of thy people Israel: thou, that both guidest and defendest the posterity of Joseph, as a good shepherd doth his flock; thou, that art graciously wont to manifest thy presence in thy mercy-seat, which is between the wings of the cherubim; look down graciously upon us, and shew thy power in our deliverance. *Bp. Hall.*

[f] 2. *Before Ephraim,* &c.] God is intreated to go forth, in his strength and his salvation, before the tribes of Israel, as formerly in the wilderness. Ephraim, Benjamin, and Manasseh, are particularly mentioned; perhaps, because, according to the established order, those three tribes immediately followed the ark and cherubim, the symbols of the divine presence. See Numb. ii. 18. 20. 22. *Bp. Horne.*

[g] 3. *Turn us again, O God:* &c.] This verse is a kind of chorus, occurring three times in the course of our Psalm. It implies, that the church is in captivity, from which she prayeth to be "restored" to her former freedom and prosperity; that she expecteth such restoration, not from any might or merit of her own, but from the grace and mercy of her Saviour; as well knowing, that her night can be turned into day, and her winter give place to spring, only by the Sun of Righteousness rising, and causing his face to shine upon her desolations. *Bp. Horne.*

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears[h]: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt[i]: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root it filled the land.

10 The hills are covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches[k] unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge[l]: that all they that go by pluck off her grapes?

13 The wild boar out of the wood[m] doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts[n], look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thyself.

16 It is burnt with fire[o], and cut

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[h] 5. *Thou feedest them with the bread of tears:* &c.] There cannot be a more striking picture of Sion in captivity. Her bread is dipped in tears, and her cup is filled to the brim with them: no time is free from grief and lamentation. *Bp. Horne.*

[i] 8. *Thou hast brought a vine out of Egypt:* &c.] God is reminded of the favour once shewn by Him to the church of Israel, and of that prosperity which she once enjoyed. She is compared to a "vine," removed, from the unkindly soil of Egypt, to the happier regions of Canaan, and there planted by Jehovah, in the place of nations extirpated for their unfruitfulness. The vine is a plant weak and lowly, and needing support; when supported, wild and luxuriant, unless restrained by the pruning-knife; capable of producing the most valuable fruit; but, if barren, the most unprofitable among trees, and fit only for the flames. In all these respects it is a lively emblem of the church, and used as such by Isaiah v. 7; by Ezekiel xv, xvii, xix; and by our Lord Himself, Matt. xxi. 33. The Christian church, after her redemption, by the death and resurrection of Jesus, was planted in the heathen world, as Israel had been in Canaan; and the description suits one as well as the other. *Bp. Horne.*

[k] 11. *She stretched out her branches* &c.] This relates to the extent of Palestine, which was occupied by the tribes of Israel, even from the Mediterranean "sea," westward, to the "river" Euphrates, eastward. This was promised, Deut. xi. 24: "From the river Euphrates to the uttermost sea shall your coast be;" and fulfilled in the days of Solomon. See 1 Kings iv. 21; Ps. lxxii. 8. To the Christian church the whole earth was the land of promise, and the Gospel was preached to all nations: "I will give thee," saith Jehovah to Christ, "the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," Ps. ii. 8. *Bp. Horne.*

[l] 12. *Why hast thou then broken down her hedge:* &c.] The Psalmist, having described the exaltation of Israel, under the figure of a vine, proceeds, under the same figure, to lament her depression. She is now represented as deprived of the protection of God, the counsels of the wise, and the arms of the valiant; of all her bulwarks and fortifications, and whatever else could contribute to her defence and security; so that, like a vineyard without a fence, she lay open on every side to the incursions and ravages of her neighbouring adversaries; who soon stripped her of all that was valuable, and trod her under foot.

[m] 13. *The wild boar out of the wood* &c.] Fierce and unrelenting, her heathen persecutor issued, at different times, for his abode, like a "wild boar" out of the forest, resolved not only to spoil and plunder, but to eradicate and extirpate her for ever. Nor let the church Christian imagine, that these things relate only to her elder sister. Greater mercies, and more excellent gifts, should excite in her greater thankfulness and call forth more excellent virtues; otherwise they will serve only to enhance her account, and multiply her sorrows. If she sin, and fall after the same example of unbelief, she must not think to be distinguished in her punishment, unless by the severity of it. She may expect to see the favour of heaven withdrawn, and the secular arm, instead of supporting, employed to crush her; her discipline may be annihilated, her unity broken, her doctrines perverted, her worship deformed, her practice corrupted, her possessions alienated, and her revenues seized; till at length the word be given from above, and some antichristian power be unchained, to execute upon her the full vengeance due to her crimes. *Bp. Horne.*

[n] 14. *Turn thee again, thou God of hosts,* &c.] The church, thus distressed and desolated, offereth a prayer for the return of the divine favour, and for a gracious visitation from on high; she beseecheth God to look down, with an eye of pity, from heaven, on the vineyard, which his own hands had "planted," and on that royal branch, the family of David, in particular, which He had raised and established for Himself, to accomplish his eternal purpose of saving mankind by Messiah, who was, one day, to spring from the root of Jesse. To the advent of this Son of man, Israel was ever accustomed to look forward, in time of affliction: on his second and glorious advent the Christian church must fix her eye, in the day of her calamities. *Bp. Horne.*

[o] 16. *It is burnt with fire,* &c.] The sad estate of the vineyard is yet again set forth, to excite the compassion of heaven. As to the latter clause of this verse, "they shall perish at the rebuke of thy countenance," it may be supposed to predict the fate of the adversaries, when God should deliver his people out of their hands. *Bp. Horne.*

down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand[p]: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee[q]: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

PSALM lxxxi.[r] *Exultate Deo.*

SING we merrily unto God[s] our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new moon[t]: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel[u]: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language. The posterity of Joseph, used for the people of Israel. See Ps. lxxx. 1. *Poole.*

6 I eased his shoulder from the burden[x]: and his hands were delivered from making the pots.

"They shall perish:" they, the spoilers of the vineyard, described under the image of the wild boar and beasts in the 13th verse. *Bp. Horsley.*

[p] 17. *Let thy hand be upon the man of thy right hand:* &c.] These phrases, "the man of thy right hand," and "the son of man," if at all applicable, in a lower and subordinate sense, to a temporal king of Israel, considered as a representative of Messiah, are most certainly in their full and prophetical acceptation intended to denote King Messiah Himself. Assured of his coming, the church prayeth that the "hand," the protection, and the power of Jehovah might be "upon" Him, over Him, and with Him, in his great undertaking finally to deliver her out of all her troubles, and to "lead her captivity captive." *Bp. Horne.*

As if it were said, Do thou prosper and bless the great work of thy dear and powerful Messiah; even that Son of man, that Son of God, that God and man, whom thou hast set apart for this blessed work of mediation, and furnished with power and graces fit for so glorious an employment. *Bp. Hall.*

[q] 18. *And so will not we go back from thee:* &c.] The end of our redemption is, that we should serve Him who hath redeemed us, and "go back" no more to our old sins. That soul, which hath been "quickened," and made alive by Christ, should live to his honour and glory; that mouth, which hath been opened by Him, can do no less than shew forth his praise, and "call upon his" saving "name." *Bp. Horne.*

[r] Psalm lxxxi.] This Psalm, whensoever, or by whomsoever, composed, was, probably, intended to be sung at the feast of trumpets, as also at any other feast-time. It contains, 1—3, an exhortation duly to observe the festivals of the church, 4, 5, as God had appointed, who is introduced expostulating with his people, on account, 6—11, of his mercies, and, 12, 13, their ingratitude, and, 14—17, under the form of a most affectionate wish, renewing his promises, on condition of their obedience. *Bp. Horne.*

It is attributed, not improbably, to Asaph of David's time. *Dr. Nicholls.*

[s] 1. *Sing we merrily unto God* &c.] If Israelites were thus exhorted to keep their feast-days with joy and gladness of heart; to exalt their voices, and join together all their sweetest instruments of musick, in honour of Him who had rescued them from the Egyptian bondage, and given them a law from Sinai; in what exulting strains ought we to celebrate the festivals of the Christian church? With what triumph of soul, and harmony of affections, are we bound to "sing aloud to God our strength," who hath redeemed us from death, and published the Gospel from Sion? since, as the apostle saith, "holy days, new moons, and sabbath days," of old, "were" only "a shadow of things to come; but the body is of Christ." Col. ii. 16, 17. *Bp. Horne.*

[t] 3. *Blow up the trumpet in the new moon:* &c.] In the Jewish church, notice was given of feasts, jubilees, &c. by sound of trumpet. All the new moons, or beginnings of months, were observed in this manner; see Numb. x. 1; but on the September new moon, or first day of the seventh month, was kept a great festival, called "the feast of trumpets;" Lev. xxiii. 24; Numb. xxix. 1; which, probably, is here intended. This September new moon had a particular regard paid to it, because, according to the old calculation, before Israel came out of Egypt, it was the first new moon in the year, which began upon this day, the first of the (afterwards) seventh month. The tenth of the same month was the great day of atonement; and on the fifteenth was celebrated the feast of tabernacles. See Lev. xxiii. 27, and 34. Our Psalm, therefore, seems to have been designed for the purpose of awakening and stirring up the devotions of the people upon the solemn entrance of a month, in which they were to commemorate so many past blessings, prefigurative of much greater blessings to come. We have now our feast-days, our Christmas, Easter, Whitsuntide, &c. On these, and all other solemn occasions, let the evangelical trumpet give a sound of victory, of liberty, of joy and rejoicing; of victory over death, of liberty from sin, of joy and rejoicing in Christ Jesus our Saviour. *Bp. Horne.*

[u] 4. *For this was made a statute for Israel:* &c.] The meaning is, that the observation of feasts, with blowing of trumpets, was a statute, law, or testimony, ordained in Joseph, or Israel, by God Himself, after He had destroyed the Egyptians, and brought his people into the wilderness, where the law was given. The new law, with its sacraments and ordinances, was promulged after the spiritual redemption by Christ, as the old law, with its rites and ceremonies, was published, after the temporal deliverance by Moses. *Bp. Horne.*

[x] 6. *I eased his shoulder from the burden:* &c.] From this verse to the end, it is plain, that God is the speaker. He reminds Israel of their redemption, by his mercy and power, from the burdens and the drudgery imposed on them in Egypt. Moses describeth their then state of servitude, by saying, "The Egyptians made their lives bitter with hard bondage, in mortar, and in brick,

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

namely, at the giving of the law in Sinai. See Exod. xix. 16; xx. 18. Deut. v. 23—28. Heb. xii. 19. *Dr. Hammond.*

8 I proved thee also : at the waters of strife.

Meribah. *Bib. Trans.* See Exod. xvii.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me.

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened [y] unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

should have submitted themselves unto him. *Bib. Trans.*

17 He should have fed them also [z] with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

the strength of the Israelites should have been most durable. *Dr. Hammond.*

EVENING PRAYER.

PSALM lxxxii.[a] *Deus stetit.*

GOD standeth in the congregation [b] of princes : he is a Judge among gods [c].

2 How long will ye give wrong judgement [d] : and accept the persons of the ungodly?

shew partiality to. *Bp. Patrick.*

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

5 They will not be learned [e] nor

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and in all manner of service in the field;" Exod. i. 14; that is, probably, in making vessels of clay, as this verse seems to imply. Let us remember, that we have been eased of far heavier burdens, delivered from severer task-masters, and freed from a baser drudgery; the intolerable load of sin, the cruel tyranny of Satan, the vile service and bitter bondage of concupiscence. *Bp. Horne.*

[y] 14. *O that my people would have hearkened* &c.] Such are the tender mercies of our God, that He is not only careful to provide for us the means of salvation, but represents Himself as mourning with a paternal affection over his children, when their frowardness and obstinacy disappoint the efforts of his love. One cannot help observing the similitude between the complaint here uttered, and one which hath been since breathed forth, over the same people: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" *Bp. Horne.*

[z] 17. *He should have fed them also* &c.] That is, the Israelites, if obedient, would still have enjoyed the sweets of that good land, in which the Lord their God had placed them, where the fruits of the earth were produced in the highest perfection, and honey streamed from the very rocks, so that no part of the country was without its increase. Upon the same conditions of faith and obedience, do Christians hold those spiritual and eternal good things, of which the pleasant fields and fertile hills of Canaan were sacramental. Christ is the "bread" of life, He is the "rock" of salvation, and his promises are as "honey" to pious minds. But they who reject Him, as their Lord and Master, must also lose Him as their Saviour and their reward. *Bp. Horne.*

[a] Psalm lxxxii.] This Psalm was probably written in Hezekiah's reign by Asaph, on the corruption of some wicked magistrates. King Jehoshaphat had made a reformation of several abuses which had crept into the judicatories in his reign, 2 Chron. xix. 7; but before Hezekiah's time matters were grown into disorder again, as Isaiah complains, i. 12. On this account Asaph the seer wrote this Psalm. *Dr. Nicholls.*

The Psalmist addresseth himself to judges and magistrates; 1, he remindeth them of the presence of that God whom they represent, and to whom they are accountable; 2—4, he exhorteth them to the due discharge of their office; 5, reproveth the ignorance and corruption among them; 6, 7, threateneth their fall and punishment; 8, prayeth for the manifestation of Messiah, and the establishment of his righteous kingdom. *Bp. Horne.*

[b] 1. *God standeth in the congregation* &c.] Earthly judicatories are the appointment of God. All magistrates act in his name, and by virtue of his commission. He is invisibly present in their assemblies, and superintends their proceedings. He receives appeals from their wrongful decisions; He will one day re-hear all causes at his own tribunal, and reverse every iniquitous sentence, before the great congregation of men and angels. Unjust judges must either disbelieve or forget all this. *Bp. Horne.*

[c] — *among gods*] This word is applied to all judges and magistrates, administering justice to the people in the name and by commission from God, whose "ministers" they are, Rom. xiii. 4, "appointed by God," ver. 1. *Dr. Hommond.*

[d] 2. *How long will ye give wrong judgement:* &c.] A charge is here given, by the Spirit of God, to all magistrates, much like that which king Jehoshaphat gave to judges, 2 Chron. xix. 6, 7. *Bp. Horne.*

[e] 5. *They will not be learned* &c.] We here find the prophet deploring, in magistrates, a method of proceeding contrary to that above described. He laments their voluntary ignorance in the ways of righteousness, and their choosing to "walk in darkness." In judges this is occasioned by "presents and gifts," which, as saith the son of Sirach, "blind the eyes of the wise," Ecclus.

understand, but walk on still in darkness: all the foundations of the earth are out of course.

move, or are shaken. *Dr. Hammond.*

6 I have said, Ye are gods[f]: and ye are all the children of the most Highest.

as any ordinary man, or any Pagan magistrate. *Dr. Nicholls.*

7 But ye shall die like men: and fall like one of the princes.

shalt judge the whole world, Pagans as well as Jews. *Dr. Nicholls.*

8 Arise, O God[g], and judge thou the earth: for thou shalt take all heathen to thine inheritance.

PSALM lxxxiii.[h] *Deus, quis similis?*

HOLD not thy tongue, O God[i], keep not still silence: refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

tumult. *Bib. Trans.*

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

contrived, plotted. See Vocab. taken crafty counsel. *Bib. Trans.*

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

those, whom thou dost keep, as it were, secretly covered under thy wings. *Dr. Nicholls.*

5 For they have cast their heads together[k] with one consent: and are confederate against thee;

consulted together. *Bib. Trans.*

6 The tabernacles of the Edomites[l], and the Ismaelites: the Moabites, and Hagarens;

warlike nations, who dwell in tents *Bp. Patrick.*

7 Gebal, and Ammon, and Ama-

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xx. 29. And if once the "pillars" and "foundations" are moved from their integrity, and "shaken" to and fro by every blast of fear and favour, what shall become of the political fabrick erected upon them? Verily it must fall; and great and terrible will be the fall thereof. A community, whether ecclesiastical or civil, consisteth of great numbers; but its well-being dependeth on a few in whose hands the administration is placed. When the salt hath lost its savour, the mass must putrify; when the light becometh darkness, how great must be that darkness! *Bp. Horne.*

[f] 6. *I have said, Ye are gods:* &c.] It is true, then, that magistrates are exalted above other men; that they are dignified with a commission from above; appointed to be the vicegerents of heaven upon earth; and therefore called by the name of Him in whose name they act. But it is likewise as true, that, notwithstanding all this honour conferred upon them, for the good of others, and of themselves, if they use it aright, they still continue to be the mortal sons of mortal "Adam;" like him, they must fall and perish; God can, at any time, cast them down from their high estate, as He did the heathen "princes" who misbehaved themselves, and opposed his counsels: death certainly will strip them of all their authority, and lay them low in the grave; from thence the last trumpet shall call them forth, to stand, with the rest of their brethren, before the judgment-seat of Christ, there to take their trial, and receive their everlasting sentence. *Bp. Horne.*

[g] 8. *Arise, O God,* &c.] A view of that disorder and confusion in which frequently the Jewish nation, as well as the rest of the world, was involved, caused the prophets most earnestly to wish and pray for the coming of that time when "God" should "arise," in the person of Messiah, to visit and "judge the earth;" to deliver it from the powers of darkness, and the tyranny of sin; to "inherit all nations," as purchased and redeemed by Him; to establish his church among them; and to rule with a sceptre of righteousness in the hearts of his people. "Arise" yet once again, O Lord Jesu, from thy throne, where thou sittest at the right hand of the Father; "judge the earth," again corrupted and overwhelmed with iniquity; do away sin, and put an end for ever to the power of Satan; "inherit all nations," redeemed from death, and ransomed from the grave; and reign to eternity, King of righteousness, peace, and glory. *Bp. Horne.*

[h] PSALM lxxxiii.] This Psalm, the last of those composed by Asaph, is a complaint to God against the oppressors of his people the Jews, and, under that type, the opposers of the church of Christ; and a prediction of God's severe punishments that should fall upon them. It was most probably composed in Jehoshaphat's time. See 2 Chron. xx. *Dr. Hammond.*

In this Psalm the church, 1—8, complaineth to God of the insolence, subtilty, rage, and malice, of her enemies, united in close confederacy against her; 9—12, she prayeth for a manifestation of that power which formerly discomfited Jabin, Sisera, and the Midianites, that so the hostile nations, 13—15, made sensible of the superiority of Israel's God, 16—18, might either themselves be induced to acknowledge Him, or else, by their destruction, become a warning and admonition to others. As, while the world endureth there will be a church, and while there is a church she will have her enemies, who are to increase upon her as the end approacheth, this Psalm can never be out of date. And to the spiritual adversaries of his soul, every private Christian may apply it at all times. *Bp. Horne.*

[i] 1. *Hold not thy tongue, O God,* &c.] The church entreateth God again and again to hear and help her in the day of trouble. Her enemies and haters are here said to be the enemies and haters of God, because Christ and the church, like man and wife, are one; they have one common interest; they have the same friends, and the same foes. To Him therefore she applieth, terrified by the tumultuous noise of confederated nations roaring against her like the roaring of the sea, and "lifting up their heads," as so many monsters of the deep, to devour her at once. *Bp. Horne.*

[k] 5. *For they have cast their heads together* &c.] When Christ was about to be crucified, it is observed by St. Luke, that "the same day Pilate and Herod were made friends together; for before they were at enmity between themselves," Luke xxiii. 12. And however the enemies of the church may quarrel with one another, when they have nothing else to do, yet if a favourable opportunity offer itself for making an attack upon her, they lay aside their differences, and unite as one man: by no means refusing the friendly aid even of infidels and atheists, who are always ready to join in carrying on the war against the common adversary. *Bp. Horne.*

[l] 6—8. *The tabernacles of the Edomites,* &c.] These are the names of the confederates. The Edomites were descended from Esau, that old original enemy of Jacob; the Ishmaelites from Ishmael, the son of the bondwoman, and sworn foe to Isaac, heir of the promises; the Moabites sprang from Moab, one of the incestuous children of Lot; the Hagarenes were other descendants of Hagar; who the Gebalites were is uncertain; the

lek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Midianites[m] : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel[n] : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed[o], O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

PSALM lxxxiv.[p] *Quam dilecta !*

O How amiable are thy dwellings[q] : thou Lord of hosts ! tabernacles. *Bib. Trans.*

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God. crieth out for. *Bib. Trans.*

3 Yea, the sparrow hath found her an house[r], and the swallow a nest where she may lay her young :

Ammonites came from Ammon, the son of Lot, and incestuous brother of Moab ; the Amalekites were the progeny of Amalek, the grandson of Esau, Gen. xxxvi. 16 ; the Philistines and Tyrians are well known ; and, to complete all, Assur, or the power of Assyria, was called in by the children of Lot, the Moabites and Ammonites, to assist in the great work of exterminating Israel from the face of the earth. These were the ten nations banded together, by a solemn league and covenant, against the people of God. And as Israel was the grand figure of the Christian church, which is now "the Israel of God," so her enemies are often represented by the above recited nations, and in prophetical language are called by their names. Every age has its Edomites, and its Ishmaelites, &c. &c. The actors are changed, and the scenes are shifted ; but the stage and the drama continue the same. *Bp. Horne.*

[m] 9—12. *But do thou to them as unto the Madianites :* &c.] The church, having recounted the enemies which compassed her about on every side, looks up for succour to that Almighty power, which had of old so graciously interposed on her behalf, and rescued her from her persecutors in the days of Deborah, Barak, and Gideon : see Judges iv. viii. Fully sensible that those deliverances were wrought by the immediate hand of Jehovah, she offers the prayer of faith for a like manifestation of his glory, and a like victory over those who intended, in the same manner, to seize and devour his inheritance. Of how great use and comfort are the Old Testament histories to us, in all our afflictions ! *Bp. Horne.*

[n] 13. *O my God, make them like unto a wheel :* &c.] Do thou whirl them away, and all their projects and attempts, and scatter them as stubble before the wind. *Bp. Hall.* The word, rendered "wheel," occurs also in Isa. xvii. 13, and is translated in the margin "thistle-down :" it is generally understood to signify any light matter, which the wind whirls round and blows away. *Travell.* The fate of those is here predicted, who invade the inheritance of Jehovah, and say, "Let us take to ourselves the houses of God in possession." The inconstancy and mutability of their fortunes is resembled to "thistle-down," or some such light revolving body, and to "stubble" or chaff, whirled about and dissipated by the "wind :" the suddenness, horror, and universality of their destruction, are set forth by the similitude of a "fire" consuming the dry trees in a "forest," or some combustible matter on the "mountains." Such is the storm and tempest of God's indignation, which pursues and terrifies the sacrilegious and ungodly. *Bp. Horne.*

[o] 16—18. *Make their faces ashamed,* &c.] The punishments, inflicted by heaven upon wicked men, are primarily intended to humble and convert them. If they continue incorrigible under every dispensation of merciful severity, they are at last cut off, and finally destroyed : that others, admonished by their example, may repent, and return and give glory to God. Salutary are the afflictions which bring men, and happy the men who are brought by them, to an acknowledgment of "Jehovah our Righteousness," our exalted and glorified Redeemer, "the Most High over all the earth ;" whom all must acknowledge, and before whom all must appear to be judged, in the great and terrible day. *Bp. Horne.*

[p] Psalm lxxxiv.] This Psalm, for the subject-matter of it, bears a resemblance to the forty-second. Under the figure of an Israelite, deprived of all access to Jerusalem and the sanctuary, (whether it were David when driven away by Absalom, or any other person in like circumstances at a different time,) we are presented with, 1, 2, the earnest longing of a devout soul after the house and presence of God ; 3—7, a beautiful and passionate eulogy on the blessedness of his ministers and servants ; 8—11, a fervent prayer for a participation of that blessedness ; and 12, 13, an act of faith in his power and goodness, which render him both able and willing to grant requests of this nature. *Bp. Horne.*

[q] 1. *O how amiable are thy dwellings :*] Or "tabernacles." Thus ardently doth a banished Israelite express his love for Sion, his admiration of the beauty of holiness. Nay, Balaam himself, when from the top of Peor

even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee[s] : in whose heart are thy ways.

the ways which lead to thy house. *Poole.*

6 Who going through the vale of misery[t] use it for a well : and the pools are filled with water.

the valley of Baca. *Bib. Trans.* They go. *Bib. Trans.*

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer[u] : hearken, O God of Jacob.

our shield. *Bib. Trans.*

9 Behold, O God our defender : and look upon the face of thine Anointed.

10 For one day in thy courts[x] : is better than a thousand.

in any other condition. *Dr. Hammond.*

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light[y] and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

a sun and shield. *Bib. Trans.* glory. *Bib. Trans.* See Vocab.

13 O Lord God of hosts : blessed is the man[z] that putteth his trust in thee.

PSALM lxxxv.[a] *Benedixisti, Domine.*

Christmas-day, third Psalm Morn. Serv. and King Charles's Mart. third Psalm Even. Serv.

LORD, thou art become gracious[b] unto thy land : thou hast turned away the captivity of Jacob.

favourable. *Bib. Trans.*

2 Thou hast forgiven the offence

brought back. *Bib. Trans.*

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he saw the children of Israel abiding in their tents, with the glory in the midst of them, could not help exclaiming, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Numb. xxiv. 5. *Bp. Horne.*

[r] 3. *Yea, the sparrow hath found her an house,* &c.] The Psalmist is generally supposed, in this verse, to lament his unhappiness, in being deprived of all access to the tabernacle, or temple, a privilege enjoyed even by the birds, who were allowed to build their nests in the neighbourhood of the sanctuary. It is evidently the design of this passage to intimate to us, that in the house, and at the altar of God, a faithful soul findeth freedom from care and sorrow, quiet of mind, and gladness of spirit; like a bird, that has secured a little mansion for the reception and education of her young. And there is no heart, endued with sensibility, which doth not bear its testimony to the exquisite beauty and propriety of this affecting image. *Bp. Horne.*

[s] 5. *Blessed is the man whose strength is in thee:* &c.] Not only are they pronounced blessed who "dwell" in the temple, but all they also who are "travelling" thitherward, (as the whole Jewish nation was wont to do three times in a year,) and who are therefore meditating on their "journey," and on the "way" which leadeth to the holy city, trusting in God to "strengthen," and prosper, and conduct them to the house of his habitation, the place where his glory dwelleth. *Bp. Horne.*

[t] 6, 7. *Who going through the vale of misery* &c.] Or "of Baca." After numberless uncertain conjectures offered by commentators upon the construction of these two verses, it seemeth impossible for us to attain to any other than a general idea of their true import; which is this, that the Israelites, or some of them, passed, in their way to Jerusalem, through a valley that had the name of "Baca," a noun derived from a verb which signifies to "weep;" that in this valley they were refreshed by plenty of water; that with renewed vigour they proceeded from stage to stage, until they presented themselves before God in Sion. *Bp. Horne.*

[u] 8. *O Lord God of hosts, hear my prayer:* &c.] After extolling the happiness of those who dwelt in the temple, and of those who had access to it, the Psalmist breaks forth into a most ardent prayer to his God, for his share in that happiness. He addresseth Him as "the Lord of hosts," almighty in power; as "the God of Jacob," infinite in mercy and goodness to his people; as their "shield," the object of all their trust for defence and protection; and beseecheth Him to "look upon the face of his anointed," that is, of David, if he were king of Israel when this Psalm was written; or rather of Messiah, in whom God is always well pleased; for whose sake He hath mercy upon us, through whose name and merits our prayers are accepted, and the kingdom of heaven is opened to all believers. *Bp. Horne.*

So the meaning may be, Lord, I deserve not one good look from thee, because by my great wickedness I have procured thy just displeasure and this banishment. But look upon thy Christ, whose coming and meritorious passion, though future to us, is present to thee; and for his sake look upon me. *Poole.*

[x] 10. *For one day in thy courts:* &c.] One day spent in meditation and devotion, affordeth a pleasure, far, far superior to that which an age of worldly prosperity could give. Happier is the least and lowest of the servants of Jesus, than the greatest and most exalted potentate who knoweth Him not. And he is no proper judge of blessedness, who hesitates a moment to prefer the condition of a penitent in the porch, to that of a sinner on the throne. If this be the case upon earth, how much more in heaven? O come that one glorious day, whose sun shall never go down, nor any cloud obscure the lustre of his beams; that day, when the temple of God shall be opened in heaven, and we shall be admitted to serve Him for ever therein! *Bp. Horne.*

[y] 12. *For the Lord God is a light* &c.] Jesus Christ is our "Lord," and our "God;" He is a "sun" to enlighten and direct us in the way, and a "shield" to protect us against the enemies of our salvation; He will give us "grace," to carry us on "from strength to strength," and "glory" to crown us when we "appear before him in Zion;" He will "withhold" nothing that is "good" and profitable for us in the course of our journey, and will Himself be our reward when we come to the end of it. *Bp. Horne.*

[z] 13. *O Lord God of hosts: blessed is the man* &c.] While therefore we are strangers and sojourners here below, far from that heavenly country where we would

of thy people : and covered all their sins.

iniquity. *Bib. Trans.*

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour[c] : and let thine anger cease from us.

of our salvation. *Bib. Trans.*

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again, and

Wilt thou not revive us again. *Bib. Trans.*

quicken us : that thy people may rejoice in thee ?

7 Shew us thy merey, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say[d] concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

turn not again to folly. *Bib. Trans.*

9 For his salvation is nigh them[e] that fear him : that glory may dwell in our land.

10 Merey and truth are met to-

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be, in whom should we trust to bring us to the holy city, new Jerusalem, of which the Lord God and the Lamb are the temple, but in thee, O Saviour and Redeemer, who art the head of every creature, the Captain of the armies of heaven and earth, the Lord of hosts, and the King of glory ? "Blessed," thrice "blessed, is the man that trusteth in thee." *Bp. Horne.*

[a] PSALM lxxxv.] It is probable that the subject of this Psalm is the return of the Jews from the Babylonish captivity : in celebrating which the Psalmist is carried by a prophetick impulse to foretel a much greater deliverance by the coming of Christ. *Travell.*

This Psalm, appointed by the Church to be used on Christmas-day, 1—3, celebrateth the redemption of the Israel of God from their spiritual captivity under sin and death ; 4—7, teacheth us to pray for the full accomplishment of that redemption in ourselves ; 8—11, describeth the incarnation of Christ, with the joyful meeting of merey and truth, righteousness and peace, at his birth, and, 12, 13, the blessed effects of his advent. *Bp. Horne.*

[b] 1. *Lord, thou art become gracious* &c.] These three verses speak of the deliverance from captivity, as already brought about ; whereas, in the subsequent part of the Psalm, it is prayed for and predicted, as a thing future. To account for this, some suppose that the Psalmist first returns thanks for a temporal redemption, and then prophesies of the spiritual salvation by Messiah. Others are of opinion, that the same eternal redemption is spoken of throughout, but represented, in the beginning of the Psalm, as already accomplished in the divine decree, though the eventual completion was yet to come. But, indeed, to us Christians, who now use the Psalm, the difference is not material ; since a part of our redemption is past, and a part of it is yet to come, for the hastening of which latter we daily pray. God hath already been exceedingly gracious and "favourable" to the whole "earth," in "bringing back," by the resurrection of Jesus, the spiritual "captivity of" his people ; He hath Himself, in Christ, "borne," and so taken away, "the iniquity of his people ;" He hath "covered all their sins," that they should no more appear in judgment against them ; propitiated by the Son of his love, He hath removed his "wrath," and "turned himself from the fierceness of his anger." So exactly and literally do these words describe the means and method of Gospel salvation, that a Christian can hardly affix any other ideas to them. *Bp. Horne.*

[c] 4—7. *Turn us then, O God our Saviour :* &c.] The ancient church is here introduced as petitioning for the continuation and completion of those blessings which had been mentioned in the foregoing verses, namely, that God would "turn" his people from their captivity, and "cause his anger towards them to cease ;" that He would "receive" them from sin and sorrow, and give them occasion to "rejoice in him," their mighty deliverer ; that He would "shew them" openly that "merey" of which they had so often heard, and "grant them that salvation," or that "Saviour," that Jesus, who had been so long promised to mankind. And although it be true that Jesus Christ is come in the flesh, and hath virtually procured all these blessings for the church, yet do "we" still continue to pray, in the same words, for the actual application of them all to ourselves, by the conversion of our hearts, the justification of our persons, the sanctification of our souls, and the glorification of our bodies. For this last blessing of redemption, "the whole creation waiteth, groaning, and travailing in pain together, until now," Rom. viii. 22. *Bp. Horne.*

[d] 8. *I will hearken what the Lord God will say* &c.] The prophet having prayed, in the name of the church, that Jehovah would "shew them his merey, and grant them his salvation," declares himself resolved, concerning this "salvation, to inquire and search diligently, what, or what manner of time the Spirit of Christ which was in him did signify, when it testified beforehand the coming of Christ, and the glory that should follow :" see 1 Pet. i. 10 : he would attend to "what God the Lord should say," and report it to the world. Now, what was the message which the prophets had commission to deliver from God, but that He would "speak peace," or reconciliation through a Saviour, "to his people, and to his saints ?" The Gospel is accordingly styled by St. Peter, "the word which God sent unto the children of Israel, preaching peace by Jesus Christ," Acts x. 36. And what was the end of this reconciliation between God and men, but that men should become and continue the servants of God ; that, being washed from their sins by the blood of Christ, and renewed in their minds by the grace of Christ, they should walk in the paths of wisdom and holiness, and "turn not again to the folly" they had renounced ? *Bp. Horne.*

[e] 9. *For his salvation is nigh them* &c.] God, who "calleth things that be not as though they were," teacheth his prophets to do likewise. The Psalmist therefore speaks with assurance of the "Saviour" as if he then saw Him before his eyes, healing, by the word of his power, the bodies and the souls of men upon earth, and manifesting forth his "glory," in human nature, to all such as, with a holy "fear," and filial reverence, believed on Him. St. John himself hardly useth plainer language when he saith, "the Word was made flesh, and dwelt, or tabernacled among us ; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth," John i. 14. The body of Christ was the true "tabernacle," or temple ; his divinity was the glory which resided there, and filled

gether[f] : righteousness and peace have kissed each other.

spring. *Bib. Trans.*

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

give that which is good. *Bib. Trans.*

12 Yea, the Lord shall shew loving-kindness[g] : and our land shall give her increase.

shall set his steps. *Bib. Trans.*

13 Righteousness shall go before him[h] : and he shall direct his going in the way.

MORNING PRAYER.

PSALM lxxxvi.[1] *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy[k] : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good[l] and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

attend. *Bib. Trans.*

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none[m]

those that are falsely called gods. *Bp. Hall.*

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that holy place. The church is his mystical "body;" by his Spirit He now and ever "dwelleth in our land; and his salvation is always nigh them that fear him:" as saith the holy Virgin in her song, "His mercy is on them that fear him, throughout all generations." *Bp. Horne.*

[f] 10, 11. *Mercy and truth are met together:* &c.] These four divine attributes parted at the fall of Adam, and met again at the birth of Christ. Mercy was ever inclined to save man, and peace could not be his enemy; but truth exacted the performance of God's threat, "The soul that sinneth, it shall die;" and righteousness could not but give to every one his due. Jehovah must be true in all his ways, and righteous in all his works. Now there is no religion upon earth, except the Christian, which can satisfy the demands of all these claimants, and restore an union between them; which can shew how God's word can be true, and his work just, and the sinner, notwithstanding, find mercy, and obtain peace. Mahomet's prayer, were it the prayer of a righteous man and a prophet, could not satisfy divine justice; the blood of bulls and goats was always insufficient for that purpose, being a figure only for the time then present, which ceased of course when the reality appeared. "Sacrifice and burnt-offering thou wouldest not; then said I, Lo, I come." A God incarnate reconciled all things in heaven and earth. When Christ appeared in our nature, the promise was fulfilled, and "truth sprang out of the earth." And now righteousness, "looking down from heaven," beheld in Him every thing that she required; an undefiled birth, a holy life, an innocent death; a spirit and a mouth without guile, a soul and a body without sin. She saw, and was satisfied, and returned to earth. Thus all the four parties met again in perfect harmony: truth ran to mercy, and embraced her; righteousness to peace, and kissed her. And this could happen only at the birth of Jesus, in whom "the tender mercy of our God visited us, and who is the truth; who is made unto us righteousness, and who is our peace." See Luke i. 78; John xiv. 6; 1 Cor. i. 30; Eph. ii. 14. Those that are thus joined, as attributes, in Christ, ought not, as virtues, to be separated in a Christian, who may learn how to resemble his blessed Lord and Master, by observing that short, but complete, rule of life, comprehended in the few following words: Shew mercy, and speak truth; do righteousness, and follow peace. *Bp. Horne.*

[g] 12. *Yea, the Lord shall shew loving-kindness:* &c.] Unless God vouchsafe a gracious rain from above, the earth cannot "yield her increase." The effects of the incarnation of Christ, the descent of the Spirit, and the publication of the Gospel among men, are frequently set forth in Scripture under images borrowed from that fruitfulness caused in the earth by the rain of heaven. See Isaiah xlv. 8; xliv. 3; lv. 10. Give us evermore, O Lord, "that which is good, that our land may yield her increase;" give us that good gift, the gift of thy Spirit, that we be "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ," 2 Pet. i. 8. *Bp. Horne.*

[h] 13. *Righteousness shall go before him:* &c.] Upon the appearance of the Redeemer, "righteousness" is represented as "going before him," like his harbinger the Baptist, to prepare and make ready his way. In that way, the way of righteousness, "he set his steps," and walked therein, without the least deviation, until He had finished his appointed course. Draw us, blessed Jesu, and we will run after thee, in the path of life; let thy mercy pardon us, thy truth enlighten us, thy righteousness direct us, to follow thee, O Lamb of God, whithersoever thou goest, through poverty, affliction, persecution, and death itself; that our portion may be for ever in thy kingdom of peace and love. *Bp. Horne.*

[1] Psalm lxxxvi.] This Psalm is intitled, "A prayer of David," and supposed to have been written in some of his great distresses. Like others of the same kind, it is calculated for the use of the church during her sufferings here below, by which she is conformed to the image of the true David, that man of sorrows. It contains, 1, an earnest supplication, grounded on the poverty, 2, the holiness, faith, 3, importunity, and, 4, the devotion of the suppliant; and on, 5—7, the goodness, and, 8, power of God, 9, 10, to be one day acknowledged by all nations, at their conversion. After this follows, 11, a petition for wisdom, strength, and singleness of heart; 12, 13, a thanksgiving for redemption; 14, a complaint of persecution from the wicked; 15, an act of faith; 16, 17, a prayer for help and salvation. *Bp. Horne.*

[k] 2. *Preserve thou my soul, for I am holy:* &c.] The word here translated "holy," is the same which is used in the 16th Psalm: "Thou shalt not suffer thine Holy One to see corruption." And indeed, if we understand "holiness" in its strict sense, no one but "he whom the Father sanctified, and sent into the world," to

like unto thee, O Lord : there is not one that can do as thou doest.

neither are there any works like unto thy works. *Bib. Trans.*

9 All nations whom thou hast made[n] shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great[o], and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord[p], and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God[q], with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

lowest. *Bib. Trans.* See Vocab.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

violent. *Bib. Trans.*

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me[r], and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

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redeem lost man, could say to Him, "Preserve my soul, for I am holy." But the word properly signifies, "good, merciful, pious, devoted to the service of God," &c. The Christian, therefore, only pleads, in this expression, his relation to Christ, as being a member of Christ's body, the church, and a partaker of the gifts, which, by virtue of that membership, he has received through the Spirit of holiness. So that this first part of the verse, "Preserve my soul, for I am holy," when repeated by us, is equivalent to another passage in the Psalms, "I am thine, O save me," cxix. 94. *Bp. Horne.*

[l] 5. *For thou, Lord, art good* &c.] We are encouraged to "lift up our souls to God" in prayer, because his "goodness," and the "plenteousness of his mercy" in Christ Jesus, incline Him to give his holy Spirit of peace and comfort to "all that call upon him." His favour is no longer confined to Judea; there is now no distinction of age, condition, or country: but the sinner, whoever or wherever he be, if he call upon the saving name of Jesus, is heard, pardoned, and accepted, upon the terms of the evangelical covenant. *Bp. Horne.*

[m] 8. *Among the gods there is none* &c.] Another reason why application should be made to Jehovah, is his infinite superiority over all those, that, by infatuated men, were ever called "gods." From the ancient idolatry, which taught adoration to the sun, moon, and stars, to the light and the air, we have been delivered by the Gospel; nor do we any longer profess to worship Jupiter, and the other heathen gods and goddesses. But do not many still trust in idols, and have they not, in effect, other objects of worship, from whose hands they expect their reward? Are not the hearts of the covetous, the ambitious, the voluptuous, so many temples of Mammon or Plutus, of Jupiter or Mars, of Bacchus, Comus, and Venus? But what are these deities; what is their power; and what are their gifts? What is the whole world, and all that is therein, when compared with its Maker and Redeemer; what is it when applied to, for the ease and comfort of a wounded spirit? "Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works!" *Bp. Horne.*

[n] 9. *All nations whom thou hast made* &c.] The Psalmist predicteth that this superiority of Jehovah should one day be acknowledged throughout all the earth, when "neither in Jerusalem only, nor in the mount of the Samaritans," but in every place, "should men worship the Father," John iv. 21; when He who "made all nations" by his Son, should by that Son redeem all nations, bringing them from the world to the church, there to "worship before" the true God, and "in songs of praise to glorify his holy name." If, in these our times, we behold the nations again falling away from God, departing from the purity of their faith, and leaving their first love, let us comfort ourselves with looking forward to that scene of things described by St. John, in which we hope to bear a part hereafter: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation unto our God which sitteth upon the throne, and unto the Lamb," Rev. vii. 9, 10 *Bp. Horne.*

[o] 10. *For thou art great,* &c.] "Great" is Jehovah in his power, in his wisdom, in his mercy; "wonderful" in the creation of the world, wonderful in the preservation and the government of it, wonderful in its redemption; wonderful in the incarnation, life, death, resurrection, and ascension of Jesus, in the descent of the Spirit, the propagation of the Gospel, the sufferings of saints, and the conversion of sinners; most wonderful will He be when He shall raise the dead, judge the world, condemn the wicked, and glorify the righteous. And then shall every tongue confess, "Thou art God alone!" *Bp. Horne.*

[p] 11. *Teach me thy way, O Lord,* &c.] It is the continual subject of the Mediator's intercession above, and of our prayers below, that we may be "taught the way of Jehovah," the way to life eternal, prepared for us, through faith and love which is in Christ Jesus; that, being so taught, we may likewise be enabled "to walk in the truth," without error in doctrine, or deviation from duty; believing all things which God hath revealed, and doing whatsoever He hath commanded us; that the affections of the "heart" may be withdrawn from other objects, and, being no longer divided between God and the world, become "united" in the filial "fear of his name," as the grand principle of action. *Bp. Horne.*

[q] 12. *I will thank thee, O Lord my God,* &c.] Gratitude for mercies already received will obtain a continuance and increase of those mercies. The church is never in so afflicted a state, but she hath still reason to intermingle hallelujahs with her hosannas, and, in the midst of her most fervent prayers, to "praise the Lord her God with all her heart, and to glorify his name for evermore;" since, whatever she may suffer upon earth, (and even those sufferings will turn to her advantage,) "great," most undoubtedly, "hath his mercy been to-

some sensible proof of thy merciful respect for me. *Bp. Hall.*

17 Shew some token upon me for good[s], that they who hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

PSALM lxxxvii.[t] *Fundamenta ejus.*

His foundation is in the holy mountains. *Bib. Trans.*

HER foundations are upon the holy hills[u]: the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee[x]: thou city of God.

3 I will think upon Rahab[y] and Babylon: with them that know me. I will make mention of. *Bib. Trans.*

4 Behold ye the Philistines also: and they of Tyre, with the Morians; lo there was he born[z]. In the number of my worshippers. *Bp. Horne.* Behold Philistia and Tyre, with Ethiopia; this man was born there. *Bib. Trans.*

5 And of Sion it shall be reported[a]

ward her in delivering" her, by the resurrection of Jesus, from the bondage of sin, the dominion of death, and the bottomless pit of "hell." *Bp. Horne.*

[r] 16. *O turn thee then unto me*, &c.] On the consideration of the above-mentioned attributes, a petition is in this verse put up to God, that He would "turn" his face towards us; that He would of his "mercy" pardon us, by his grace "strengthen" us, and by his power "save" us from all our adversaries. Every Christian is the "servant" of God, and "the son of his handmaid," the Church; which may say, in the same spirit of humility and obedience with the blessed Virgin, "Behold the handmaid of the Lord." *Bp. Horne.*

[s] 17. *Shew some token upon me for good*, &c.] Many outward signs and "tokens" of the divine favour were in old time vouchsafed to patriarchs, prophets, and kings of Israel. The law itself was a collection of external and sacramental figures of grace and mercy. All these centred and had their accomplishment in that grand and everlasting sign and token of God's love to man, the incarnation of Christ, which all faithful people from the beginning wished and prayed for. On this sign the Christian looks with joy, as the great proof that God has "holpen him and comforted him;" while his faith in it doth not fail, he hath the witness in himself, and his actions declare as much to all around him; "that they which hate him may be ashamed" and converted, before that day come, when shame shall be fruitless, and conversion impossible. *Bp. Horne.*

[t] Psalm lxxxvii.] The prophet, 1, 2, celebrates the stability and felicity of Sion, 3—5, foretels the accession of the Gentiles to her, and, 6, their enrolment among her enemies; 7, extols her as the fountain of grace and salvation. The Psalm was probably penned on a survey of the city of David, just after the buildings of it were finished. *Bp. Horne.*

[u] 1. *Her foundations are upon the holy hills:* &c.] The Psalmist, after having meditated on the strength, the beauty, and the glory of Jerusalem, being smitten with the love of the holy city, and imagining the thoughts of his hearers, or readers, to have been employed on the same subject, breaks forth at once in this abrupt manner, "Her foundations are &c.," or "It is his," that is, God's "foundation on the holy mountains." By "the holy mountains" are meant those hills of Judea, which Jehovah had chosen, and separated to Himself from all others, whereon to construct the highly-favoured city and temple. As the dwellings of Jacob, in the promised land, were beloved by Him more than the dwellings of other nations, so He "loved the gates of Sion, more than all the dwellings of Jacob." Jerusalem was exalted and fortified by its situation; but much more so by the protection of the Almighty. What Jerusalem was, the Christian church is; "built" by God "on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord," Eph. ii. 20. It is "his foundation in the holy mountains;" she is beloved of God above the kingdoms and empires of the earth, which rise and fall only to fulfil the divine counsels concerning her. When those counsels shall be fulfilled, in the salvation of all believers, the world, which subsists only for their sake, will be at an end. *Bp. Horne.*

[x] 2. *Very excellent things are spoken of thee:* &c.] As the prophet began, in a rapture, to speak of the holy city, so now, in fresh transport, he changes the person, and suddenly addresses himself to it. The old Jerusalem was "the city of God, and glorious things were therefore said of it" by the Spirit. Pleasant for situation, and magnificent in its buildings, it was the delight of nations, the joy of the whole earth; there was the royal residence of the kings of Judah; there was the temple, and the ark, and the glory, and the King of heaven dwelling in the midst of her; her streets were honoured with the footsteps of the Redeemer of men; there He preached, and wrought his miracles, lived, died, and rose again; thither He sent down the Spirit, and there He first laid the foundations of his Church. To know what "glorious things" are said of the new Jerusalem, the reader must peruse Isa. lx, and Rev. xxi, xxii. *Bp. Horne.*

[y] 3, 4. *I will think upon Rahab* &c.] The accession of the nations to the Church is generally supposed to be here predicted. God declares by his prophet, "I will make mention of," &c. *Bp. Horne.* As if it were said, I rejoice to see that the church of God shall not always be confined to these narrow bounds of Judea; but that it shall extend itself to all nations: insomuch as I make account of the most unlikely nations of Egypt and Babylon to be admitted into the bosom thereof; and even amongst the most spiteful Philistines, and the Tyrians, and Ethiopians, there shall be sons born to God. *Bp. Hall.*

[z] 4. — *there was he born.*] Or, as in the Bible translation, "This man was born there." The clause is connected with the first words, thus: "I will make mention of Rahab, &c.," saying, "This man," that is, these men or people now mentioned, (the singular number put collectively for the plural, and the Scripture often speaks of a nation as of one man, as Ps. xxv. 22; cxxx. 8,) "was born there," or "in her," as it is expressed ver. 5; namely, in Sion; born by adoption and regeneration. See John i. 12; iii. 3. 7; Gal. iii. 26; iv. 26; 1 Pet. i. 23. The Gentiles shall be ingrafted into the Jewish church, and into all the privileges. *Poole.*

[a] 5. *And of Sion it shall be reported* &c.] And Sion, the true spiritual Sion, shall be so enlarged, that it shall be said of every professed Christian, that "he was born in her;" and God shall so establish her, that "the gates of hell shall not prevail against her," Matt. xvi. 18. *Bp. Hall.* Alluding to the multitudes of converts, under the Gospel; the sons of that Jerusalem, "which is the mother of us all," Gal. iv. 26. *Bp. Horne.*

this and that man was born in her. *Bib. Trans.* shall count. *Bib. Trans.*

that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it[b] when he writeth up the people : that he was born there.

As well the singers as the players on instruments shall he there. *Bib. Trans.* Good Friday, second Psalm Even. Serv.

7 The singers also and trumpeters[c] shall he rehearse : All my fresh springs shall be in thee.

PSALM lxxxviii.[a] *Domine Deus.*

O Lord God of my salvation[e], I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble[f] : and my life draweth nigh unto hell.

the grave. *Bib. Trans.* See Vocab.

3 I am counted as one of them[g] that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead[h], like unto them that are wounded, and lie in the grave : who are out of remembranee, and are cut away from thy hand.

whom thou rememberest no more. *Bib. Trans.*

5 Thou hast laid me in the lowest pit[i] : in a place of darkness, and in the deep.

6 Thine indignation lieth hard

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[b] 6. *The Lord shall rehearse it* &c.] In the book of life, that register of heaven, kept by God Himself, our names are entered, not as born of flesh and blood by the will of man, but as born of water and the Spirit by the will of God; of each person it is written, "that he was born there," in the church and city of God. *Bp. Horne.*

[c] 7. *The singers also and trumpeters* &c.] The words "shall he rehearse" are not in the original. The meaning is, there shall be great rejoicing and praising God, both with vocal and instrumental musick, for this glorious and stupendous work of the conversion of the Gentiles. The Psalmist describes evangelical worship by legal phrases and customs, as the prophets frequently do. *Poole.* And the burden of the song, thus joyfully sung in praise of Sion, was to be this, "All my fresh springs shall be in thee." *Bp. Horne.* All the living waters of true comfort, all graces, and all salvation, are to be found in thee only, namely, the church of God. *Bp. Hall.* And if such be indeed the incomparable excellence of the Church, and such the benefits of her communion, as they have been set forth in the foregoing verses, what anthem better deserves to be performed by all her choirs? In thee, O Sion, is the fountain of salvation, and from thee are derived all those springs of grace, which flow, by the divine appointment, while the world lasts, for the purification and refreshment of mankind upon earth. *Bp. Horne.*

[d] Psalm lxxxviii.] This Psalm, as Mr. Mudge observes, may well be said to be composed, according to its title in the Hebrew, to create dejection, to raise a pensive gloom or melancholy in the mind; the whole subject of it being quite throughout heavy, and full of the most dismal complaints. The nature and degree of the sufferings related in it; the strength of the expressions used to describe them; the consent of ancient expositors; the appointment of the Psalm by the Church to be read on Good Friday; all these circumstances concur in directing an application of the whole to our blessed Lord. His unexampled sorrows, both in body and soul; his desertion in the day of trouble; his bitter passion, and approaching death; with his frequent and fervent prayers for the accomplishment of the promises, for the salvation of the church through Him, and for the manifestation of God's glory: these are the particulars treated of in this instructive and most affecting composition. *Bp. Horne.*

It was originally addressed unto God in time of some heavy affliction, most probably in the time of the captivity. *Dr. Hammond.*

[e] 1. *O Lord God of my salvation*, &c.] We hear in these words the voice of our suffering Redeemer. As man, He addresseth Himself to his Father, "the Lord God of his salvation," from whom He expected, according to the promises, a joyful and triumphant resurrection: He pleadeth the fervency and importunity of his prayers, offered up continually, "day and night," during the time of his humiliation and sufferings; and He entreateth to be heard in these his supplications for his body mystical, as well as his body natural; for Himself, and for us all. *Bp. Horne.*

[f] 2. *For my soul is full of trouble:* &c.] Is not this exactly parallel to what He said in the garden, "My soul is exceeding sorrowful, even unto death?" "Full," indeed, "of troubles" was thy "soul," O blessed Jesus, in that dreadful hour, when, under the united weight of our sins and sorrows, thou wert sinking into "the grave," in order to raise us out of it. Let us judge of thy love by thy sufferings, and of both by the impossibility of our fully comprehending either. *Bp. Horne.*

[g] 3. *I am counted as one of them* &c.] Next to the troubles of Christ's soul, are mentioned the disgrace and ignominy to which He submitted. He who was the fountain of immortality, He from whom no one could take his life, who could in a moment have commanded twelve legions of angels to his aid, or have caused heaven and earth, at a word speaking, to fly away before Him, He was "counted with them that go down into the pit;" He died, to all appearance, like the rest of mankind; nay, He was forcibly put to death, as a malefactor; and seemed, in the hands of his executioners, "as a man that had no strength," no power or might, to help and to save Himself. "His strength went from him; he became weak, and like another man." The people shook their heads at Him, saying, "He saved others; himself he cannot save." *Bp. Horne.*

[h] 4. *Free among the dead*, &c.] That is, set at liberty, or dismissed from the world, and separated from all communication with its affairs, as dead bodies are, "like" other "corpses that lie in the grave, whom thou rememberest no more," that is, as living objects of providence upon earth: in this sense, "they are cut off from God's hand," which held and supported them in life. And in no other sense can these expressions be understood; since to imagine that the Psalmist, who so often speaks in plain terms of the resurrection, should here, when personating Messiah, deny that doctrine, would be a conceit equally absurd, and impious. *Bp. Horne.*

[i] 5. *Thou hast laid me in the lowest pit:* &c.] The sufferings of Jesus are represented by his being plunged into a dark and horrible abyss, with the indignation of God, due to our sins, resting upon Him, and all the

upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance[k] far from me: and made me to be abhorred of them.

I am shut up. *Bib. Trans.*

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth[l] for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead[m]: or shall the dead rise up again, and praise thee?

11 Shall thy loving-kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord[n]: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery[o], and like unto him that is at the point to die: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me[p]: and hid mine acquaintance out of my sight.

EVENING PRAYER.

PSALM lxxxix.[q] *Misericordias Domini.*

Christmas-day, first Psalm Even. Serv. the mercies. *Bib. Trans.*

MY song shall be alway of the loving-kindness of the Lord[r]: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be

waves of affliction rolling over Him. The same image is used in Ps. lxix, and many other places. *Bp. Horne.*

[k] 7. *Thou hast put away mine acquaintance* &c.] At the apprehension of Christ, "all his disciples forsook him and fled," Matt. xxvi. 56. Peter denied and abjured his Master, as if his acquaintance had been a disgrace and "an abomination:" at the crucifixion, it is observed by St. Luke, that "all his acquaintance stood afar off, beholding these things," xxiii. 49; beholding the innocent victim environed by his enemies, and at length "shut up" in the sepulchre. *Bp. Horne.*

[l] 9. *My sight faileth* &c.] This verse contains a reiteration of the complaint and prayer made at the beginning of the Psalm. These are some of the "strong cryings with tears," which, during the course of his intercessions for us upon earth, the Son of God poured forth "in the days of his flesh," Heb. v. 7. *Bp. Horne.*

[m] 10—12. *Dost thou show wonders among the dead:* &c.] It hath been sometimes thought, that these verses imply a denial, or at least a doubt, of the resurrection from the dead; whereas they contain, in reality, the most powerful plea that Christ Himself, in his prayers to the Father, could urge for it; namely, that otherwise man would be deprived of his salvation, and God of the glory thence accruing. "Wilt thou shew wonders to the dead," while they continue in that state; or if thou shouldest, will they be sensible of those wonders, and make thee due returns of thankfulness? "Shall the dead rise up" in the congregation, "and praise thee?" Must they not live again to do that? "Shall thy loving-kindness" to the sons of Adam, in me their Redeemer, "be declared?" shall the Gospel be preached, "in the grave?" "or thy faithfulness," in accomplishing the promises concerning this loving-kindness, shall it be manifested "in that destruction" wrought by death upon the bodies of men? "Shalt thy wonders," the wonders of light and life and salvation, "be known in the dark" tomb? "and thy righteousness," which characterizes all thy dispensations, shall it be remembered and proclaimed "in the land" of silence and "forgetfulness?" A Christian, upon the bed of sickness, may undoubtedly plead with God, in this manner, for a longer continuance of life, to glorify Him here upon earth. But every respite of that kind can be only temporary. All men, sooner or later, must die; and then they can never more experience the mercies, or sing the praises of God, unless they rise again. So that if the argument hold in one case, it certainly holdeth still stronger in the other. *Bp. Horne.*

[n] 13, 14. *Unto thee have I cried, O Lord:* &c.] Since therefore the wonders, the loving-kindness, the faithfulness, and the righteousness of God, cannot be manifested by man's redemption, if Messiah be left under the dominion of death, he redoubles his prayers for the promised deliverance; and speaks of his redemption in the hour of sorrow, as in Ps. xxii. 1, "My God, my God, why hast thou forsaken me?" &c. *Bp. Horne.*

[o] 15—17. *I am in misery,* &c.] We are not to imagine that the holy Jesus suffered for us only at Gethsemane, and on mount Calvary. His whole life was one continued passion; a scene of labour and sorrow, of contradiction and persecution; "he was afflicted," as never man was, "from his youth up," from the hour of his birth, when, thrust out from the society of men, he made his bed in the stable at Bethlehem: He was "ready to die," a victim destined and prepared for that death, which, by anticipation, He tasted of through life; He saw the flaming sword of God's "fierce wrath" waiting to "cut him off" from the land of the living; the "terrors" of the Almighty set themselves in array against Him, threatening, like the mountainous waves of a tempestuous sea, to overwhelm his amazed soul. Let not the church be offended or despond, but rather let her rejoice in her sufferings, by which, through every period of her existence, from youth to age, she "filleth up that which is behind of the afflictions of Christ," who suffers and will be glorified in his people, as He hath already suffered and been glorified for them. See Col. i. 24. *Bp. Horne.*

[p] 18. *My lovers and friends hast thou put away from me:* &c.] It is mentioned again, as a most affecting

is as surely established as the very heavens themselves. *Bp. Hall.*

set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen[s]: I have sworn unto David my servant:

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens[t] shall praise thy wondrous works: and thy truth in the congregation of the saints.

and the saints thy faithfulness in the congregation. *Bp. Horne.*

6 For who is he among the clouds[u]: that shall be compared unto the Lord?

in the heaven. *Dr. Hammond.*

7 And what is he among the

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circumstance of Christ's passion, that He was entirely forsaken, and left all alone, in that dreadful day. The bitter cup was presented, filled to the brim, and He drank it off to the dregs. No man could share in those sufferings by which all other men were to be redeemed. His "lovers and friends," his disciples and acquaintance, "were put far from him;" they all "forsook him, and fled," to hide themselves from the fury of the Jews, "in darkness," in dark, that is, secret places. Thus it is written in the Psalms, and thus in the Gospels it is recorded to have happened. Oftentimes, O blessed Jesu, do we forsake thee: but do not thou forsake us, or take thy Holy Spirit from us. *Bp. Horne.*

[q] Psalm lxxxix.] Learned men are divided in their opinion concerning the author, as well as the immediate occasion, of this Psalm. The greater part of it is an enumeration of God's goodness to his people, and of his promises and threatenings towards them. In the latter part there is a reference to some great calamity, which had befallen them, so that the government was subverted, and the royal family in danger of being extirpated. The glorious things here spoken of David and of his posterity, are prophetical of the Messiah; and can with strict propriety be applied only to Him. *Travell.* Many of the Jewish expositors refer this Psalm to the Messiah. *Bp. Horsley.*

This Psalm is appointed by the Church to be read on Christmas-day. It celebrates, ver. 1—4, the mercies of God in Christ, promised to David; 5—14, the almighty power of Jehovah, manifested in his works and dispensations; 15, his justice, mercy, and truth; 16—19, the happiness and security of his people; 20—36, his covenant made with David, as the representative of Messiah, who should come of his seed; 37—44, the church lamenteth her distressful state, at the time when this Psalm was penned; 45—50, she prayeth for the accomplishment of the promise; and, in the mean time, 50, blesseth Jehovah. *Bp. Horne.*

[r] 1. *My song shall be alway of the loving-kindness of the Lord:* &c.] "The loving-kindness" or "mercies of the Lord" have ever employed the voices of believers to celebrate them. These mercies were promises to the human race, in their great representative and surety, before the world began; 2 Tim. i. 9; Tit. i. 2: they were prefigured by ancient dispensations; and, in part, fulfilled, at the incarnation of Christ. The "faithfulness" of God, in so fulfilling them, is now "made known," by the holy services of the Christian church, "to all generations." *Bp. Horne.*

[s] 3. *I have made a covenant with my chosen:* &c.] The two former verses set forth a profession of faith in God's mercy: these two assign the ground of such faith; namely, the covenant which God is here introduced as declaring that He had made with David, and which He did make with him by the prophet Nathan: 2 Sam. vii. 12, &c. The covenant relates to David's "seed," and to the "establishment of his throne" in that seed; literally, in Solomon for a time; spiritually, in Christ for ever: "When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son." These last words are cited by the apostle, Heb. i. 5, as spoken of Christ, to evince his superiority over the angels. Yet, that the whole passage does, in the letter, relate to Solomon, can admit of no doubt, he being the "seed" and immediate successor of David, and the person appointed to "build an house for God's name." Here then we have an incontestable proof, that the covenant with David had Messiah for its object; that Solomon was a figure of Him; and that the Scripture hath sometimes a double sense. It is moreover to be observed, that the covenants made with Abraham, David, &c., all had their original and foundation in the covenant made with Messiah, who was the true Father of the faithful, the beloved and chosen of God; the great Prophet, Priest, and King; the only person qualified to be a sponsor, and to engage in a covenant with the Father for mankind. His sufferings were the price of our redemption: and because He suffered in the flesh, as "the Son of David," therefore is He "established for ever, and his throne built up to all generations." Remarkable are the words of the angel to Mary: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end," Luke i. 32. *Bp. Horne.*

[t] 5. *O Lord, the very heavens* &c.] Did not "the heavens praise the wonders of Jehovah," when a choir of angels descended from above, to sing an anthem, at the birth of Christ? And how must the celestial courts have resounded with the hallelujahs of those blessed spirits, when they again received their King, returning in triumph from the conquest of his enemies? Nor do "the saints" omit to celebrate God's "faithfulness in the congregation" upon earth, while "with angels and archangels, and all the company of heaven, they laud and magnify his glorious name, evermore praising Him, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high." *Bp. Horne.*

[u] 6—9. *For who is he among the clouds:* &c.] These verses proclaim that right and title which Jehovah hath to the praises of all his creatures in "heaven and earth." No one of them, however excellent and glorious, however deified and adored by fond and foolish man, can enter the lists, and contest the superiority with its Maker. High over all is the throne of God: before Him "angels" veil their faces, "saints" prostrate themselves with lowest reverence, and created nature trembles at his word: his "power" is almighty, and derived from none; and with "truth" He is on all sides invested as with a garment: the former enables Him, the latter (if we may so express it) binds Him, to perform those gracious promises, which mercy prompted Him to make, concerning our eternal redemption. *Bp. Horne.*

the highest angels. *Poole.*

gods : that shall be like unto the Lord?

assembly. *Bib. Trans.*

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea[x] : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt[y], and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine[z], the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm[a] : strong is thy hand, and high is thy right hand.

15 Righteousness and equity[b] are the habitation of thy seat : mercy and truth shall go before thy face.

Justice and judgment are the habitation of thy throne. *Bib. Trans.*

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

raise us to an high degree of dignity. *Dr. Hammond.*

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions[c] unto thy saints, and saidst : I have laid help upon one that is mighty; I have exalted one chosen out of the people.

thy prophets, Samuel and Nathan. *Bp. Hall.*

21 I have found David my servant[d] : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able[e]

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[x] 10. *Thou rulest the raging of the sea:* &c.] The extent of the ocean, the multitude of its waves, and their fury when excited by a storm, render it, in that state, the most tremendous object in nature; nor doth any thing, which man beholds, give Him so just an idea of human impotence, and of that divine power which can excite and calm so boisterous an element at pleasure. God Himself therefore frequently appeals to this instance of his omnipotence, see Job xxxviii. 11; Jer. v. 22: an attribute of which our Lord shewed Himself to have been possessed, when, being with his disciples in the ship, He arose and rebuked a tempestuous wind and a raging sea, and there was instantly a calm. *Bp. Horne.*

[y] 11. *Thou hast subdued Egypt,* &c.] The destruction of Pharaoh and the Egyptians is here mentioned as another instance of God's mighty power. And it is probable, that the foregoing verse was intended to allude more particularly to that miraculous exertion of God's sovereignty over the waters, the division of the Red Sea, which happened at the same time; as these two events are generally spoken of together. See Isa. li. 9, 10. The same power, which effected all this, hath since, in Christ Jesus, overcome the world, destroyed the works of the devil, and ransomed mankind from the depths of the grave. *Bp. Horne.*

[z] 12, 13. *The heavens are thine,* &c.] The "heavens," and all the glorious bodies there ranged in beautiful order; the "earth," with its rich furniture, and the unnumbered tribes of its inhabitants, through its whole extent, from "north to south," and from east to west; all these are so many evidences of that wisdom and power which at the beginning contrived and formed them; all, in their respective ways, declare the glory, and speak the praises, of their great Creator; but chiefly, the holy land, and the fruitful hills which adorned it. "Tabor" in one part, and "Hermon" in another, formerly seemed, as it were, to "rejoice" and sing, for the abundant favours showered down upon them by the God of Israel, who hath since caused all nations no less to exult and triumph in his saving name. *Bp. Horne.*

[a] 14. *Thou hast a mighty arm:* &c.] The Psalmist, having produced and meditated on some eminent instances of divine power, draws this general conclusion from the premises. Towards the Christian church "the arm of Jehovah" hath been revealed in a still more extraordinary manner. She reflecteth on the wonders wrought by Jesus; a conquest over more formidable enemies than Pharaoh and his Egyptians; a redemption from more cruel bondage; salvation from sin and death; a new creation, new heavens, and new earth, a new Jerusalem, and a spiritual Sion. With additional conviction may she therefore exclaim, "Thou hast a mighty arm; strong is thy hand, and high is thy right hand!" *Bp. Horne.*

[b] 15. *Righteousness and equity* &c.] Although the power of God be infinite, yet it is never exerted, but under the direction of his other attributes. When He goeth, as a judge, to his tribunal, "mercy and truth go before his face;" they are represented as preceding Him, to give notice of his advent and to prepare his way. "All the ways," or dispensations, "of the Lord," as it is elsewhere observed, "are mercy and truth," Ps. xxv. 10; they are the substance of all his revelations, which either promise salvation, or relate the performance of such promises. By these is man warned and prepared for "judgment;" which is to be the last and finishing scene. And when the great Judge of all the earth shall from his throne pronounce the irreversible sentence, not a creature then present shall be able to accuse that sentence of injustice. *Bp. Horne.*

[c] 20. *Thou spakest sometime in visions* &c.] The covenant made with David was mentioned in general terms above, at verses 3, 4. But a more particular account is now given of God's dispensations relative to the son of Jesse, and his posterity. *Bp. Horne.*

This, and what follows, had a most eminent com-

to do him violence: the son of wickedness shall not hurt him.

the most malicious. *Bp. Patrick.*

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and in my Name shall his horn be exalted.

26 I will set his dominion [f] also in the sea: and his right hand in the floods.

27 He shall call me [g], Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher than the kings of the earth.

29 My mercy will I keep for him [h] for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law [i]: and walk not in my judgements;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness [k], that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sun before me.

throne. *Bib. Trans.*

36 He shall stand fast for ever-

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pletion in the spiritual kingdom of the Messiah, the eternal Son of God, who should be born of the seed and lineage of David. *Dr. Hammond.*

[d] 21, 22. *I have found David my servant:* &c.] David was the servant of God; he was, by the Prophet Samuel, anointed with oil; he was strengthened and established in his kingdom, by the hand and arm of Jehovah. But never let Christians fail, in this eminently figurative character, to contemplate that true David, (for so He is called, Ezek. xxxiv. 23; xxxvii. 25,) the beloved Son of God; "the servant and elect of Jehovah, in whom his soul delighted, and on whom he put his Spirit," Isa. xlii. 1: whom He "anointed with his holy oil, with the oil of gladness, with the Holy Ghost and with power," Ps. xlv. 7; Acts x. 38; whom He strengthened, and established in his spiritual kingdom, with his hand and arm, and the might of his omnipotence. *Bp. Horne.*

[e] 23—25. *The enemy shall not be able* &c.] These promises were fulfilled to David, when God delivered him out of the hand of Saul, and of all his other adversaries. See 2 Sam. xxii. 1. And in what a full, perfect, and divine sense, were they verified to Christ! That subtle enemy, "which deceiveth the whole world," was not able to deceive Him; neither the sons nor the father of wickedness could overthrow and subdue Him: all opposition fell before Him, and they who hated Him suffered unparalleled desolation; the promised faithfulness and mercy of Jehovah were ever with Him, and his kingdom was exalted with glory and honour. *Bp. Horne.*

[f] 26. *I will set his dominion* &c.] The dominions of David and his son Solomon extended from the Mediterranean "sea" to the "rivers" Euphrates, &c.; the empire of Christ is universal over Jews and Gentiles, throughout all the earth. See Ps. lxxii. 8, &c. *Bp. Horne.*

[g] 27, 28. *He shall call me,* &c.] All this, if in some respects true of David, is much more emphatically so of our Lord Jesus Christ. "Son of God" is one of his distinguished titles; of "the Father" He continually spoke, and to the Father He addressed his prayers and cries, in the days of his flesh; as man He was raised and exalted by the power and glory of the Divinity; He was "the first-born of every creature, the first-begotten from the dead, and the Prince of the kings of the earth," Col. i. 15; Rev. i. 5. *Bp. Horne.*

[h] 29, 30. *My mercy will I keep for him* &c.] God kept his mercy and covenant with David, by preserving the line of his posterity, until his great antitype, Messiah, the subject of all the promises, came, by whom the kingdom was established for ever, being changed into a spiritual one, which is to be transferred from earth to heaven, and rendered coeval with those eternal mansions of the blessed. *Bp. Horne.*

[i] 31—34. *But if his children forsake my law:* &c.] The posterity of David were to enjoy God's favour, or be deprived of it, as they proved obedient or disobedient to his "law;" as they executed or perverted its civil "judgments;" as they observed or neglected its ceremonial "statutes," or religious institutions; as they kept or broke its "commandments," or moral precepts. When they became rebellious, idolatrous, and profligate, the rod was lifted up, and due chastisement inflicted, sometimes by the immediate hand of heaven, sometimes by the instrumentality of their heathen adversaries; famine and pestilence, war and captivity, were at different times employed to reclaim backsliding Israel. But still, the "covenant" of God in Christ stood sure; the Jewish nation was preserved, through all changes and revolutions, "until the Seed came to whom the promise was made;" nor was Jerusalem destroyed, before the new and spiritual kingdom of Messiah was set up in the earth. Christian communities, and the individuals that compose them, are in like manner corrected and punished for their offences. "Nevertheless, God's loving-kindness will he not utterly take from us, nor suffer his faithfulness to fail. His covenant will he not break, nor alter the thing that is gone out of his lips." So, "I am with you always," says the Redeemer, "even to the end of the world; and the gates of hell shall not prevail against my church," Matt. xxviii. 20; xvi. 18. Nor shall the world be destroyed, until Christ come again, and his glorious kingdom be ready to appear. *Bp. Horne.*

[k] 34. — *I have sworn once by my holiness,* &c.] The promise, covenant, and oath of God, which He declareth shall never fail, are here repeated. They relate to

more as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred[1] and forsaken thine Anointed : and art displeased at him.

made void. *Bib. Trans.*

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges[m] : and broken down his strong holds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself[n], for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

the grave. *Bib. Trans.*

48 Lord, where are thy old lov- See Vocab. ing-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke[o] reproach. *Bib. Trans.* See Vocab.

Christ, that "Seed," or "Son of David," who "endureth for ever." His throne is as resplendent as the "sun," and shall continue, after that luminary is extinguished : his church is permanent as the "moon," though, like her, subject to vicissitudes, and liable, for a time, to be obscured by eclipses, during her present state upon earth. And while the rainbow shall be seen in the clouds, man has "a faithful witness in heaven" of the immutable truth of God's word, and the infallible accomplishment of what He promises. *Bp. Horne.*

[1] 37, 38. *But thou hast abhorred* &c.] In the former part of our Psalm, we have seen what the divine promises were, which had been made to the house of David. By the latter part, upon which we are entering, it appears, that the Psalm was written at a time, when the church of Israel was in such a manner oppressed and reduced by her enemies, that her members began almost to despair of those promises receiving their accomplishment. God seemed to have "cast off" and "abhorred" his "anointed" and "servant," that is, David, or rather the prince of his family, who was upon the throne when this captivity and desolation happened; the "covenant" seemed to be overturned and "made void," when the "crown" of Israel was defiled in the dust. *Bp. Horne.*

[m] 39—44. *Thou hast overthrown all his hedges :* &c.] The manifold calamities of Sion are in these verses enumerated : the demolition of fences and fortifications; the cruel ravages consequent thereupon; the shame of defeats ; the reproaches and insults of victorious adversaries ; the dishonours of violent and untimely death. In days like these here described, when the church and the king are permitted to fall into the hands of those who hate them, and to drink thus deeply of the cup of affliction, distrust and despondency are apt to seize upon the minds of men. Nay, when the faithful few beheld the true "Son of David," and "Anointed" of Jehovah, in the day of his sufferings ; when they saw Him, without help or defence, "spoiled and reproached by his neighbours ;" when they viewed "the right hand of his adversaries set up," and all his "enemies rejoicing" over Him ; his "glory made to cease," and his "crown profaned in the dust; the days of his youth shortened," and Himself delivered over to a "shameful" as well as painful death; they then began to think "the covenant made void," and the promises at an end. "We trusted," said they, "that it had been he who should have redeemed Israel!" Luke xxiv. 21. And although Christ be long since risen from the dead, and ascended into heaven, yet the prevalence of iniquity, and the oppression of the church, have been, and in the last days will be, such, as to put the faith and hope of his servants to a sore trial, while they wait for his second, as the ancient Jews did for his first advent. *Bp. Horne.*

[n] 45—48. *Lord, how long wilt thou hide thyself,* &c.] This is the humble and dutiful expostulation of the church with God in all her distresses upon the earth. By asking, "How long, Lord ? wilt thou be angry for ever ?" she tacitly pleadeth his promise not to be so : she urgeth the shortness of man's life here below, the universality of the fatal sentence, the impossibility of avoiding death, and, if nothing farther was to happen, the frustration of the divine counsels concerning man. From thence she entreateth God to remember the "loving-kindnesses" once promised by Him with an oath to David, as related in the former part of the Psalm. These "loving-kindnesses" are called, in Isaiah, lv. 3, "the sure mercies of David ;" which "sure mercies of David" are affirmed by St. Paul, Acts xiii. 34, to have been then confirmed on Israel, when, in the person of Jesus, God raised our nature from the grave. To a resurrection, therefore, believers have ever aspired ; thither have they directed their wishes, and on that event have they fixed their hopes, as the end of temporal sorrows, and the beginning of eternal joys. *Bp. Horne.*

[o] 49. *Remember, Lord, the rebuke* &c.] The last argument urged by the church, in her expostulation with God for a speedy redemption, is, the continual reproach to which she was subject, on account of the promise being delayed. The "mighty people," or heathen nations, who held her in captivity, and were witnesses of her wretched and forlorn estate, ridiculed her pretensions to perpetuity of empire in the house of David ; they blasphemed the God, who was said to have made such promises ; and "reproached the footsteps," or mocked at the tardy advent of his Messiah, who was to establish in Israel his everlasting throne. All these cruel taunts and insults she was obliged "to bear in

that thy servants have : and how I do bear in my bosom the rebukes of many people;

all the mighty people. *Bib. Trans.*

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed : Praised be the Lord for evermore[p]. Amen, and Amen.

MORNING PRAYER.

Burial of the Dead.

PSALM xc.[q] *Domine, refugium.*

LORD, thou hast been our refuge[r] : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

and saye t Return. *Bib. Trans.*

3 Thou turnest man to destruction[s] : again thou sayest, Come again, ye children of men.

4 For a thousand years[t] in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure[u] : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten[x]; and though men be so strong, that they come to fourscore years : yet is their strength

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her bosom," and there to suppress them in silence, having nothing to answer in the day of her calamity and seeming destitution. St. Peter gives us a like account of the state of the Christian church in the latter days; he exhorts us to be "mindful of the words which were spoken before by the holy prophets, and of the commandments of the apostles of the Lord and Saviour, because there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. iii. 2—4. *Bp. Horne.*

[p] 50. — *Praised be the Lord for evermore.* &c.] But whatever be at any time our distress, either as a community or as individuals, still are we to believe, still to hope, still to bless and praise Jehovah, whose word is true, whose works are faithful, whose chastisements are mercies, and all whose promises are, in Christ Jesus, yea, and amen, for evermore. *Bp. Horne.*

[q] Psalm xc.] This Psalm is called, in its title, "A prayer of Moses, the man of God." By him it is imagined to have been composed, when God shortened the days of the murmuring Israelites in the wilderness. See Numb. xiv. It is, however, a Psalm of general use, and is made, by the Church, a part of her funeral service. It containeth, 1, 2, an address to the eternal and unchangeable God, the Saviour and Preserver of his people; 3—10, a most affecting description of man's mortal and transitory state on earth since the fall; 11, a complaint, that few meditate in such a manner upon death, as to prepare themselves for it; 12, a prayer for grace so to do; 13—17, and for the mercies of redemption. *Bp. Horne.*

[r] 1, 2. *Lord, thou hast been our refuge:* &c.] The Psalmist, about to describe man's fleeting and transitory state, first directeth us to contemplate the unchangeable nature and attributes of God, who hath always been a "dwelling-place," or place of defence and refuge, affording protection and comfort to his people in the world, as He promised to be before the world began, and will, in a more glorious manner, continue to be after its dissolution. See, for a parallel, Ps. cii. 25, &c., with St. Paul's application, Heb. i. 10. *Bp. Horne.*

[s] 3. *Thou turnest man to destruction:* &c.] Death was the penalty inflicted on man for sin. The latter part of the verse alludes to the fatal sentence, Gen. iii. 19, "Dust thou art, and unto dust shalt thou return." *Bp. Horne.*

As if it were said, to some as thou speakest the word, their breath is extinguished, and thou takest back to thyself those souls, which thou didst before unite with human bodies. See Eccles. xii. 7. *Dr. Nicholls.*

[t] 4. *For a thousand years* &c.] The connexion between the verse preceding, and the verse now before us, seems to be this. God sentenced man to death. It is true the execution of the sentence was at first deferred, and the term of human life suffered to extend to near a thousand years. But what was even that, what is any period of time, or time itself, if compared with the duration of the Eternal? All time is equal, when it is past; a thousand years, when gone, are forgotten as yesterday; and the longest life of man, to a person who looks back upon it, may appear only as three hours, or one quarter of the night. *Bp. Horne.*

It seems to have been a very ancient custom to divide the night into four portions, of three hours each, called watches. See Luke xii. 38. *Travell.*

[u] 7. *For we consume away in thy displeasure:* &c.] The generations of men are troubled and consumed by divers diseases, and sundry kinds of death, through the displeasure of God; his displeasure is occasioned by their sins, all of which He seeth and punisheth. If Moses wrote this Psalm, the provocations and chastisements of Israel are here alluded to. But the case of the Israelites in the wilderness is the case of Christians in the world; and the same thing is true both in them and in us. *Bp. Horne.*

[x] 10. *The days of our age are threescore years and ten;* &c.] This again might be primarily spoken by Moses, concerning Israel. The generation of those who came out of Egypt, from twenty years old and upwards, fell within the space of forty years, in the wilderness; Numb. xiv. 29; and they who lived longest experienced only labour and sorrow, until they were cut off, like grass, and, by the breath of God's displeasure, blown away from the face of the earth. Like the

then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath[y]: for even thereafter as a man feareth, so is thy displeasure.

So teach us. *Bib. Trans.*

12 O teach us to number our days[z]: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

speedily or seasonably. *Poole.*

14 O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

according to the days. *Bib. Trans.*

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have

afflicted *Bib. Trans.* See Vocab.

suffered adversity.

16 Shew thy servants thy work[a]: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

PSALM xci.[b] *Qui habitat.*

WHOSO dwelleth under the defence[c] of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings[d], and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee[e], and ten thousand at thy right

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Israelites, we have been brought out of Egypt, and sojourn in the wilderness; like them, we murmur, and offend God our Saviour; like them, we fall and perish. To the age of seventy years few of us can hope to attain; labour and sorrow are our portion in the world; we are mowed down, as this year's grass of the field; we fly away, and are no more seen in the land of the living. *Bp. Horne.*

[y] 11. *But who regardeth the power of thy wrath:* &c.] Yet notwithstanding thy awakening judgments, who is the man that makes a right use of them, and is instructed thereby to take warning against sin? And yet it is very certain, that God's vengeance will be severer against those who are incorrigible, and who do not learn to reverence and obey Him under his chastisements. *Dr. Nicholls.*

[z] 12. *O teach us to number our days:* &c.] He, who "numbereth his days," or taketh a right account of the shortness of this present life, compared with the unnumbered ages of that eternity which is future, will soon become a proficient in the school of true wisdom. He will learn to give the preference where it is due; to do good, and suffer evil, upon earth, expecting the reward of both in heaven. Make us wise, blessed Lord, but wise unto salvation. *Bp. Horne.*

[a] 16, 17. *Shew thy servants thy work:* &c.] The redemption of man is that "work" of God, whereby his "glory" is manifested to all generations, and which all generations do therefore long to behold accomplished. For this purpose the faithful beseech God to let his "beauty," his splendour, the light of his countenance, his grace and favour, be upon them; to "establish the work of their hands," to bless, prosper, and perfect them in their Christian course and warfare; until, through Him, they shall be enabled to subdue sin, and triumph over death. *Bp. Horne.*

[b] PSALM xci.] The prophet, 1—10, declareth the security of the righteous man under the care and protection of heaven, in times of danger, when, 11, 12, a guard of angels is set about him. 13, His final victory over the enemies of his salvation is foretold; and, 14—16, God Himself is introduced, promising him deliverance, exaltation, glory, and immortality. The Psalm is addressed, primarily, to Messiah. That it relateth to Him, Jews and Christians are agreed; and the devil, Matt. iv. 6, cited two verses from it, as universally known and allowed to have been spoken of Him. *Bp. Horne.*

The penman of this Psalm is uncertain. *Poole.* It should be understood as applicable to all other pious men, as well as the writer, according to the general aphorism, ver. 1: and in a most eminent manner to the Messiah. *Dr. Hammond.*

[c] 1. *Whoso dwelleth under the defence* &c.] He, that puts himself under the protection of the Almighty, shall be sure to be safely preserved under the shadow of his wings. *Bp. Hall.* The description is eminently applicable to the man Christ Jesus. He is represented as dwelling, like the ark in the holy of holies, under the immediate "shadow" and protection of the Almighty, who was his "refuge and fortress" against the open attacks of his enemies; his preserver from the "snares" of the devil, and from the universal contagion of sin, that spiritual "pestilence." In all dangers, whether spiritual or corporeal, the members of Christ's mystical body may reflect with comfort, that they are under the same Almighty Protector. *Bp. Horne.*

[d] 4. *He shall defend thee under his wings:* &c.] The security afforded by a superintending Providence to those who trust therein, is here, with the utmost beauty and elegance, compared to that shelter, which the young of birds are always sure to find under the "wings" of their dam, when fear causeth them to fly thither for refuge: see Deut. xxxii. 11; Matt. xxiii. 37. The "truth" of God's word, wherein He promiseth to be our defence, is, to a believer, his "shield and buckler," in the day of battle and war. *Bp. Horne.*

[e] 7. *A thousand shall fall beside thee,* &c.] This and such like promises are not to be understood absolutely and universally, as if no truly good man could be cut

hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold[f]: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee[g]: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

tread. *Bib. Trans.*

13 Thou shalt go upon the lion[h] and adder: the young lion and the dragon shalt thou tread under thy feet.

trample. *Bib. Trans.*

14 Because he hath set his love upon me[i], therefore will I deliver him: I will set him up, because he hath known my Name.

acknowledged me to be the only safe refuge. *Bp. Patrick.*

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

PSALM xcii.[k] *Bonum est confiteri.*

IT is a good thing[l] to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving-kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will

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off by the plague or other common calamities; but with due limitations and conditions; either on man's part, as, if there be a defect in his faith or obedience: or on God's part, when God sees that death is more for his good than life; as it apparently is, when righteous men are taken away from the evil to come, Isa. lvii. 1. In which case, though God doth not give the thing promised, yet He giveth a far greater mercy instead of it, and so fulfils his promise in the best sense and to the greatest advantage. *Poole.*

[f] 8. *Yea, with thine eyes shalt thou behold:* &c.] The meaning is, that the righteous person all along spoken of, himself secure from the judgments of God, should in safety behold the destruction wrought by them upon impenitent and incorrigible sinners. This will be the case with the church, as well as her glorious Head, at the last day. *Bp. Horne.*

[g] 11, 12. *For he shall give his angels charge over thee:* &c.] This passage was cited by the devil, who tempted our Lord to cast Himself from the pinnacle of the temple, upon presumption of the promise here made, that angels should guard and support Him in all dangers. But Christ, in his answer, at once detecteth and exposeth the sophistry of the grand deceiver, by shewing, that the promise belonged only to those who fell unavoidably into danger, in the course of duty; such might hope for the help and protection of heaven; but that he who should wantonly and absurdly throw himself into peril, merely to try whether Providence would bring him out of it, must expect to perish for his pains. "Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God," Matt. iv. 7. *Bp. Horne.*

[h] 13. *Thou shalt go upon the lion* &c.] The fury and venom of our spiritual enemies are often in Scripture portrayed by the natural qualities of "lions and serpents." Messiah's complete victory over those enemies seemeth here to be predicted. Through grace He maketh us more than conquerors in our conflicts with the same adversaries. "The God of peace," saith St. Paul, "shall bruise Satan under your feet shortly," Rom. xvi. 20. Give us, O Lord, courage to resist the "lion's" rage, and wisdom to elude the wiles of the "serpent." *Bp. Horne.*

[i] 14. *Because he hath set his love upon me,* &c.] In the former part of our Psalm, the prophet had spoken in his own person; here God Himself is plainly introduced as the speaker. And, O how sweet, how delightful and comfortable, are his words, addressed eminently to his beloved Son Messiah; and in Him to all of us, his adopted children, and the heirs of eternal life; to all who love God, and have "known his name!" To such are promised an answer to their prayers; the presence of their heavenly Father with them; in the day of trouble, protection and deliverance; salvation, and honour, and glory, and immortality. *Bp. Horne.*

[k] Psalm xcii.] The title of this Psalm is, "A Psalm, or Song, for the Sabbath-day." It teacheth, 1—5, the duty, time, and manner, of giving thanks for the works and dispensations of God. Thoughtless men are admonished, 6, to reflect upon the final issue of all these works and dispensations; namely, 7, 8, the utter perdition of the ungodly, and, 9. 13, the exaltation of the church in Christ Jesus, 14, to the praise and glory of God most high. *Bp. Horne.*

The Psalm was intended, not so much to commemorate the creation, and sabbath following that; as to foretel that rest from persecutions, which God had promised to give his church under the Messiah. *Dr. Hammond.*

[l] 1. *It is a good thing* &c.] "Thanksgiving" is the duty, and ought to be the delight, of a Christian. It is his duty, as being the least return he can make to his great Benefactor: it ought to be his delight, for it is that of angels, and will be that of every grateful heart, whether in heaven or on earth. The "mercy" of God in promising salvation, and his "faithfulness" in accomplishing it, are inexhaustible subjects for "morning and evening" praises; every instrument should be strung, and every voice tuned, to celebrate them, until day and night come to an end. But more especially should this be done on the "sabbath-day;" which, when so employed, affords a lively resemblance of that

rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works[m]: thy thoughts are very deep.

A brutish man knoweth not. *Bib. Trans.*

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord[n], lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oil.

desire. *Bib. Trans.* See Vocab.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree[o]: and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord[p]: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit[q] in their age: and shall be fat and well-liking.

flourishing. *Bib. Trans.*

14 That they may shew how true[r] the Lord my strength is: and that there is no unrighteousness in him.

upright. *Bib. Trans.*

EVENING PRAYER.

PSALM xciii.[s] *Dominus regnavit.*

THE Lord is King[t], and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

he is clothed with majesty. *Bib. Trans.*

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen[u], O Lord,

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eternal sabbath, to be hereafter kept by the redeemed, in the kingdom of God. *Bp. Horne.*

[m] 5. *O Lord, how glorious are thy works:* &c.] Glorious are the works, profound the counsels, marvellous the dispensations of God, in nature, in providence, in grace. But all are lost to the man void of spiritual discernment; who, like his fellow "brutes," is bowed down to earth, and knoweth no pleasures but those of sense. *Bp. Horne.*

[n] 8. *For lo, thine enemies, O Lord,* &c.] The "workers of iniquity" are the enemies of "Jehovah," and will be "scattered" by the breath of his displeasure, as grass, after it is cut down, dried up, and withered, is driven away by the whirlwinds of heaven. "But my horn," saith the Psalmist, (it is likely in the person of Messiah,) "my horn," that is, the strength and power of my kingdom, "shalt thou exalt like the horn of the unicorn," like the power of the strongest creatures, to which that of states and empires is often compared; "I shall be," or, "I am anointed with fresh oil;" I am appointed and consecrated king by the holy unction. Christians have "an unction from the Holy One," by which they are enabled to subdue their spiritual enemies; they reign over their passions and affections; they are exalted in the Redeemer: they are "made unto their God kings and priests," 1 John ii. 20; Rev. v. 10. *Bp. Horne.*

[o] 11. *The righteous shall flourish like a palm-tree:* &c.] The momentary prosperity of the wicked was compared above to the transient verdure of "grass." The durable felicity of the righteous is here likened to the lasting strength and beauty of "palms" and "cedars." *Bp. Horne.*

[p] 12. *Such as are planted in the house of the Lord:* &c.] Believers are styled by Isaiah, "Trees of righteousness, the planting of Jehovah," chap. lxi. 3. They are planted by the living waters of comfort in the house of God; where, under the means of grace, they "flourish" in hope of glory. *Bp. Horne.*

[q] 13. *They also shall bring forth more fruit* &c.] Happy the man, whose goodness is always progressive, and whose virtues increase with his years; who loseth not, in multiplicity of worldly cares or pleasures, the holy fervours of his first love, but goeth on burning and shining more and more, to the end of his days. *Bp. Horne.*

[r] 14. *That they may shew how true* &c.] The fruit brought forth in the church redounds to the glory of God, by whom the trees, in this his new paradise, were planted; it shews to all the world, that He is just and "upright" in his dealings; that He is true to his promises; immoveable, as a "rock," in his counsels; determined to punish the wicked, and to reward the good; so that, when his proceedings shall come to be unfolded at the last day, it will appear to men and angels, that "there is no unrighteousness in him." *Bp. Horne.*

[s] PSALM xciii.] The Jews acknowledge, that the kingdom of Messiah is prophesied of in this Psalm, and in all those which follow, to the hundredth. 1—3, The church celebrates the majesty, power, and glory, of the eternal King; 4, describes the danger she is often in from persecutions, &c.; but, 5, strengtheneth herself in God her Saviour, whose house, 6, ought to be, like Himself, full of truth and holiness. *Bp. Horne.*

[t] 1. *The Lord is King,* &c.] From the beginning, God, as Creator, was sovereign Lord of the universe. He was also formerly, in a more especial manner, King of Israel. But since that time, a new and spiritual kingdom hath been erected by Jesus Christ, as Redeemer, whom the church now celebrates, and whose praises she sings continually. Risen from the dead, and ascended into heaven, the Lord Jesus reigneth, and shall reign, "till he hath put all enemies under his feet," 1 Cor. xv. 25. By the glorification of his human nature, He is "clothed with majesty: All power is given unto him in heaven and in earth," Matt. xxviii. 18; so that He is "girded with strength;" and through that strength, He hath "established" the new "world," that is to say, his church, that it "cannot be moved,"

the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure[x] : holiness becometh thine house for ever.

King Charles Mart. second Psalm Even. Serv.

PSALM xciv.[y] *Deus ultionum.*

O Lord God, to whom vengeance belongeth[z] : thou God, to whom vengeance belongeth, shew thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly[a] : how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting?

5 They smite down thy people[b], O Lord : and trouble thine heritage.

6 They murder the widow, and the stranger : and put the fatherless to death.

7 And yet they say, Tush[c], the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand? — ye brutish. *Bib. Trans.*

9 He that planteth the ear, shall he not hear : or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish? — instructs the nations, all the people in the world. *Dr. Hammond.* shall not he know. *Bib. Trans.*

11 The Lord knoweth the thoughts of man[d] : that they are but vain. — are vanity. *Bib. Trans.*

12 Blessed is the man[e] whom thou chastenest, O Lord : and teachest him in thy law.

13 That thou mayest give him

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or subverted, by all the powers of earth and hell. *Bp. Horne.*

[a] 4. *The floods are risen*, &c.] By "the floods" are meant the enemies of God's kingdom, who are often compared to floods for their numbers, force, rage, &c. See Isa. viii. 7, 8; xvii. 12, 13; Jer. xlvi. 7, 8. *Poole.* In particular are meant the devil and wicked men, who stood out against, rejected, and crucified the Messiah, whose spiritual kingdom is emblematically represented throughout the Psalm, as the Jews have resolved. *Dr. Hammond.*

[x] 6. *Thy testimonies, O Lord, are very sure:* &c.] God's "testimonies" are the promises made in Scripture to the church, that He will be with her, during the afflictions which befal her here below, and will, in time, deliver her out of all her troubles. These "testimonies are very sure;" these promises do not, they cannot, fail. "Holiness," therefore, which consisteth in obedience and patience, "becometh," is the proper ornament, grace, and beauty of "his house," and of Christians, those living stones that compose it. Sacred and inviolable is the word of our King; sacred and inviolable should be the loyalty of his subjects. *Bp. Horne.*

[y] Psalm xciv.] The Psalmist, complaining of corrupt and troublous times, in the person of the church, 1—4, prayeth for the downfal of prosperous wickedness; 5, 6, he describeth the cruelty, and, 7—11, reproveth the atheistical folly of those who persecute God's people; 12, 13, he extolleth the blessedness of the persecuted, if they are endued with faith and patience, inasmuch as, 14, 15, the divine promise and their future reward are certain; he, therefore, 16—19, throweth himself wholly upon God, whose mercies never fail, who, 20, 21, cannot be on the side of iniquity, but, 22, 23, will preserve his saints, and destroy their enemies. *Bp. Horne.*

[z] 1. *O Lord God, to whom vengeance belongeth:* &c.] The church, however unjustly oppressed and afflicted, remembereth that "vengeance belongeth" not to her, had she the power to inflict it, but "to God" only, who hath said, "Vengeance is mine, I will repay," Rom. xii. 19. To Him, therefore, she maketh her supplication, that He would manifest his glory in her salvation; that He would ascend the tribunal, "as judge of the earth," try her cause, and avenge her of her insolent and cruel persecutors. *Bp. Horne.*

[a] 3, 4. *Lord, how long shall the ungodly:* &c.] The "triumphs" of wickedness, the "hard speeches," taunts, and scoffs of infidelity, against Christ, and all who belong to Him, are a continual grief of heart to the faithful in the world, who desire nothing so much as to see the empire of sin at an end, and the kingdom of righteousness established. But for this great event they must wait with patience, until the time appointed by the Father, when the iniquities of the world, and the sufferings of the church, shall be full. See Rev. vi. 9, &c. *Bp. Horne.*

[b] 5. *They smite down thy people*, &c.] Some instances of cruelty, exercised by the enemies against the "people and heritage" of God, are here specified. *Bp. Horne.*

[c] 7—10. *And yet they say, Tush*, &c.] The Psalmist informeth us, that men are encouraged in their injustice and villany, by a persuasion, that God doth not behold or regard what they do to his people. The absurdity of such a conceit is shewn from these considerations; that it is God who bestoweth on man the powers of seeing and hearing, and therefore that He Himself must needs be possessed of those powers in the highest perfection; that it is God who hath instructed the world, by his revelations, in religious knowledge, and consequently, without all doubt, He cannot be ignorant of the use and abuse which men make of that his unspeakable gift. *Bp. Horne.*

[d] 11. *The Lord knoweth the thoughts of man:* &c.] So far is God from being a stranger to the actions, that He is privy to the first "thoughts" of men, from whence those actions flow: He is acquainted with all their counsels against his church, and knoweth them to be as vain as the imagination that He is ignorant of them. The wicked can no more escape the hand, than they can elude the eye, of Heaven. *Bp. Horne.*

[e] 12. *Blessed is the man* &c.] Since, therefore, the schemes of the adversary are vain, and the counsel of

rest from the days. *Bib. Trans.*

patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people[f] : neither will he forsake his inheritance;

15 Until righteousness turn again unto judgement : all such as are true in heart shall follow it.

for me. *Bib. Trans.*

16 Who will rise up with me against the wicked[g] : or who will take my part against the evil-doers?

my soul had almost dwelt in silence. *Bib. Trans.*

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do[h] with the stool of wickedness : which imagineth mischief as a law?

throne. *Bib. Trans.* deviseth, contriveth. See Vocab.

21 They gather them together[i] against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge[k] : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

MORNING PRAYER.

Morning Prayer, before the Psalms.

PSALM xcv.[l] *Venite, exultemus.*

O Come, let us sing unto the Lord[m] : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence[n]

Jehovah shall infallibly stand, happy is the man who, having learned, from the Scriptures of truth, the lessons of faith and patience, enjoys tranquillity of mind in time of trouble, while destruction is preparing for the impenitent. Then, when "the days of adversity" are over, shall pain and sorrow take a final leave of the righteous, to go and dwell with the wicked, to eternal ages. The former shall enter into the rest and joy of their Lord; the latter, into the fire prepared originally for the devil and his angels. *Bp. Horne.*

[f] 14, 15. *For the Lord will not fail his people:* &c.] The sense of these two verses is, Though God at present exercise his people with very sore calamities, yet they may be confident He will not utterly forsake them. But hereafter justice shall return, and take her place on the judgment-seat: and what at present seems irregular in providence, shall be made up by other future dispensations. This will afford such clear evidence of the righteousness of God's proceedings, that no good man shall ever doubt of them afterwards, but shall appeal to his tribunal, as the justest court of judicature. *Dr. Nicholls.*

[g] 16. *Who will rise up with me against the wicked:* &c.] But in the mean season, while "evil-doers" are permitted to prosper, and "the workers of iniquity" carry on their designs, the prophet asks in the person of the church, Who is there that will or can protect, defend, and deliver? The answer is, God only can do it: "Unless the Lord had been my help, my soul had almost dwelt in silence," or, I had almost been in the state of death. *Bp. Horne.*

[h] 20. *Wilt thou have any thing to do* &c.] One consideration which affordeth comfort to the faithful under persecution and affliction, is this, that God can never be on the side of oppression and injustice, though, to answer wise and salutary purposes, He may, for a time, suffer them to have the dominion, and to establish iniquity by law. A distinction there certainly must be between right and wrong; and the former must as certainly triumph at the last day. *Bp. Horne.*

[i] 21. *They gather them together* &c.] Righteousness and innocence are most atrocious crimes, in the eyes of wickedness and guilt. For these crimes Cain slew his brother Abel, the Jews crucified Christ, the Pagans tortured and murdered his disciples, and bad men in all ages have persecuted the good. "Marvel not, my brethren, if the world hate you," 1 John iii. 13. *Bp. Horne.*

[k] 22, 23. *But the Lord is my refuge:* &c.] Jehovah is our "defence;" we fear not the fiery darts of the enemy; He is "the rock of our refuge;" we bid defiance to the rage and malice of earth and hell. Armed with the shield of faith, and the sword of the Spirit, we rise superior to every effort of diabolical malice and secular power; waiting, in patience and hope, for the coming of that day, when He who hateth unrighteousness, and with whom the throne of iniquity can have no fellowship, shall visit the wickedness of the wicked upon them; when the world of the ungodly shall share the fate of apostate Jerusalem, and the righteous shall be glorified with their Lord and Saviour. *Bp. Horne.*

[l] Psalm xcv.] This Psalm is an invitation to all to bless and praise the name of God, and to live obediently before Him. It is affirmed to have been written by David, Heb. iv. 7; and may probably have been fitted by him, among others here put together, for the solemnity of bringing the ark to the place of God's rest, ver. 11. It is by the Jews confessed to refer to the times of the Messiah, as we see it applied Heb. iii. and iv. *Dr. Hammond.*

This Psalm hath been long used in the Christian church, as a proper introduction to her holy services. It containeth, 1, 2, an exhortation to praise Jehovah, 3, for his greatness, 4, 5, and for his works of creation; 6, men are invited to worship Him as their Maker, and, 7, as their Preserver; 8—11, they are warned against tempting and provoking Him, by the example of the Israelites in the wilderness. The author of the Epistle to the Hebrews hath taught us to consider the Psalm as an address to believers under the Gospel. *Bp. Horne.*

[m] 1. *O come, let us sing unto the Lord:* &c.] In this first verse, Christians now exhort and stir up each other, as the Jews did of old, to employ their voices in honour of Jehovah, to celebrate "the rock of their salvation." Jesus, by redeeming us from our enemies, hath opened our lips, and our mouths ought, therefore, to shew forth his praise. *Bp. Horne.*

[n] 2. *Let us come before his presence* &c.] The "presence" of Jehovah dwelt formerly between the cheru-

with thanksgiving: and shew ourselves glad in him with psalms.

3 For the Lord is a great God[o]: and a great King above all gods.

the deep places. *Bib. Trans.* secret parts. *Dr. Hammond.*

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship and fall down[p]: and kneel before the Lord our Maker.

7 For he is the Lord our God[q]: and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice[r], harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

demanded new proofs of my presence among them. Exod. xvii 7. *Bp. Patrick.*

10 Forty years long was I grieved[s] with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

rightly understood, and duly considered. *Nicholls, Poole.*

11 Unto whom I sware in my wrath[t]: that they should not enter into my rest.

PSALM xcvi.[u] *Cantate Domino.*

O Sing unto the Lord a new song[x]: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise

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him, in a tabernacle, or temple, made with hands, whither the Israelites were to resort, until God became manifest in the flesh. After that time, the divine presence left the synagogue, and removed into the Christian church; by her we are now invited to "come before that presence with thanksgiving," and, while we "make a joyful noise," by chanting these divine "Psalms," to imitate, in some measure, the heavenly choirs, who "rest not," from their blessed employment of praising God, "day or night," Rev. iv. 8. *Bp. Horne.*

[o] 3. *For the Lord is a great God:* &c.] It is not without reason, that we are exhorted to give thanks and praise unto our God and King; for He is "worthy to receive glory and blessing," Rev. v. 12. He is a God above all that are called by that name; above those deities, which were once worshipped by the ancient heathen; above the world, which still continues to be an object of adoration, among infatuated mortals. His throne is over all, and power and dominion are his. *Bp. Horne.*

[p] 6. *O come, let us worship and fall down:* &c.] As in the beginning of the Psalm we were called upon to "praise" Jehovah, so here we are invited to humble ourselves before Him in "prayer." From Him we had our being; Him, therefore, we are to supplicate for every other blessing, both in this life, and that which is to come. And since He made our bodies, as well as our souls, it is meet and right that they should bear their part in his service, and that internal worship should be accompanied and signified by that which is external. *Bp. Horne.*

[q] 7. *For he is the Lord our God:* &c.] An additional reason why we should both praise Jehovah, and pray to Him, is the peculiar relation into which He hath been pleased to put Himself by the covenant of grace; "he is our God;" and we are the objects of his tender care and unspeakable love: we are his "people," and his "sheep;" his chosen flock which He hath purchased with his blood, which He feeds with his word, and refreshes with his Spirit, in fair and pleasant pastures. *Bp. Horne.*

[r] 8. *To-day if ye will hear his voice,* &c.] What follows to the end of the Psalm is spoken in the person of God Himself, who may be considered as addressing us, in these latter days, by the Gospel of his Son; for so the apostle teaches us to apply the whole passage, Heb. iii, iv. The Israelites, when they came out of Egypt, had a day of probation, and a promised rest to

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succeed it; but, by unbelief and disobedience, they to whom it was promised, that is, the generation of those who came out of Egypt, fell short of it, and died in the wilderness. The Gospel, in like manner, offers, both to Jew and Gentile, another day of probation in this world, and another promised rest to succeed it, which remaineth for the people of God, in heaven. All whom it concerns are, therefore, exhorted to beware lest they forfeit the second rest, as murmuring and rebellious Israel came short of the first. The verses now before us allude to what passed at the place called "Massah," and "Meribah," from the people there "tempting" and striving with their God, notwithstanding all the mighty works which He had wrought for them before their eyes. Exod. xvii. 7. *Bp. Horne.*

[s] 10. *Forty years long was I grieved* &c.] O the desperate presumption of man, that he should offend his Maker "forty years!" O the patience and long-suffering of his Maker, that He should allow him forty years to offend in! Sin begins in the "heart," by its desires "wandering" and going astray after forbidden objects: whence follows inattention to the "ways" of God; to his dispensations, and our own duty. *Bp. Horne.*

[t] 11. *Unto whom I sware in my wrath:* &c.] Exclusion from Canaan was the punishment of Israelitish contumacy; exclusion from heaven is to be the punishment of disobedience among Christians. To take vengeance on those who reject the Gospel terms, is no less a part of the covenant and oath of God, than it is to save and glorify those who accept them. Yet men continue deliberately to commit those sins, which the Almighty standeth thus engaged to punish with destruction! "Take heed," therefore, "brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; while it is said, To-day, if ye will hear his voice, harden not your hearts as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware He, that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a pro-

his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen[y]: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

feigned deities. *Dr. Hammond.*

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him[z]: power and honour are in his sanctuary.

all ye nations and people of the world. *Dr. Hammond.*

7 Ascribe unto the Lord[a], O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King[b]: and that it is he who hath made the round world so fast that it cannot be moved: and how that he shall judge the people righteously.

11 Let the heavens rejoice[c], and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord.

13 For he cometh[d], for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

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mise being made us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it," Heb. iii. 12, &c. *Bp. Horne.*

[u] PSALM xcvi.] By common consent of Jews and Christians, we apply this Psalm to the times of Messiah. 1—3, Men are exhorted to sing his praises; to declare his salvation; 4, 5, to acknowledge his supremacy over the gods of the nations, with, 6, the glory and beauty of his sanctuary; 7—9, to give Him the honour, the worship, and the obedience due unto Him, and, 10, to publish the glad tidings of his kingdom being established: 11—13, the whole creation is called upon to rejoice at this great event. We find, by 1 Chron. xvi, that David delivered out this Psalm, to be sung on occasion of temporal blessings prefigurative of future spiritual ones. *Bp. Horne.*

[x] 1. *O sing unto the Lord a new song:* &c.] Jehovah, our Redeemer, is the person whose praises are to be sung. They are to be sung in a "new" song; a song calculated to celebrate new mercies, prefigured by old ones wrought for Israel in former times; a song fit for the voices of renewed and regenerate men to sing in the new Jerusalem, in those new heavens and that new earth, which constitute the new creation, or kingdom of Jesus Christ. And as the mercies of God are universal, extending themselves not only to the Jews, but to all the nations of the earth, all the nations of the earth are therefore exhorted to bear a part in this new song: "Sing unto the Lord a new song; sing unto the Lord, all the earth." *Bp. Horne.*

The exhortation to "sing a new song" alludes to the intended institution of a new worship. *Bp. Horsley.*

[y] 3. *Declare his honour unto the heathen:* &c.] The "glory" and "honour" of Messiah in his incarnation, his life, his death, resurrection, ascension, and kingdom, the "wonders" or miracles by Him wrought upon the bodies and souls of men; these were the things "declared among the heathen," even "among all people," by the apostles and their successors; these things are still declared, by the Scriptures read, and sermons preached, in the church, which was gathered originally from among the Gentiles. *Bp. Horne.*

[z] 6. *Glory and worship are before him:* &c.] The sanctuary, or holy place, appointed for the assembly to whom God will powerfully present Himself, is the most glorious majestick place in the world: there our prayers are heard, our wants supplied, and sufficiency of strength supplied to those who need it and ask for it. And this is an image of what shall be at the coming of Christ, that spiritual kingdom of his among us, by the efficacy of his grace in the church. *Dr. Hammond.*

[a] 7—9. *Ascribe unto the Lord,* &c.] In these three verses, the tribes of the spiritual Israel are enjoined to ascribe to their Redeemer all "glory and strength," as essentially inherent in Him, and by Him communicated to his people; to give Him the entire "glory of his name," and of that "salvation" imported by it; to bring the "sacrifices" of the new law, and to assemble in the "courts" of his house; to worship Him in that beauty of "holiness" which is constituted by the regular and solemn services of the church; to "fear" and obey Him, as the subjects of a king invested with plenitude of power in heaven and earth. *Bp. Horne.*

[b] 10. *Tell it out among the heathen that the Lord is King:* &c.] That the Lord here is the Messiah, is the resolution generally of the ancients, both Jews and Christians. *Dr. Hammond.* In other words, Make proclamation, therefore, O ye apostles and preachers of the Gospel, that a new and eternal kingdom is erected; the usurped empire of Satan is overthrown, and the Lord Jesus, having redeemed mankind, reigneth in the hearts of his people by faith; a community is formed, not upon the plan of secular policy, but upon the divine principle of heavenly love; it is established on immoveable foundations, nor shall the gates of hell prevail against it: righteousness shall dwell in it, since He who is the King of righteousness, presides, directs, and determines all things by his word, and his Spirit. *Bp. Horne.*

[c] 11. *Let the heavens rejoice,* &c.] Transported with a view of these grand events, and beholding in spirit the advent of King Messiah, the Psalmist exults in most jubilant and triumphant strains, calling the whole creation to break forth into joy, and to celebrate the glories of redemption. *Bp. Horne.*

[d] 13. *For he cometh,* &c.] The coming of Christ is twofold: first, He came to sanctify the creature, and He will come again to glorify it. Either of his kingdoms, that of grace, or that of glory, may be signified by his

PSALM xcvii.[e] *Dominus regnavit.*

THE Lord is King[f], the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him[g]: righteousness and judgement are the habitation of his seat.

throne. *Bib. Trans.*

3 There shall go a fire before him[h]: and burn up his enemies on every side.

enlightened. *Bib. Trans.*

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they[i] that worship carved images, and that delight in vain gods: worship him, all ye gods.

angels, Heb. i. 6. *Dr. Hammond.*

8 Sion heard of it, and rejoiced[k]: and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord[l], see

"judging the world in righteousness and truth." If creation be represented as rejoicing at the establishment of the former, how much greater will the joy be at the approach of the latter! seeing that, notwithstanding Christ be long since come in the flesh, though He be ascended into heaven, and have sent the Spirit from thence, yet "the whole creation," as the apostle speaks, Rom. viii. 22, "groaneth and travaileth in pain together until now, expecting to be delivered, from the bondage of corruption, into the glorious liberty of the sons of God. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body;" when at the renovation of all things, man, new made, shall return to the days of his youth, to begin an immortal spring, and be for ever young. *Bp. Horne.*

[e] Psalm xcvii.] This Psalm is thought to have been composed by David, on occasion of his peaceable re-establishment in his kingdom, after the rebellion and destruction of Absalom. But it as literally contains a prediction of the Messiah's inauguration to his regal office, and the signal exercise thereof in the destruction of his crucifiers, and all other enemies of his kingdom. *Dr. Hammond.* That it belongs to Christ, appears by those words, which the apostle to the Hebrews alleges out of the 7th verse, and applies to his royal power and authority over angels: which the Hebrew doctors themselves take to be there intended. *Bp. Patrick.*

In this Psalm, 1, the reign of Christ is again celebrated, and the nations are again called to rejoice on that account: 2—7, He is described as taking vengeance on his enemies, overthrowing idolatry in the heathen world, commanding adoration from all creatures, and, 8, 9, inspiring gladness into the church, by subduing her enemies: 10—12, the duties of holiness, thankfulness, and religious joy, are inculcated. *Bp. Horne.*

[f] 1. *The Lord is King,* &c.] Triumphant over death and hell, the Lord Jesus is gone up on high, and "reigneth." What greater cause can the whole earth have to "rejoice;" yea, even the most distant isles of the Gentiles, to "be glad," and to sing for joy; since they are all become his subjects, and share the unspeakable blessings of so gracious a reign? We Britons, as inhabiting one of those heathen isles, and enjoying so fair a portion of evangelical blessings, have reason to repeat this verse, with a particular pleasure and energy. *Bp. Horne.*

[g] 2. *Clouds and darkness are round about him:* &c.] When the mercy and grace of our heavenly King are to be described, He is likened to the sun shining in a clear firmament, and gladdening universal nature with his beneficent rays. But when we are to conceive an idea of Him as going forth, in "justice and judgment," to discomfit and punish his adversaries, the imagery is then borrowed from a troubled sky; He is pictured as surrounded by "clouds and darkness;" from whence issue lightnings and thunders, storms and tempests, affrighting and confounding the wicked and impenitent. *Bp. Horne.*

[h] 3. *There shall go a fire before him:* &c.] The judgments of God, and their effects upon the world, are here set forth, under the usual similitude of lightning and fire from heaven, causing the earth to tremble and the mountains to melt and dissolve away. The exaltation of Christ to the throne of his kingdom, was followed by a dreadful display of that vengeance which broke in pieces the Jewish nation, and brought their civil and religious polity to an utter dissolution. In the history of their destruction, the world of the ungodly may view a striking picture of the great and terrible day, when the Lord Jesus shall render a recompense to all his enemies. He is then to descend in flaming fire; lightnings shall be his harbingers; the earth shall tremble; and the hills shall, literally, "melt like wax at the presence of Jehovah." *Bp. Horne.*

[i] 7. *Confounded be all they* &c.] When Jesus was exalted, his Gospel published, and his power and glory made known in the heathen world, men grew "ashamed" of their "images, and boasted themselves in their idols" no more. The last clause of our verse, "Worship him, all ye gods," declares the supremacy of Christ over all that are called gods, in heaven and in earth, who are enjoined to pay adoration unto Him, instead of claiming it for themselves. *Bp. Horne.*

[k] 8. *Sion heard of it, and rejoiced:* &c.] The inhabitants of the new "Sion," or the people of God, "heard" the tidings, that idols and idolatry were fallen, and the Lord Jesus reigned triumphant; they heard, and "were glad; the daughters of Judah," or Christian churches, "rejoiced" in the Holy Ghost, with joy unspeakable, "because of these judgments" of their God upon his enemies, whereby he evinced Himself superior to the powers of the earth, and the gods of the nations. *Bp. Horne.*

[l] 10. *O ye that love the Lord,* &c.] Having sung the glory of the Redeemer, the Psalmist delineates the duty of the redeemed. They are characterized by their "love of God;" they are enjoined to "hate evil;" this

that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous[m]: and give thanks for a remembrance of his holiness.

EVENING PRAYER.

Evening Prayer, after first Lesson.

PSALM xcviii.[n] *Cantate Domino.*

O Sing unto the Lord a new song[o]: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

hath made known. *Bib. Trans.*

3 The Lord declared his salvation[p]: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy[q] and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful[r] unto the Lord, all ye lands: sing, rejoice, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also, and shawms: O shew yourselves joyful before the Lord the King.

sound of cornet. *Bib. Trans.*

8 Let the sea make a noise[s], and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

rivers. See Vocab.

cometh. *Bib. Trans.*

10 With righteousness shall he judge[t] the world: and the people with equity.

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hatred is, indeed, a consequence, and a sure proof, of that love, when it is genuine and sincere. Religion must be rooted in the heart, and spring from thence. A Christian must not only serve God outwardly, but must inwardly "love" Him; he must not content himself with abstaining from overt acts of sin, but must truly "hate" it. They who do so, are "the saints" of God, whose souls He "preserveth" from evil, and will finally "deliver" from the evil one, and his associates, by a happy death, and a glorious resurrection. *Bp. Horne.*

[m] 12. *Rejoice in the Lord, ye righteous:* &c.] Tribulation itself should not prevent our "rejoicing in Jehovah our righteousness," who justifieth us from our sins; no adversity ought to make us negligent in celebrating, with thanksgiving, the "commemorations of his holiness," which the Church hath appointed to be observed; to the end that we may always remember, with gratitude, how great things He hath done for us already, and reflect, with comfort, on those much greater things which He hath promised to do for us hereafter. *Bp. Horne.*

[n] PSALM xcviii.] This Psalm was probably composed by David, or by some holy man in imitation of what David saith in Psalm xcvi; upon occasion of some remarkable deliverance, which God had newly granted to Israel, as an earnest of future blessings, especially of the coming of that great blessing, the Lord Christ, to give complete salvation to his people. *Bp. Patrick.*

In this evangelical hymn, the prophet, 1—4, extols the miracles, the victory, the salvation, the righteousness, the mercy, and truth, of the Redeemer; on account of which, 5—10, he calls upon man, and the whole creation, to rejoice and praise Jehovah. *Bp. Horne.*

[o] 1. *O sing unto the Lord a new song:* &c.] New mercies and wonders demand new songs. And what mercies, what wonders, can be compared with those wrought by the holy Jesus? *Bp. Horne.*

[p] 3. *The Lord declared his salvation:* &c.] The "salvation" of Jehovah was "declared" or "made known," by the preaching of Christ Himself in Judea, for the space of three years; his "righteousness" whereby sinners are justified, was "openly shewed," by the sermons of his apostles, "in the sight of the heathen." *Bp. Horne.*

[q] 4. *He hath remembered his mercy* &c.] In sending the Messiah, God shewed Himself mindful of the promises, which "mercy" prompted Him to make, and "truth" required Him to perform. These promises were made to "the house of Israel;" to the lost sheep of that house, Christ declared Himself sent; and the apostles offered salvation first to the Jews: but to them it was never intended that evangelical blessings should be confined. The prophets spake in plain terms of the call of the Gentiles, who were to be adopted into the holy family, and made the children of Abraham. The Gospel was accordingly preached to the nations, the apostles made their progress through the world, and "all the ends of the earth saw the salvation of God." *Bp. Horne.*

[r] 5. *Shew yourselves joyful* &c.] The Psalmist, beholding in spirit the accomplishment of the promises, the advent of Christ, and the glory of his kingdom, thinks it criminal in any creature to be silent; he bids the whole earth break forth into joy, and exult in God our Saviour, with every token of gratitude and thankfulness; with voices, and instruments of all kinds, in perfect harmony, with tempers and affections according, in like manner men are enjoined to sound aloud the praises of their great Redeemer. *Bp. Horne.*

[s] 8. *Let the sea make a noise,* &c.] The inanimate parts of creation are called upon to bear their parts in the new song, and to fill up the universal chorus of praise and thanksgiving, in honour of Him that sitteth upon the throne. *Bp. Horne.*

[t] 10. *With righteousness shall he judge* &c.] The subject of this general joy is, as before, in Psalm xcvi. 13, the advent of Messiah to reform the world, to execute judgment upon the wicked, and to establish a kingdom of righteousness upon the earth. We expect his second advent to restore all things, to judge the world, to condemn his enemies, and to begin his "glorious" reign. Then shall heaven and earth rejoice, and the joy of the redeemed shall be full. *Bp. Horne.*

PSALM xcix.[a] *Dominus regnavit.*

THE Lord is King[x], be the people never so impatient : he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgement[y]; thou hast prepared equity : thou hast executed judgement and righteousness in Jacob.

5 O magnify the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests[z], and Samuel among such as call upon his Name : these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them. ordinances. *Bib. Trans.*

8 Thou heardest them, O Lord our God[a] : thou forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God[b], and worship him upon his holy hill : for the Lord our God is holy.

PSALM c.[c] *Jubilate Deo.* Morning Prayer, after second Lesson.

OBe joyful in the Lord[d], all ye lands : serve the Lord with gladness, and come before his presence with a song.

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[a] Psalm xcix.] This Psalm, anciently attributed to David, seems first to refer to his quiet establishment in that throne to which God had chosen him, but prophetically also, as the former, to the kingdom of Messiah. *Dr. Hammond.*

Under images borrowed from the old dispensation, the prophet celebrates, 1, the reign of Messiah, and the submission of his enemies; 2—4, his exaltation, holiness, power, and justice: which, 5, men are exhorted to acknowledge and adore. 6—9, The examples of Moses, Aaron, and Samuel, are introduced, to encourage us in worshipping and serving our God and Saviour. *Bp. Horne.*

[x] 1. *The Lord is King,* &c.] Jehovah reigneth in the Christian church, as He did of old in the Jewish temple; when He appeared between the cherubims in the holy of holies, in the form and likeness of a man, encompassed with "glory:" Ezek. i. 26; Numb. vii. 89; He subdued the enemies of Israel, when they raged most furiously against his people; He will also bring into subjection the adversaries of the Gospel, and finally render us victorious over the powers of darkness. *Bp. Horne.*

[y] 4. *The King's power loveth judgement ;* &c.] Although the "power" or "strength" of our King be infinite, yet it is never exerted, but in "righteousness" and just "judgment," which are his delight; they compose the firm basis of his throne, and direct his whole administration. Impenitent rebels must feel the weight of his arm, and none can accuse the justice of their punishment: but in all other cases, He is "mighty only to save," Isa. lxiii. 1. *Bp. Horne.*

[z] 6. *Moses and Aaron among his priests,* &c.] To encourage the faithful in the worship of God, the examples of Moses, Aaron, and Samuel, are adduced, men of like infirmities with ourselves, whose prayers were heard, both for themselves and others, and answers were returned to them from the mystick "cloud," that symbol of the divine presence, which, for a while, was itinerant with the camp in the wilderness, and then became fixed in the tabernacle at Shiloh, till its last removal to mount Sion. These men were heard through the intercession of the great Mediator, whom they represented. Through that same intercession, our prayers also are heard, if we "keep his testimonies, and the ordinances that he hath given us." *Bp. Horne.*

[a] 8. *Thou heardest them, O Lord our God:* &c.] The meaning is, that when the people had provoked God, and God's wrath was already gone out against them for their crying sins, these men's prayers were so effectual with Him as to avert the plagues, and obtain remission for them. *Dr. Hammond.*

This was the case when Moses interceded for the idolaters, Exod. xxxii. 32; Aaron for the schismatics, Numb. xvi. 47; and Samuel for the whole nation, 1 Sam. vii. 9. *Bp. Horne.*

[b] 9. *O magnify the Lord our God,* &c.] The Psalmist repeats his exhortation, enforced by the preceding examples of Moses, Aaron, and Samuel, and again invites all people to worship a "holy" God in a "holy" place, and to adore the consummate rectitude of all his proceedings, singing, with the spirits above, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints," Rev. xv. 3. *Bp. Horne.*

[c] Psalm c.] The Psalmist invites all the world to join with the Israelites in the service of Him, who was kind and gracious to them beyond expression. Accordingly, we Christians now properly use this Psalm in acknowledgment of God's wonderful love to us in Christ; by whom we offer up continually spiritual sacrifices, for redeeming us by the sacrifice which He made of Himself; for making the world anew, and creating us again unto good works, according to his faithful promises, which we may depend upon for ever. *Bp. Patrick, Bp. Horne.*

[d] 1. *O be joyful in the Lord,* &c.] The prophet addresseth himself to "all lands," or to "all the earth;" to Gentiles as well as Jews. He exhorteth them to "make a joyful noise," a noise like that of the trumpets at the time of jubilee, a sound of universal triumph and exultation, in honour of "Jehovah," now become their Lord and Saviour. The service of this our Master is perfect freedom; it is a service of love, a freedom from Pharaoh and the task-masters, from Satan and our own imperious lusts; it is a redemption from the most cruel bondage, into the glorious liberty of the sons of God. Let us therefore do as we are commanded; let us "serve the Lord with gladness;" and when we come "before his presence" in the temple, let it be "with singing" to the praise and glory of our Redeemer. Thus He is served in heaven, and thus He delighteth to be served on earth. *Bp. Horne.*

2 Be ye sure that the Lord he is God[e]: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

3 O go your way into his gates[f] with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

bless. *Bib. Trans.* good. *Bib. Trans.*

4 For the Lord is gracious[g], his mercy is everlasting: and his truth endureth from generation to generation.

King's Accession, third Psalm Morn. Serv.

PSALM ci.[h] *Misericordiam et judicium.*

MY song shall be of mercy and judgement[i]: unto thee, O Lord, will I sing.

2 O let me have understanding[k]: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me[l]: I will not know a wicked person.

crooked or cunning. *Dr. Hammond.*

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly[m] that are in the land: that I

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[e] 2. *Be ye sure that the Lord he is God:* &c.] The motives here urged for serving and praising Jehovah, are the same with those above, in Psalm xcv. 6, 7, namely, that He is our "God," engaged by covenant on our behalf; that his hands created us, and have since new created us; that we stand in the peculiar relation of his "people," whom He hath chosen to Himself, and over whom He presideth as King; that we are "the sheep of his pasture," for whom the good Shepherd laid down his life, and whom He nourisheth, by the word and sacraments, unto eternal life. These are points which every Christian ought to "know" and believe, unto his soul's health. And whoever doth know them aright, will ever be ready with heart and voice to obey the injunction which followeth in the next verse. *Bp. Horne.*

[f] 3. *O go your way into his gates* &c.] The Christian church is a temple, whose "gates" stand continually open, for the admission of the nations from all the four quarters of the world, Rev. xxi. 13. 25. Into the "courts" of this temple, which are now truly "courts of the Gentiles," all men are invited to come, and offer their evangelical sacrifices of "confession and praise;" to express their gratitude to their Saviour, and "bless" his gracious and hallowed "name." *Bp. Horne.*

[g] 4. *For the Lord is gracious,* &c.] "Jehovah is good" and "gracious:" He is the source of all beauty and perfection in the creature; how altogether lovely must He needs be in Himself! "His mercy is everlasting," extending through time into eternity; and "his truth," or fidelity in accomplishing his promises, "endureth to all generations," evidenced to the whole race of mankind, from Adam to his last-born son. The Psalms which celebrate these attributes, will never, therefore, be out of date, but each successive generation will chant them with fresh propriety, and fresh delight, until by saints and angels they are sung new in the kingdom of God. *Bp. Horne.*

[h] Psalm ci.] This Psalm contains a pious resolution of David to govern first himself, and then his court and his kingdom, with so much care, that the good might expect all favour from him, but no wicked man of any sort have the least countenance or encouragement. *Bp. Patrick.*

[i] 1. *My song shall be of mercy and judgement:* &c.] David, having determined to sing unto Jehovah, chooseth for his theme "mercy and judgment:" either that mercy which God hath shewn to him, and that judgment which hath been inflicted on his enemies; or else, that upright administration of mercy and judgment, with which he himself intended to bless his people. *Bp. Horne.*

[k] 2. *O let me have understanding:* &c.] In return for the favours of heaven, we hear the Israelitish monarch declaring his resolution, to set his court and kingdom an example of true wisdom, and unshaken integrity; at the same time, sighing for that visitation of divine grace, which alone could enable him to put his resolution in practice. "O when wilt thou come unto me?" And this must ever be the wish of a Christian, who knoweth that though in himself he be nothing, yet he can do all things through Christ, who strengthenceth him by his Spirit in the inner man. Messiah was the only King of Israel, whose life held forth to his subjects a pattern of wisdom and righteousness, and whose death procured them grace, in their different measures and degrees, to follow it. *Bp. Horne.*

[l] 5. *A froward heart shall depart from me:* &c.] As is the king, so will be the court; as is the master of the house, such will be those of his household. David, having resolved to "walk within his house with a perfect," a sincere and upright, "heart," determines at the same time to expel from thence all whose hearts were perverted and depraved: as he would "set no wicked thing before his eyes," so neither would he form any connexions with "wicked persons;" they should not be of his acquaintance, much less should they be his favourites. *Bp. Horne.*

[m] 11. *I shall soon destroy all the ungodly* &c.] Every earthly prince should consider himself as raised to a throne, and invested with power, "for the punishment of wickedness and vice, and the maintenance of God's true religion and virtue." "Early," therefore, in the

may root out all wicked doers from the city of the Lord.

MORNING PRAYER.

Ash-Wednesday, first Psalm Even. Serv.

PSALM cii.[n] *Domine, exaudi.*

HEAR my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke[o]: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down[p], and withered like grass: so that I forget to eat my bread.

I am wholly emaciated. *Dr. Hammond.*

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness[q]: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

Wherefore. *Dr. Hammond.*

9 For I have eaten ashes[r] as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion[s]: for it is time that

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"morning" of his reign, he should set about the work of reformation, that so the blessings of heaven may descend upon himself and his people, according to the infallible promises of the Most High. And let each individual, in like manner, and for the same reason, be zealous and diligent to reform his own heart and ways, ever mindful of that future most awful morning, when the King of righteousness shall "cut off," with the sword of eternal judgment, "all wicked doers from that city of Jehovah," the new and heavenly Jerusalem. *Bp. Horne.*

[n] PSALM cii.] This Psalm is entitled, "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." It seems to have been written during the captivity, by one of the prophets, who, like Daniel in parallel circumstances, 1, 2, maketh supplication before his God, 3—11, setteth forth, in the most affecting strains, his wretched and sorrowful estate, or rather, perhaps, that of Jerusalem, which he personates; 12, he comforteth himself by reflecting on the eternity and immutability of Jehovah; 13—22, he predicteth and describeth the restoration of Sion, with her enlargement by the accession of the Gentiles, when Messiah shall have visited and redeemed her; 23, 24, he returneth again to his lamentations; but, 25—28, again reposeth his confidence on Him who created all things, and who would not fail to make good his word and promise, if not to the generation then present, yet to their posterity. This is the fifth of those styled "penitential Psalms;" and St. Paul, Heb. i. 10, hath asserted, that it is addressed to the eternal Son of God, and Saviour of the world. *Bp. Horne.*

Penitential sorrow being a principal subject of this Psalm, it is suitable to the service of Ash-Wednesday. *Travell.*

[o] 3. *For my days are consumed away like smoke:* &c.] The effects of extreme grief on the human frame are compared to those which fire produceth upon fuel. It exhausts the radical moisture, and, by so doing, soon consumes the substance. A man's time and his strength evaporate in melancholy, and his "bones," those pillars and supports of his body, become like wood, on which the fire hath done its work, and left it without sap, and without cohesion. *Bp. Horne.*

[p] 4. *My heart is smitten down,* &c.] The metaphor is continued, and the "heart" itself, out of which flow the streams of life, is represented as suffering that from grief, which the "grass" of the field suffers from the burning heat of the sun: it is "smitten, and withered." And when grief hath thus dejected the spirits, the man has no appetite for that food which is to recruit and elevate them. Ahab, smitten with one kind of grief, David with another, and Daniel with a third, all "forgot," or "refused, to eat their bread," 1 Kings xxi. 4; 2 Sam. xii. 16; Dan. x. 3. Such natural companions are "mourning and fasting." *Bp. Horne.*

[q] 6. *I am become like a pelican in the wilderness:* &c.] The sorrowful man is naturally desirous of retiring from the world, to vent his complaints in solitude, and to pass the nights in watchfulness and prayer. In such a situation the true penitent placeth himself, worthily to bewail his sins, and deprecate the judgments of his God. And in such a situation did captivity place the daughter of Sion, that she might do likewise. The use, which Daniel made of it for this purpose, may be seen in his ninth chapter. *Bp. Horne.*

[r] 9. *For I have eaten ashes* &c.] By "eating ashes," and "drinking tears," we may understand the same as if it had been said, "I have eaten the bread of humiliation, and drunk the water of affliction;" ashes being the emblem of one, and tears the consequence of the other; while the actions of "eating and drinking" intimate to us the fulness and satiety which the sufferer had experienced of both, from the "wrath and indignation of God." Prosperity and adversity are from Him; "he lifteth up, and he casteth down;" He lifted up Jerusalem above all the earth; and He cast her down, to be trodden under foot by the Gentiles. *Bp. Horne.*

[s] 13. *Thou shalt arise, and have mercy upon Sion:* &c.] From this passage, and what follows, it appears that the supplant, in this Psalm, bewails not only his own miseries, but those of the church. Israel was in captivity, and Sion a desolation. A "time" notwithstanding, a "set time," there was at hand, when God

thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord[t] : and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion : and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after[u] : and the people which shall be born shall praise the Lord.

19 For he hath looked down[x] from his sanctuary : out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey[y] : and shortened my days. weakened. *Bib. Trans.*

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning[z] hast laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue[a] : and their seed shall stand fast in thy sight.

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had promised to "arise, and to have mercy upon her." The bowels of her children yearned over her ruins; they longed to see her rebuilt, and were ready, whenever the word of command should be given, to set heart and hand to the blessed work. Such ought to be our affection towards our Sion, however afflicted and destitute she may, at any time, appear to be; such should be our faith in the promises of God concerning the future glorification of his church, at the time appointed. *Bp. Horne.*

[t] 15. *The heathen shall fear thy Name, O Lord :* &c.] The object to which the prophets of old had chiefly respect, was not only the deliverance of Israel from Babylon, and the rebuilding of the material temple, but the salvation of sinners, and the erection of the Christian church, in the days of Messiah's kingdom. "When the Lord" Jesus thus "built up Sion, he appeared in his glory: the heathen feared his name, and all the kings of the earth" adored his majesty, because He had "regarded the prayer of the destitute" sons of Adam, in their worse than Babylonish captivity, and had arisen Himself to be their Saviour and mighty Deliverer. We, in these latter days, look and pray for the second appearance of the same Redeemer, with power and great glory, to raise the dead, and to build up from the dust a Jerusalem which shall experience no more vicissitudes, but continue for ever in unchangeable beauty and brightness. *Bp. Horne.*

[u] 18. *This shall be written for those that come after :* &c.] The history of "this" redemption and restoration by Messiah, thus foretold, hath been "written" in the Gospel for the benefit of "after generations," to the end that "the people who are created" anew in Christ Jesus may from age to age praise Jehovah, in psalms, and hymns, and spiritual songs; as it is done at this day in the Church, and ever will continue to be done, till the choirs of heaven and earth shall be united before the throne of the Lamb. *Bp. Horne.*

[x] 19—22. *For he hath looked down* &c.] Redemption is the subject of praise in the Christian church; and the process of that great work is here described by images borrowed from the temporal deliverance and restoration of Israel. *Bp. Horne.*

[y] 23. *He brought down my strength in my journey :* &c.] The prophet, in the person of captive Sion, having, from verse 13 to verse 22, expressed his faith and hope in the promised redemption, now returns to his mournful complaints, as at verse 11. Israel doubteth not of God's veracity, but feareth lest his heavy hand should crush the generation then in being, before they should behold the expiration of their troubles. They were in "the way," but their "strength" was so "weakened," and their "days shortened," that they almost despaired of holding out to their journey's end. *Bp. Horne.*

[z] 25. *Thou, Lord, in the beginning* &c.] Amidst the changes and chances of this mortal life, one topick of consolation will ever remain, namely, the eternity and immutability of God our Saviour, of Him who was, and is, and is to come. Kingdoms and empires may rise and fall: nay, the heavens and the earth, as they were originally produced and formed by the Word of God, the Son or second Person in the Trinity, to whom the Psalmist here addresseth himself, see Heb. i. 10; so will they, at the day appointed, be folded up and laid aside, as an old and worn-out garment; or, if the substance remain, the present form and fashion of them will perish, and they will be utterly changed and altered from the state in which they now are. But Jehovah is ever the same; his years have no end, nor can his promise fail, any more than Himself. "Heaven and earth," saith He, "shall pass away; but my words shall not pass away," Matt. xxiv. 35. *Bp. Horne.*

The application of these verses to Jesus Christ in the Epistle to the Hebrews, is at once a proof of his divinity, and of the divine inspiration of the Psalms. *Travell.*

[a] 28. *The children of thy servants shall continue :* &c.]

PSALM ciii.[b] *Benedic, anima mea.*

PRAISE the Lord, O my soul[c] : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits;

3 Who forgiveth all thy sin[d] : and healeth all thine infirmities;

4 Who saveth thy life from destruction[e] : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things[f] : making thee young and lusty as an eagle.

6 The Lord executeth righteousness[g] and judgement : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is[h] in comparison of the earth : so

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Whatever be the fate of the present generation, whether they may live to see the accomplishment of all that has been foretold, or not, yet the word of God standeth sure; there shall be always a church, and a holy seed, to whom the promises shall be made good. They have already been fulfilled with regard to the advent of Messiah, and the vocation of the Gentiles. The events which are behind will be brought forward and come to pass in their seasons, until the counsel of God shall be finished, and every prediction receive its full accomplishment in the glorification of the redeemed. *Bp. Horne.*

[b] Psalm ciii.] This Psalm is supposed to have been written by David on a recovery from sickness; and is also a prophetick description of the state of Christians under the Gospel. *Dr. Hammond.*

In this evangelical and most comfortable hymn, David, after, 1, 2, exciting himself to the work, 3—5, praiseth Jehovah for the mercies of redemption; 6, 7, celebrateth his goodness to Moses and Israel; 8—13, setteth forth the divine philanthropy, under various beautiful expressions and images; 14—16, describeth, in a manner wonderfully affecting, man's frail and perishable state; but, 17, 18, leadeth him, for consolation, to the everlasting mercy of God in Christ, the stability of whose throne and kingdom, 19, he declareth, and, 20—22, calleth upon heaven and earth to join with him in blessing and praising his holy name. *Bp. Horne.*

[c] 1, 2. *Praise the Lord, O my soul:* &c.] Thanksgiving cannot be sincere and hearty, unless a man bear impressed upon his mind, at the time, a quick sense of "benefits" received; and "benefits" we are most of us apt to "forget;" those, especially, which are conferred upon us by God. Therefore David repeateth his self-awakening call, and summoneth all his powers of recollection, that none of the divine favours might continue unnoticed and unacknowledged. A catalogue of such particular mercies, temporal and spiritual, as each individual hath experienced through life, might be of service to refresh the memory, upon this important head. *Bp. Horne.*

[d] 3. *Who forgiveth all thy sin:* &c.] At the head of God's mercies must for ever stand "remission of sin," or that full and free pardon purchased for us by Jesus Christ, whereby, if we truly repent and believe in Him, our transgressions, though ever so many, and ever so great, are done away, and become as if they had never been; from a state of guilt we pass into one of justification, from a state of enmity into one of reconciliation, from a state of servitude into one of liberty and sonship. Next to the pardon of sin, considered as a crime, we are to commemorate the cure of it, considered as a disease, or indeed as a complication of diseases—"Who healeth all thine infirmities." The body experienceth the melancholy consequences of Adam's offence, and is subject to many "infirmities;" but the soul is subject to as many. *Bp. Horne.*

[e] 4. *Who saveth thy life from destruction:* &c.] Man hath two "lives;" he is, therefore, subject to a double "destruction:" and, consequently, capable of a twofold "redemption." He who is recovered from sickness, and thereby redeemed from that destruction which natural death bringeth upon the body, will undoubtedly sing this strain in transports of gratitude; and he ought so to do. But what will be the sensations of him, who celebrates, in the same words, the spiritual redemption of his soul from death, and destruction everlasting? *Bp. Horne.*

[f] 5. *Who satisfieth thy mouth with good things:* &c.] It is God who giveth us the "good things" of this world, and who giveth us likewise an appetite and a taste to enjoy them. It is God who restoreth a body, emaciated by sickness, to bloom, vigour, and agility. And He doeth greater things than these. He "satisfieth" all the desires of the soul with a banquet of spiritual dainties, and bestoweth on her a relish for the same. By the renovating power of his Spirit, He restoreth her from decrepitude, to the health and strength of a young "eagle," so that she can ascend up on high, and contemplate the splendour of the Sun of righteousness. *Bp. Horne.*

[g] 6. *The Lord executeth righteousness* &c.] From a consideration of his own particular case, the Psalmist maketh a general reflection on that attribute of God, which inclineth Him to deliver his people, and to punish their oppressors, of what kind soever they be. And here that grand display of the "ways" and "works" of Jehovah, the redemption of "Israel" by the hand of "Moses," immediately occurs, and is celebrated. Thus each private mercy, whether of a temporal or spiritual nature, should remind us of that public and universal blessing of redemption by Jesus Christ, from which every other blessing floweth, as a stream from its fountain, and for which God ought, therefore, upon all occasions, to be praised and glorified. *Bp. Horne.*

[h] 11—13. *For look how high the heaven is* &c.] We are here presented with three of the most beautiful, apposite, and comforting similitudes in the world. When we lift up our eyes, and behold around us the lofty and stupendous vault of heaven, encircling, pro-

great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord[i] endureth for ever and ever upon them that fear him : and his righteousness upon children's children;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven[k] : and his kingdom ruleth over all. throne. *Bib. Trans.*

20 O praise the Lord, ye angels[l] of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

EVENING PRAYER.

PSALM civ.[m] *Benedic, anima mea.* Whit-Sunday, first Psalm Even. Serv.

PRAISE the Lord, O my soul[n] : O Lord my God, thou art be-

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tecting, enlightening, refreshing, and cherishing the earth, and all things that are therein, we are bidden to contemplate in this glass the immeasurable height, the boundless extent, and the salutary influences of that mercy, which, as it were, embraceth the creation, and is over all the works of God. Often as we view the sun, arising in the east, and darkness flying away from before his face towards the opposite quarter of the heavens, we may see an image of that goodness of Jehovah, whereby we are placed in the regions of illumination, and our sins are removed and put far away out of his sight. And that our hearts may, at all times, have confidence towards God, He is represented as bearing towards us the fond and tender affection of "a father," ever ready to defend, to nourish, and to provide for us, to bear with us, to forgive us, and to receive us in the parental arms of everlasting love. *Bp. Horne.*

[i] 17. *But the merciful goodness of the Lord* &c.] Let not man presume, who withereth like the green herb; but then, let not man despair, whose nature, with all its infirmities, the Son of God hath taken upon Him. The flower which faded in Adam, blooms anew in Christ, never to fade again. "The mercy of Jehovah," in his Messiah, "is everlasting;" and of that everlasting mercy poor frail man is the object. A passage in the first Epistle of St. Peter doth most admirably illustrate this part of our Psalm: see 1 Pet. i. 23, &c. *Bp. Horne.*

[k] 19. *The Lord hath prepared his seat in heaven:* &c.] The glorious Person who worketh all these wonders of mercy for his people, the Word of God, and Saviour of the world, is triumphantly seated upon his "throne in heaven," and is possessed of all power to accomplish his will, even until all things shall be subdued unto Him. The glories of his throne, the brightness of his excellent majesty, and the might of his irresistible power, are described at large by St. John, Rev. iv, v. xix. *Bp. Horne.*

[l] 20—22. *O praise the Lord, ye angels* &c.] Joy is observed to be of a diffusive and communicative nature. The heart of the Psalmist is full, and overfloweth with it. Unable worthily to praise Jehovah for his mercies vouchsafed to the church, he inviteth heaven and earth to join with him, and to celebrate, in full chorus, the redemption of man. St. John saw the throne of Messiah prepared; he beheld the universal band assembled; and he heard when "all the angels round about the throne, ten thousand times ten thousand, and thousands of thousands, with every creature in heaven, earth, and sea," lifted up their voices, and sang together, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." *Bp. Horne.*

[m] Psalm civ.] This is an eucharistick hymn, full of majesty and sweetness, addressed to Jehovah, as Creator of the world. It setteth forth his glory, wisdom, goodness, and power, displayed, 1—9, in the formation of the heavens and earth; 10—18, in the various provision made for beasts, and birds, and for man, the Lord of all; 19—24, in the revolutions of the celestial bodies, and the consequent interchanges of day and night, of labour and rest; 25, 26, in the sea, and every thing that moveth in or upon the waters. 27—30, The dependence of the whole creation upon God for its being and well-being, is beautifully represented, with, 31, 32, the glory which the Creator receiveth from his works, the pleasure which He taketh in them, and the power which He hath over them. 33, The Psalmist declareth his resolution ever to praise Jehovah, and, 34, predicteth the destruction of those who refuse or neglect so to do. As there is a similitude between the natural and the spiritual creation, this may, perhaps, be the reason why the Church hath appointed this Psalm to be used on Whit-Sunday. *Bp. Horne.*

This Psalm has no title in the Hebrew; but the Greek, and some other ancient versions, ascribe it to David. Whoever be the author of it, it is one of the most exalted pieces of poetry extant in antiquity. *Dr. Nicholls.* For regularity of composition, richness of imagery, sublimity of sentiment, and elegance and perspicuity of diction, it is perhaps the principal poem in the whole collection of these inspired songs. As there is no allusion in it to the Mosaick ritual, nor any mention of the deliverance of the Israelites from Egypt, it should seem that it was of an earlier age than the Exodus. *Bp. Horsley.*

[n] 1, 2. *Praise the Lord, O my soul:* &c.] The Scriptures inform us, that the same Person, who redeemed the world, did also create it. In the 102nd Psalm, as

come exceeding glorious: thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

tent. *Dr. Hammond.* pavilion or canopy. *Bp. Patrick.*

3 Who layeth the beams of his chambers in the waters[o]: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits[p]: and his ministers a flaming fire.

5 He laid the foundations of the earth[q]: that it never should move at any time.

should not be removed for ever. *Bib. Trans.*

6 Thou coveredst it with the deep[r] like as with a garment: the waters stand in the hills.

stood above the mountains. *Bib. Trans.*

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

fled. *Bib. Trans.* hasted away. *Bib. Trans.*

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers[s]: which run among the hills.

valleys. *Bib. Trans.*

11 All beasts of the field drink

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we are assured by St. Paul, "to the Son it is said, Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands." To Him, therefore, as Creator, is the 104th Psalm likewise addressed. He is described as invested with "the glory which he had with the Father before the world was;" a glimpse of which He vouchsafed to the three disciples, who were present at his transfiguration, when "his face did shine as the sun, and his raiment was white as the light." The first instance of his creating power is afforded us by the "heavens," which form a magnificent "canopy, or pavilion," comprehending within it the earth, and all the inhabitants thereof. *Bp. Horne.*

[o] 3. *Who layeth the beams of his chambers in the waters:* &c.] The generality of expositors interpret this passage of those "dark waters, compacted into thick clouds of the skies," which the Almighty is elsewhere said to make the "secret place or chamber" of his residence, and a kind of "footstool" to his throne. Ps. xviii. 9. 11. And thus, indeed, the former part of our verse is plainly and immediately connected with what follows; "who maketh the clouds his chariot, and walketh upon the wings of the wind." How astonishingly magnificent and tremendous is the idea, which these words convey to us, of the great King riding upon the heavens, encompassed with clouds and darkness, attended by the lightnings, those ready executioners of his vengeance, and causing the world to resound and tremble at the thunder of his power, and the noise of his chariot-wheels! By these ensigns of royalty, these emblems of omnipotence, and instruments of his displeasure, doth Jehovah manifest his presence, when He visiteth rebellious man, to make him own and adore his neglected and insulted Lord. See and compare Ps. xviii. 10, and the context. *Bp. Horne.*

[p] 4. *He maketh his angels spirits:* &c.] From the manner in which these words are introduced, and the place where they stand, one should conceive the meaning of them to be, that God employeth the elements of air and fire, the winds, and the lightnings, as his messengers, and ministers, to execute his commands upon the earth. But the apostle, Heb. i. 7, informeth us, that they have a further reference to immaterial angels; either because those angels often appeared in the likeness, or because they were endued with the properties, of "wind and flame." Intellectual beings of the highest order in the realms above are as ready to fulfil the word of Jehovah, as are the elements of this lower world. *Bp. Horne.*

[q] 5. *He laid the foundations of the earth:* &c.] The formation of this globe on which we tread, is a wonderful instance of divine wisdom and power, whether we consider the manner in which the parts of it are put and kept together, or its suspension in the circumambient fluid. The words, "that it should not be removed for ever," do by no means imply, that the earth is stationary, or that it is eternal; but only thus much, that it is so constructed, as to answer the end, and to last the time, for which it was created and intended. It shall continue the same in itself, and with relation to other bodies, neither altering its shape, nor changing its course, till the day appointed for its dissolution. *Bp. Horne.*

[r] 6. *Thou coveredst it with the deep* &c.] Most interpreters suppose this to be a description of the situation of things, and of what was effected by the power of God, on the third day of the creation, when He said, "Let the waters be gathered together into one place, and let the dry land appear; and it was so." Indeed, the process at the creation was so exactly similar to that at the deluge, with regard to the circumstances here mentioned, that it matters not to which we apply the beautiful and truly poetical passage before us. In both cases the earth was covered with the waters, as with a garment, in every part; in both cases, they fled at the Almighty word, like the scattered remains of a routed army; from the heights of mountains, whither they had ascended, they sunk down into the valleys; from the valleys they retired to the bed of the ocean, and a part of them descended from thence into the great deep that lieth beneath. Bounds were set them, beyond which they should never pass, to overwhelm us any more for ever. And the experience of 4000 years hath taught us, that where the Creator hath laid his commands, plain sand is a sufficient barrier. *Bp. Horne.*

[s] 10, 11. *He sendeth the springs into the rivers:* &c.] The waters of the sea are not only prevented from destroying the earth, but, by a wonderful machinery, are rendered the means of preserving every living thing which moveth thereon. Partly ascending from the great deep through the strata of the earth, partly exhaled in vapour from the surface of the ocean into the air, and from thence falling in rain, especially on the tops and by the sides of mountains, they break forth in fresh springs, having left their salts behind them; they trickle through the valleys, between the hills, receiving new supplies as they go; they become large rivers, and after watering, by their innumerable turnings and windings, immense tracts of country, they return to the place from whence they came. Thus every animal hath an opportunity of quenching that thirst, which must otherwise soon put a period to its existence. The "wild asses" are particularly mentioned, because they live in remote and sandy deserts: yet even

thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air[t] have their habitation : and sing among the branches.

13 He watereth the hills from above[u] : the earth is filled with the fruit of thy works.

his chambers. *Bib. Trans.*

14 He bringeth forth grass for the cattle : and green herb for the service of men ;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the Lord also are full of sap[x] : even the cedars of Libanus which he hath planted ;

17 Wherein the birds make their nests[y] : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats[z] : and so are the stony rocks for the conies.

19 He appointed the moon[a] for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness[b] that it may be night : wherein all the beasts of the forest do move.

21 The lions roaring after their prey : do seek their meat from God.

22 The sun ariseth[c], and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works[d] : in wisdom hast thou made

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such creatures, in such places, are by the God of nature taught the way to the waters; insomuch that the parched traveller, when in search of a fountain, findeth them to be the best guides in the world, and needeth only to observe and follow the herds of them descending to the streams. *Bp. Horne.*

[t] 12. *Beside them shall the fowls of the air* &c.] That is, "beside springs of water," in the "valleys," the birds delight to have their habitations, and to sing amidst the verdant branches which conceal them from our sight. "The musick of birds," as one hath well observed, "was the first song of thanksgiving which was offered on earth before man was formed. And their sounds are different, but all harmonious, and all together compose a choir which we cannot imitate." *Bp. Horne.*

[u] 13—15. *He watereth the hills from above :*] Or "from his chambers." See the margin. The fertility of the earth is owing to God, who for that purpose "watereth" it "from his chambers," whether the word hath a reference to the clouds above, or the depths below; for both are concerned in the operation. Hence all the glory and beauty of the vegetable world; hence the grass, which nourisheth the cattle, that they may nourish the human race; hence the green herb, for food and for medicine; hence fields covered with corn, for the support of life; hence vines and olive-trees laden with fruits, whose juices exhilarate the heart, and brighten the countenance. *Bp. Horne.*

[x] 16. *The trees of the Lord also are full of sap :* &c.] The whole earth is a garden, planted by the hand, and watered by the care, of Jehovah. But in a more especial manner is his glory set forth by the lofty and magnificent cedars, which, growing wild on the mountains and in the forest, owe nothing to the skill and industry of man. The moisture of the earth, rarefied by the heat of the sun, enters their roots, ascends in their tubes, and by due degrees expands and increases them, till they arrive at their growth. *Bp. Horne.*

[y] 17. *Wherein the birds make their nests :* &c.] Most admirable is that wisdom and understanding, which the Creator hath imparted to the birds of the air, whereby they distinguish times and seasons, choose the properest places, construct their nests with an art and exactness unattainable by man, and secure and provide for their young. *Bp. Horne.*

[z] 18. *The high hills are a refuge for the wild goats :* &c.] The same force of what we call 'instinct' prevails in terrestrial animals, and directs them to places of refuge, where they may be safe from their enemies. Thus the wild goats climb with ease to the tops and crags of mountains, where they deposit their young. And thus animals of another kind, which are more defenceless than the goats, and not able to climb like them, have yet a way of intrenching themselves, in a situation perfectly impregnable, among the rocks; we find them, on that account, numbered by Solomon among the "four" kinds of animals, which, though "little upon the earth, are exceeding wise." See Prov. xxx. 26. *Bp. Horne.*

It is not certain what creature was intended by the word rendered "conies" in our translation. The observations of a late ingenious traveller make it probable, that it means the Saphan or Ashkoko, which is a timid feeble animal, abounding in the neighbourhood of Horeb and Sinai, as well as on mount Libanus, and sheltering itself in the clefts of the rocks. *Travell.*

[a] 19. *He appointed the moon* &c.] From a survey of the works of God upon earth, the Psalmist proceedeth to extol that divine wisdom, which is manifested in the motions and revolutions of the heavenly bodies, and in the grateful vicissitude of day and night, occasioned thereby. *Bp. Horne.*

[b] 20. *Thou makest darkness* &c.] Night and darkness invite the wild beasts of the forest and desert from their dens and recesses, to "seek" the "prey" allotted them by the providence of that God who feedeth the young lions, as well as the young ravens, when hunger enforceth them, as it were, to call upon Him. *Bp. Horne.*

[c] 22. *The sun ariseth*, &c.] At the return of day, the sons of ravage retire, and sculk away to their several hiding-places, that man, the lord of the creation, may arise, and perform, unmolested, the task which his Maker hath appointed him. *Bp. Horne.*

[d] 24. *O Lord, how manifold are thy works :* &c.] Transported with a survey of the wonders which present themselves in heaven above, and on earth below, the Psalmist breaks forth into an exclamation (and what heart hath not already anticipated him?) on the variety and magnificence, the harmony and proportion, of the works of God, in this outward, and visible, and perishable world. What then are the miracles of

them all; the earth is full of thy riches.

25 So is the great and wide sea also[e]: wherein are things creeping innumerable, both small and great beasts.

living creatures. *Dr. Hammond.* See Vocab.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

the whale. *Dr. Hammond.*

27 These wait all upon thee[f]: that thou mayest give them meat in due season.

28 When thou givest it them they gather it: and when thou openest thy hand they are filled with good.

29 When thou hidest thy face they are troubled[g]: when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth they shall be made: and thou shalt renew the face of the earth.

Thou sendest forth thy spirit, they are created. *Bib. Trans.* renewest. *Bib. Trans.*

31 The glorious Majesty of the Lord shall endure for ever[h]: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed[i] out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

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grace and glory? What are those invisible and eternal things, which God hath prepared for them that love Him, in another and a better world, and of which the things visible and temporary are no more than shadows? Admitted to that place, where we shall at once be indulged with a view of all the divine dispensations, and of that beatitude in which they terminate, shall we not, with angels and archangels, cry out, "O Lord, how manifold are thy works! In wisdom hast thou made them all; heaven and earth are full of thy riches and of thy glory!" *Bp. Horne.*

[e] 25. *So is the great and wide sea also:* &c.] There is not in all nature a more august and striking object than the ocean. Its inhabitants are as numerous as those upon the land, nor is the wisdom and the power of the Creator less displayed, perhaps, in their formation and preservation, from the smallest fish that swims, to the enormous tyrant of the deep, the leviathan himself. By means of navigation, Providence hath opened a communication between the most distant parts of the globe; the largest solid bodies are wafted, with incredible swiftness, upon one fluid, by the impulse of another, and seas join the countries which they appear to divide. *Bp. Horne.*

The word leviathan in Scripture is a general name for any great monster which inhabiteth the waters. In Job it is applicable to the crocodile, chap. xli: but here probably must be understood of the whale. *Travell.*

[f] 27, 28. *These wait all upon thee:* &c.] In various ways hath God provided food for the support of all living creatures, and directed them to seek, and to find it. How pleasing a speculation is it, to consider the whole family of air, earth, and sea, as "waiting upon" the Father and Lord of all things, expecting when He should "open his hand," and distribute to each member his "portion of meat in due season!" The case is the same with regard to beings intellectual and spiritual, of which is composed the church and family of Christ, in heaven and earth; these wait all upon Him, by whom Jehovah hath opened the hand of mercy, and abundantly supplied all our needs, through the riches of his grace. *Bp. Horne.*

[g] 29. *When thou hidest thy face they are troubled:* &c.] When God, in the season of winter, seemeth to hide his face, and to have withdrawn his beneficent influences, we hear the cries of the creation in distress; if He recal the breath of life from any creature, to which He had communicated it, that creature presently ceaseth to be what it was; sense and motion are at an end; the form and figure of it perish; and it is resolved into its original dust. But again He exerteth his quickening power, and, lo, fresh generations of animals are produced; fresh crops of vegetables shoot forth to nourish them; and there is a renovation of universal nature. The presence of God, in like manner, is the life, his absence is the death, of the soul. If He withdraw his grace, we perish everlastingly; but when He "sendeth forth his Spirit," as He did on the day of Pentecost, "old things pass away, and all things become new;" the winter is over, and spring succeeds in its place. Nay, the hour is coming, when, through the same Spirit, He shall also quicken our mortal bodies, and thus, in a more evident and wonderful manner, "renew the face of the earth." *Bp. Horne.*

[h] 31. *The glorious Majesty of the Lord shall endure for ever:* &c.] Such being the works of God, so manifold and so marvellous, the prophet foretelleth, that his "glory," displayed and declared by the same, should "endure for ever;" that creatures would never be wanting to give Him the praise and honour due unto Him; insomuch that, graciously accepting this their tribute, and pleased to find a proper return made Him, Jehovah should, as at the first creation, acquiesce and rejoice in all his works and dispensations. In the mean time, let the unruly and disobedient reflect upon the greatness of his power, and the terrors of his vengeance, who with a look can shake the earth, and with a touch can fire the mountains, as when He once descended on Sinai. *Bp. Horne.*

[i] 35. *As for sinners, they shall be consumed* &c.] The "sinners" and the "ungodly" are they of whom it is elsewhere said, that they "consider not the works of Jehovah, nor regard the operations of his hands," to give Him praise and glory for them. These shall one day experience the power of that God, whose wisdom and goodness they would never acknowledge. They shall be "consumed," and "perish from the presence of the Lord, and from the glory of his power, when he ariseth to shake terribly the earth." The Psalmist, therefore, endeth as he began; "Bless thou the Lord, O my soul;" adding, by way of exhortation to us, and to all the world, "Praise ye the Lord." Let us, then, with the "four and twenty elders, fall down before him that sitteth upon the throne, and worship him that liveth for ever and ever, saying, Thou art worthy, O Lord, to receive glory and honour and

MORNING PRAYER.

PSALM cv.[k] *Confitemini Domino.*

O Give thanks unto the Lord[l], and call upon his Name : tell the people what things he hath done.

make known his deeds among the people. *Bib. Trans.*

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works[m] that he hath done : his wonders and the judgements of his mouth,

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God[n] : his judgements are in all the world.

8 He hath been alway mindful of his covenant[o] and promise : that he made to a thousand generations;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament;

covenant. *Bib. Trans.*

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance;

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power; for thou hast created all things, and for thy pleasure they are and were created," Rev. iv. 10, 11. *Bp. Horne.*

[k] PSALM cv.] This Psalm, the first part of it at least, to verse 15, we know, from 1 Chron. xvi, to have been composed by David, and given out on occasion of his placing the ark of God in Sion. It containeth, 1—8, an exhortation to praise Jehovah for his works of mercy and power, wrought in favour of Israel. 9—43, These are traced from their source, namely, the covenant made with Abraham, through the patriarchal history, to the deliverance of the nation from the Egyptians, and its settlement in Canaan; the end of all which, 44, is declared to have been, that God might have a people to serve Him. The same is true of our redemption by Jesus Christ, which was the grand subject of the promise made to Abraham, and of which the temporal mercies, vouchsafed to the patriarchs, and their posterity, were so many pledges and figures. *Bp. Horne.*

[l] 1. *O give thanks unto the Lord,* &c.] God, who formerly resided in mount Sion, vouchsafing his presence in a tabernacle made with hands, hath since blessed the church with his appearance in the flesh; and we Christians are bound to "make known his deeds," and the mercies which He hath wrought for us, "among the people;" that so all the world may know Him, and love Him, and partake of his salvation. *Bp. Horne.*

[m] 5. *Remember the marvellous works* &c.] As an encouragement to "seek Jehovah evermore," "the seed of Abraham and the children of Jacob" are exhorted to bear in mind the marvellous works "which he had done" for them from the beginning, to protect and deliver them, as also "the judgments of his mouth," whether by this phrase we understand the righteous laws given to his people, or the denunciations and executions of vengeance against their enemies. But, alas! "the seed of Abraham" kept not the faith of their great progenitor; "the children of Jacob" have forfeited the blessing which their father obtained. We Gentiles have been, for a long season, the adopted "seed of Abraham," and have inherited the benediction of "Jacob." Let us not forget the "marvellous works" of God in Christ, and the "judgments of his mouth." *Bp. Horne.*

[n] 7. *He is the Lord our God:* &c.] If Jehovah were the "God" of Israel, on account of what in covenant He promised and performed for them, He is now the God of us all, on account of what He promised and hath performed in Christ Jesus for them and for us. If, when He settled Israel in Canaan, "his judgments" were manifested to "all the earth," were they not manifested also when the Christian church was established, and the idolatrous powers of the world were overthrown by the Gospel? *Bp. Horne.*

[o] 8—11. *He hath been alway mindful of his covenant* &c.] Upon bringing the ark to mount Sion, David teacheth Israel to bless and praise God for his having "remembered his covenant," made with an "oath" to their forefathers, Abraham, Isaac, and Jacob, that He would, in due time, settle his people in the land of Canaan. Now, it is very observable, that in the hymn uttered by Zacharias, the father of St. John the Baptist, on the subject of our redemption by Christ, thanks are given to the Lord God of Israel, because He had "remembered his holy covenant, and performed the oath which he sware to our forefather Abraham." And what was that? Why, "that we being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness." But when, or where, did God promise any such thing to Abraham, except when He told him "that his seed should be in bondage four hundred years," but that "the nation," which detained them in bondage, should afterwards be "judged," and that they should be "brought out," and come to "Canaan," Gen. xv. 13, where they were to "serve" Him? The case seems to be this: Zacharias, under the immediate influence and direction of the Holy Spirit, transfers the language of the old dispensation to the affairs of the new one; he celebrates the redemption of the world, by Christ, from sin and death, in words which literally describe the redemption of Israel from Egypt by Moses; to teach us, that we should regard one as a sacramental pledge and figure of the other; that there is another bondage, in which the people of God are held; another Moses, who is to deliver them; another land of promise and of rest, where they are to be settled. (See the note from Archbishop Secker, page 26, note *e.*) This the Hebrews might have known, as St. Paul tells them, Heb. iv. from a passage in the 95th Psalm, where, long after they had been in possession of Canaan, David speaks of another "day" of probation, and another "rest." The Jews have since had a melancholy proof of the same thing, by being dispossessed of that earthly inheritance, which they falsely deemed to have been perpetual and vainly regarded as the end of all the promises made to a "thousand generations," that is, (a definite number being put for an indefinite,) to them,

12 When they were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong[p]: but reproved even kings for their sakes;

15 Touch not mine Anointed: and do my prophets no harm.

a famine. *Bib. Trans.* brake the whole staff of bread. *Bib. Trans.*

16 Moreover, he called for a dearth upon the land[q]: and destroyed all the provision of bread.

17 But he had sent a man before them[r]: even Joseph, who was sold to be a bond-servant;

with fetters. *Bib. Trans.* he was laid in irons. *Bib. Trans.* By the decree of Providence he had a trial of severe afflictions. *Travell.*

18 Whose feet they hurt in the stocks: the iron entered into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him[s]: the prince of the people let him go free.

loosed him. *Bib. Trans.*

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senators wisdom.

To bind his princes at his pleasure. *Bib. Trans.*

23 Israel also came into Egypt[t]: and Jacob was a stranger in the land of Ham.

Egypt, called "Ham" from the son of Noah.

24 And he increased his people exceedingly: and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

subtilly. *Bib. Trans.*

26 Then sent he Moses[u] his servant: and Aaron whom he had chosen.

27 And these shewed his tokens

signs. *Bib. Trans.*

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and to us, and to "as many as the Lord our God shall call," while the world shall last. *Bp. Horne.*

[p] 14, 15. *He suffered no man to do them wrong:* &c.] The patriarchs, during their peregrinations, were often in imminent danger; as Abraham on account of Sarah, Gen. xx; Isaac, in a similar case, Gen. xxvi; Jacob from Laban, Gen. xxxi; and from his brother Esau, Gen. xxxiii. Yet destitute as they were of earthly help, the mightiest kings could not hurt them. Their "ways pleased the Lord, and he made even their enemies to be at peace with them," Prov. xvi. 7. They were the typical "prophets and Messiahs, or Christs," of Jehovah; and kings were forbidden to lift up a hand against them. *Bp. Horne.*

[q] 16. *Moreover, he called for a dearth upon the land:* &c.] When Jacob had escaped other perils, we find him and his family likely to perish with hunger. Gen. xlii. "Famine" is here finely represented as a servant, ready to come and go, at the "call" and command of God; for calamities, whether publick or private, are the messengers of divine justice. "Bread" is the "staff" which supports life; when that staff is "broken," the body fails and sinks to the earth. The word of God is the staff of spiritual life, the food and support of the soul; and the sorest of heaven's judgments is that mentioned by the prophet Amos, chap. viii. 11, "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the words of the Lord." Such a famine was sore in all lands, when Christ made his appearance in the flesh; whose advent, with the blessed effects of it, is wonderfully shadowed forth in the prophetical history of the patriarch Joseph. *Bp. Horne.*

[r] 17. *But he had sent a man before them:* &c.] Joseph and Jesus were both envied, hated, and sold by their brethren; both suffered by a false accusation; the former was laid in irons, the latter crucified, and confined in the prison of the grave, fast bound with the bands of death. The wickedness of man, in working its own will, did unwittingly accomplish the counsels of God. See Gen. l. 20; Acts ii. 23, and iii. 17, 18. *Bp. Horne.*

[s] 20. *The king sent and delivered him:* &c.] The circumstances of Joseph's advancement, here alluded to, are related, Gen. xli, &c. Those of our Lord's resurrection and glorification afford a marvellous parallel. At the determined hour, "The king" of heaven "sent" his angel, "and loosed him" from the bands of death; "the Ruler of the world let him go free" from the penalty which He had undertaken to pay, and had now fully paid. "He made him Lord of his house, the church, and Ruler of all his substance" in heaven and in earth, that He might, by his holy discipline, "bind princes at his pleasure," and by his Gospel "teach" true "wisdom" to the "senators" and politicians of the world; He was clothed with the robes of majesty, He was adorned with all the ensigns of royalty, and to Him it was ordained that "every knee should bow." The storehouses of grace and salvation were opened; the nations came to be supplied by Him with the bread of life; and we look for that happy day when the Jews shall do the same, and "Joseph shall be made known to his brethren." *Bp. Horne.*

[t] 23. *Israel also came into Egypt:* &c.] The Psalmist now exhibiteth to our view a fresh scene of tribulation and affliction, which occasioned repeated mercies, and a new deliverance. *Bp. Horne.*

[u] 26. *Then sent he Moses* &c.] When the tyranny and oppression of Pharaoh were at the highest, and Israel cried unto Jehovah because of the bondage, He remembered his promise to Abraham, and sent Moses, with Aaron, to effect that mighty deliverance, which was to be the grand pledge and figure of our salvation by Jesus Christ. Of Him Moses prophesied, when he said, "A prophet shall the Lord your God raise up unto you of your brethren like unto me," Deut. xviii. 15, cited and applied Acts iii. 22. He came to rescue mankind from a spiritual bondage, and to deliver all who were "oppressed by the devil," Acts x. 38: He came at a time when that oppression was most grievous among Jews and Gentiles: his birth was signalized by an order from another Pharaoh, to slay the infants; and Egypt afforded him a refuge from the tyrant's fury: He wrought innumerable "signs and wonders;" but they were all signs of mercy, and wonders of love.

among them : and wonders in the land of Ham.

28 He sent darkness[x], and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings' chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

locusts. *Bib. Trans.*

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also[y] with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud[z] to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why? he remembered his holy promise[a] : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness;

43 And gave them the lands of the heathen[b] : and they took the labours of the people in possession;

44 That they might keep his statutes : and observe his laws.

EVENING PRAYER.

PSALM cvi.[c] *Confitemini Domino.*

O Give thanks unto the Lord[d], for he is gracious : and his merey endureth for ever.

2 Who can express the noble acts

Those of terror and vengeance were reserved for a future advent, foreshewed in the destruction of Jerusalem. *Bp. Horne.*

[x] 28—35. *He sent darkness*, &c.] Who can behold this army of divine judgments thus passing in dreadful array before Him, without trembling very exceedingly at that power, which is able to send them, singly, or in conjunction, upon a sinful land? Who can reflect upon their number and variety, without adoring that goodness, patience, and long-suffering, which tried so many different methods, and waited so long, to lead the offenders to repentance? For more particulars, see the comment on Ps. lxxviii. 43—51. *Bp. Horne.*

[y] 36. *He brought them forth also* &c.] That is, the people of Israel: who not only came forth from Egypt, but came forth laden with the spoils of their enemies, which they were commanded to take, by Him who is the absolute Lord of all property, and who, as a righteous Judge, did thus award to his people the wages due to their incredible labours, the Egyptians being now willing and ready to furnish them with any thing required, in order to dismiss them. "The Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, We be all dead men," Exod. xii. 33. And what was very extraordinary, among such a number of men, women, children, and cattle, nothing was weak and "feeble," nothing unable to perform the journey. The order was, that "not a hoof should be left behind," Exod. x. 26; and He who commanded gave strength to obey. *Bp. Horne.*

[z] 38—40. *He spread out a cloud* &c.] "Brethren, I would not that ye should be ignorant how that all our fathers were under the cloud; and were all baptized unto Moses in the cloud; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ," 1 Cor. x. 1—4. In our passage through this wilderness of life, over barren sands, and amidst fiery serpents, be thou, blessed Lord, our guide and our guard; protected by thy providence, supported by thy word, and refreshed by thy Spirit, lead us even where, and in what manner, it shall seem good to thee; only do not thou forsake us, and we ask no more. *Bp. Horne.*

[a] 41. *For why? he remembered his holy promise:* &c.] The same God hath since "remembered again his promise to Abraham;" He hath visited his people, and redeemed them from the bondage of sin, under the tyranny of Satan; which redemption they daily celebrate in the church, with "joy and gladness," waiting for their final deliverance from death and the grave, when they are to sing in heaven "the song of Moses and of the Lamb," Rev. xv. 3. *Bp. Horne.*

[b] 43. *And gave them the lands of the heathen:* &c.] It was not, therefore, intended that the Israelites should regard Canaan as their paradise, and look no farther; but that, being rescued from their enemies, and settled in peace and plenty, they should improve the opportunity, thereby afforded them, of serving the Lord their God, and of securing to themselves, through the obedience of faith, an inheritance in "a better country, that is to say, an heavenly." And let all the children of faithful Abraham, whose lot hath fallen in a "land flowing with milk and honey," upon earth, reflect, that God hath given them riches, and the leisure which riches procure, not for the purpose of indulging and corrupting themselves and others, but that they may glorify

of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousness.

with. *Bib. Trans.*

4 Remember me, O Lord [e], according to the favour that thou bearest unto thy people: O visit me with thy salvation;

5 That I may see the felicity of thy chosen: and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers [f]: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt [g], neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Name's sake [h]: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgat his works [i]: and would not abide his counsel.

waited not for. *Bib. Trans.*

14 But lust came upon them in the wilderness: and they tempted God in the desert.

that is, till he shewed what way he intended to relieve them. *Bp. Patrick.*

lusted exceedingly. *Bib. Trans.* See Vocab.

Him, benefit their neighbours, and save their own souls; "that they may observe his statutes, and keep his laws." Israel was delivered by Moses, and the church redeemed by Christ, that God might "purify to himself a peculiar people, zealous of good works," Tit. ii. 14. *Bp. Horne.*

[e] Psalm cvi.] The Psalmist here again commemorates the divine benefits, upbraiding withal the ingratitude of those who received them. 1, 2, He exhorteth men to the praise of Jehovah; 3—5, proclaimeth the blessedness, and longeth for the felicity of the saints; 6, confesseth the sins of Israel, and giveth a detail of their rebellions; 7—12, at the Red Sea; 13—15, when they lusted for flesh in the wilderness; 16—18, in the matter of Korah; 19—23, in that of the golden calf; 24—27, at the report of the spies; 28—31, in the affair of Baal-peor; 32, 33, at the waters of Meribah; 34—38, in not destroying idolatry, but being seduced by it; 39—44, God's frequent judgments, and as frequent mercies, are related; 45, a prayer is made, that Jehovah would gather Israel from among the heathen, which shews the Psalm to have been written during some captivity or dispersion. The last verse contains an act of blessing and praise. *Bp. Horne.*

The Psalm was unquestionably composed in the time of the Israelites' captivity and dispersion: but whether it was that of Babylon, or some other of a later date, is neither easy nor necessary to determine. *Poole.*

[d] 1. *O give thanks unto the Lord,* &c.] In the person of a penitent nation, the prophet invites mankind to "give thanks unto Jehovah," for that "goodness" which preventeth us with blessings, and for that "mercy" which forgiveth our transgressions; that mercy, which was shewn to our forefathers upon their repentance, and will "ever" be shewn, upon the same condition, to us and our posterity; that mercy, which will bring sin and misery to an end, itself continuing eternal and unchangeable. *Bp. Horne.*

[e] 4, 5. *Remember me, O Lord,* &c.] The Psalmist offereth a prayer for himself, or rather for the church of Israel, that she, with himself, might partake of the blessedness, mentioned in the preceding verse: namely, the blessedness of those who love and obey God. The words might have a reference to a temporal restoration and felicity; but they certainly extend much farther, and form the most spiritual and heavenly petition that the devoutest Christian can prefer to the throne of grace. *Bp. Horne.*

[f] 6. *We have sinned with our fathers:* &c.] Those, who have joined with the prophet in his affectionate aspiration after the divine favour, may here learn the surest way to attain it; namely, by confessing their own sins, and those of their ancestors. "We have sinned with our fathers," that is, after their example of unbelief and disobedience, of which an account immediately followeth. *Bp. Horne.*

[g] 7. *Our fathers regarded not thy wonders in Egypt,* &c.] The Israelites did not profit, as they should have done, by the miracles wrought for them in Egypt; they increased not in the wisdom and knowledge of God their Saviour; but, when they saw themselves pursued by Pharaoh, their faith failed, they murmured against Moses, and wished themselves again in the bondage from which they were just delivered: Exod. xiv. 10, &c. Thus, when the penitent findeth himself beset with difficulties and dangers; when he seeth before him that death unto sin, through which he must pass to a life of righteousness, while the devil and the world follow hard after him, to destroy or bring him back to a more cruel bondage, how apt is he to forget all that Christ hath done for him! Fear puts out the light of faith, and hides the prospect of the promised land; imagination recalls the former gratifications of sense; he is tempted to regret the desertion of Egypt, and to wish for a return to it again. *Bp. Horne.*

[h] 8—12. *Nevertheless, he helped them for his Name's sake:* &c.] As the people of God were conducted in perfect security through the Red Sea, when the waters, re-assuming their ancient habitation, overwhelmed the infidel host: so through all the difficulties and dangers of the Christian course, faith will ever find a way opened, by the power of Jesus, from sin to righteousness, and from death to life: the enemies of our salvation, how formidable soever, shall disappear, and be no more; and we shall sing, like Israel, a song of triumph to the Lord our God. *Bp. Horne.*

[i] 13—15. *But within a while they forgat his works:* &c.] The history of this murmuring and impatience of

15 And he gave them their desire : and sent leanness withal into their soul.

but sent. *Bib. Trans.*

16 They angered Moses also[k] in the tents : and Aaron the saint of the Lord.

envied. *Bib. Trans.*

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb[l] : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

their God who was indeed their glory. *Poole.*

21 And they forgat God their Saviour : who had done so great things in Egypt;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them[m], had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

he would destroy them. *Bib. Trans.* breach. *Bib. Trans.* A metaphor from a besieged city. *Poole.*

24 Yea, they thought scorn of that pleasant land[n] : and gave no credence unto his word;

despised. *Bib. Trans.*

believed not. *Bib. Trans.*

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness;

That is, he sware. See Numb. xiv. 21—23, 28. *Dr. Hammond.*

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead[o].

The false idol god of the Moabites. *Dr. Hammond.*

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees and prayed : and so the plague ceased.

executed judgement. *Bib. Trans.*

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife[p] : so that he punished Moses for their sakes;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the

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the Israelites is in Exod. xv. 24, and Numb. xi. 4. 33. Let us learn thence to wait God's time and counsel, for the supply of necessaries, much more of conveniences; remembering that He hath given us his Son, and therefore will not deny us such inferior corporeal blessings, as He foreseeth will really prove blessings to us. Let us be duly thankful for that "bread which cometh down from heaven," cautious how we request the good things of this world, and strictly temperate in the use of them when given. *Bp. Horne.*

[k] 16—18. *They angered Moses also* &c.] Moses and Aaron were the divinely appointed governors of Israel, in church and state. Envy and ambition led Korah, Dathan, and Abiram, to accuse the former of tyranny, and the latter of priestcraft. Jehovah was appealed to, a day appointed, and a decision made. One body of the malcontents went down alive into the pit, another was consumed by fire from heaven: Numb. xvi. Let schismaticks and rebels beware of that "pit," which is bottomless, and of that "fire," which shall never be quenched. *Bp. Horne.*

[l] 19—22. *They made a calf in Horeb:* &c.] How the people apostatized to the old favourite sin of idolatry, alluded to in these verses, we find recorded in Exod. xxxii. It is to be hoped, we shall never live to see a time, when the miracles of our redemption shall be forgotten; when the return of Jesus Christ from heaven shall be despaired of; and when the people shall solicit their teachers to fabricate a new philosophical deity, for them to worship, instead of the God of their ancestors, to whom glory hath been ascribed, from generation to generation. *Bp. Horne.*

[m] 23. *So he said, he would have destroyed them,* &c.] In the language of Moses, interceding for his countrymen with the offended Majesty of heaven, how are we astonished at an instance of such invincible fortitude, fervent piety, unadulterated patriotism, triumphant faith, and unbounded charity! Once, and but once, was this instance exceeded, by Him, in whose name the intercession of Moses was made and accepted; who, really taking upon Himself the sins of his people, suffered the vengeance due to them: and who is now at the right hand of God interceding for us all. See Exod. xxxii. 10—14, and 32. *Bp. Horne.*

[n] 24—27. *Yea, they thought scorn of that pleasant land:* &c.] The history, here alluded to, of the infidelity of the Israelites, of their disobedience, and of their destruction thereupon in the wilderness, without setting foot in the promised land, is contained in Numb. xiii, and xiv. Discomfiture and dispersion were also threatened to their posterity, that is, if they should go on in the same spirit of rebellion, and fill up the measure of their fathers' iniquities: which they have since done, and are accordingly "overthrown among the nations, and scattered among the lands" to this day. But do not thou suffer us, O Lord, to despise that "pleasant land," which thou designest to be the inheritance of thy saints; whatever obstructions may be thrown in our way, suffer us not, through sloth and cowardice, to "disbelieve thy word," to doubt the accomplishment of thy promises, or to "murmur" against thy dispensations. *Bp. Horne.*

[o] 28—31. *They joined themselves unto Baal-peor: and ate the offerings of the dead,* &c.] That is, sacrifices which were offered either to dead idols, or to men deified after death. The part of sacred history, to which these verses allude, is contained in Numb. xxv, and xxxi. 16. And in general we learn from it, how acceptable to God is, not the forwardness of uncommissioned zealots, but a well-timed and duly autho-

heathen[q]: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols[r], which turned to their own decay: yea, they offered their sons and their daughters unto devils;

were a snare to them. *Bib. Trans.*

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained[s] with their own works: and went a whoring with their own inventions.

defiled. *Bib. Trans.* carried away into spiritual fornication. *Bp. Hall.*

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God[t], and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel[u] from everlasting, and world without end: and let all the people say, Amen.

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rized zeal for his service; as also, how dangerous it is to converse too freely with those of the other sex, especially when they have been educated in a false religion, or in no religion at all. *Bp. Horne.*

[p] 32, 33. *They angered him also at the waters of strife:* &c.] This instance of disobedience was, in point of time, prior to that mentioned in the preceding verses. It is related, Numb. xx. 2—13. Where it appears that Moses, though he was the meekest man upon earth, was so exasperated and embittered by continual murmurings and rebellions, that he shewed not that affiance in God, that disposition to glorify Him before his people, which became him in the execution of his office. "The wrath of man" found admission, and that "worketh not the righteousness of God." Thou, blessed Jesus, art the only perfect pattern of patience and love; O grant to all, but above all, to the pastors of thy flock, a "spirit" not easy to be "provoked," and lips not hasty to "speak unadvisedly." *Bp. Horne.*

[q] 34, 35. *Neither destroyed they the heathen:* &c.] When the iniquity of the Canaanites was full, it pleased God to extirpate the race, and Israel was commissioned to execute upon them the vengeance determined. But the conquerors suffered themselves frequently to be seduced into all the abominations of the conquered, and spared their idolatrous altars, till themselves came to bow down before them, Judges ii. 2, 3. The Canaanites, against whom we Christians militate, are our lusts, which if they are spared and treated with, will prove "a snare" to us, and in time become our masters. Mercy shewn to them is cruelty to ourselves, and will always be found so in the end. *Bp. Horne.*

[r] 36, 37. *Insomuch that they worshipped their idols,* &c.] It is plain, that the "devils," mentioned in the former of these two verses, are "the idols of Canaan," mentioned in the latter. And idolatry being a work of the devil, it is true, that what is offered to an idol, is offered to the devil. We stand astonished, doubtless, at this horrid, barbarous, and unnatural impiety, of offering children by fire to a Moloch: but how little is it considered, that children brought up in the ways of ignorance, error, vanity, folly, and vice, are more effectually sacrificed to the great adversary of mankind! *Bp. Horne.*

[s] 38—44. *Thus were they stained* &c.] This is an epitome of the history of the Israelites, from the time when they took possession of Canaan, downwards. Transgressions brought on chastisements; chastisements produced repentance; and repentance obtained mercy. For their last and grand rebellion against the Son of God and their King Messiah, whom they murdered, the sore burden of heaven's displeasure hath now rested upon the nation these seventeen hundred years; but their eyes are not yet opened; their hearts have not, hitherto, relented. How hath the "wrath of Jehovah been kindled against his people, insomuch that he hath abhorred his own inheritance!" How hath He "given them into the hand of the heathen, and caused them that hated them to rule over them!" How have "their enemies oppressed them:" how have they been "brought into subjection under their hand! Nevertheless, O Lord, regard their affliction, when thou hearest their cry;" grant them repentance first, and then pardon; "remember for them thy covenant;" let them change their mind, and do thou "change thy purpose, according to the multitude of thy mercies; make them also to be pitied of all those that have carried them captives;" cause them, upon their conversion, to find favour in the eyes of the nations; and do thou, who hast so long been "a light to lighten the Gentiles," become once more "the glory of thy people Israel." *Bp. Horne.*

[t] 45. *Deliver us, O Lord our God,* &c.] It appears from this verse that the Psalm was written at a time when Israel was in captivity "among the heathen." Such will be the petition of the Jews hereafter to Him whom they crucified; and such is now the petition of the Christian church, that the elect may be finally gathered together, and united in one congregation, "to give thanks unto the name, and triumph for ever in the praises, of Jesus." *Bp. Horne.*

[u] 46. *Blessed be the Lord God of Israel* &c.] At all

MORNING PRAYER.

Thanksgiving at Sea.

PSALM cvii.[x] *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious[y] : and his mercy endureth for ever.

Let the redeemed of the Lord say so. *Bib. Trans.*

2 Let them give thanks whom the Lord hath redeemed : and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness[z] out of the way : and found no city to dwell in ;

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord [a] for his goodness : and declare the wonders that he doeth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness [b], and in the shadow of death : being fast bound in misery and iron ;

11 Because they rebelled against the words of the Lord : and lightly

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times, in all places, and by all persons, on earth and in heaven, in prosperity and adversity, peace or persecution, "the Lord God of Israel," the Saviour and Redeemer of his church, is to be "blessed;" nor can any situation exempt a believer from saying, "Amen, Hallelujah," that is, from blessing God himself, and exciting others to do the same. *Bp. Horne.*

[x] PSALM cvii.] The redeemed of the Lord are exhorted in this Psalm, 1—3, to praise Him for his goodness in redeeming, and gathering them from the four quarters of the world. Their danger and their deliverance are represented under the four striking images, 4—9, of travellers lost in a wilderness, but directed and conducted home; 10—16, of prisoners rescued from captivity; 17—22, of sick and dying men restored to health; 23—32, of mariners preserved in a storm at sea, and brought safe into port. 33—41, Some other instances of God's providence in the government of the world, and of the church, are adduced and insisted on, for, 42, the consolation of the righteous, and, 43, the instruction of all. *Bp. Horne.*

[y] 1. *O give thanks unto the Lord, for he is gracious:* &c.] Eternal mercy is the theme here proposed; and they, who have tasted its sweets, are invited to join in setting forth its praises. The members of the Christian church are now, in the most proper and emphatical sense of the words, "the redeemed of Jehovah, whom he hath redeemed from the hand of the enemy, and gathered them," by the Gospel, out of all lands, and from all the four quarters of the world, to form a church, and to supply the place of the apostate Jews; whose forefathers experienced, in type and shadow, the good things prepared for them and for us, in truth and substance. "Many," saith our Lord to the Jews, "shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God; and ye yourselves shall be thrust out:" Matt. viii. 11; Luke xiii. 29. We, converted Gentiles, are the happy people; and we are taught in this Psalm to celebrate that mercy which made us so. *Bp. Horne.*

[z] 4—7. *They went astray in the wilderness* &c.] The spiritual blessings of redemption are represented by the Psalmist under four exquisitely beautiful and expressive images; which images are themselves four special acts of God's providential care and love, shewn towards the bodies of men in the world; corresponding with as many works of grace, wrought on the souls of believers, in the church. The first of these pictures exhibiteth to our view a set of travellers lost in a pathless desert, and well-nigh famished through want of necessary provisions. They make their distresses known by prayer to Jehovah, and, lo, He appears as their guard, and their guide; He supplies all their necessities upon the journey, and conducts them in safety to their place of abode. Thus He dealt with Israel of old, in their passage, through the waste and howling wilderness, from Egypt to Canaan. And thus He is ready to deal with us all. Fervent and importunate prayer to the God of our salvation, will procure, from above, knowledge to dispel our ignorance, and grace to help our infirmities; the former will discover to us our road, the latter will enable us to walk in it, and both together will carry us, in due time, to "the city of our eternal habitation." *Bp. Horne.*

[a] 8, 9. *O that men would therefore praise the Lord* &c.] The former of these two verses is a chorus, repeated after the celebration of each of the four mercies here related. Literally it is, "Let them acknowledge to Jehovah his mercy, and his wonders for the children of Adam." And what can better deserve our acknowledgment, than the provision made for the bodies and souls of Christian travellers, in their way to that heavenly country and city, "where they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes?" Rev. vii. 16. *Bp. Horne.*

[b] 10—16. *Such as sit in darkness,* &c.] In this second piece of divine scenery, we behold a people groaning under all the miseries of captivity, deprived of light and liberty, chained down in horrid dungeons, and there expecting the day of execution. These calamities they are represented as having brought upon themselves by their rebellion against God, who takes this method of humbling them. It succeeds, and brings them upon their knees to Him who alone is able to deliver them. Moved by their cries, He exerts his power on their behalf, and frees them from the house of bondage. To a state of corporal servitude the Israelites, for their transgressions, were frequently reduced, and many times experienced, upon their repentance, the goodness of Jehovah in rescuing them from it. But the grand and universal captivity is that

regarded the counsel of the most Highest;

Therefore he brought down. *Bib. Trans.*

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence[c] : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships[d] : and occupy their business in great waters;

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

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of sin and death : the grand and universal deliverance, for which all the redeemed of the Lord ought to praise his mercy, is that by Jesus Christ. *Bp. Horne.*

[c] 17—22. *Foolish men are plagued for their offence :* &c.] The recovery of men from sickness affords a third image of the benefits conferred on our nature, by the Redeemer. Sickness, as we are here informed, is the punishment of human folly and iniquity. When it is extreme, it deprives man of all relish and appetite for his food; nay, it makes him loath and detest the very sight and smell of that which should nourish and support him; in which case he must waste away, and soon "draw near to the gates of death." But from those dreadful gates the power of God can snatch us when we are just about to enter them. To an infirm and emaciated body He can restore health, strength, and beauty; for diseases are his ministers and messengers; they visit us at his command, and at his command they retire, and we recover again. The Israelites in the wilderness, "because of their transgressions, and because of their iniquities, were often afflicted" with a plague. But when they repented, and atonement was made, the plague ceased. They were stung by fiery serpents; but when they "cried unto Jehovah, he sent his word and healed them." Now the mind, by reason of sin, is not less subject to infirmities than the body. But the case is not desperate, while there is breath enough left to call in, by prayer, the great Physician of spirits. The most inveterate malady gives place to his efficacious medicines; appetite revives, health returns, and the believer is reinstated in the vigour and beauty of holiness. *Bp. Horne.*

[d] 23—32. *They that go down into the sea in ships :* &c.] The fourth similitude chosen to portray the dangers of our present state, and the goodness of God displayed in our salvation, is taken from that signal instance of the divine power and providence, the preservation of mariners in a storm at sea. The description which the Psalmist hath given us of such an event admitteth of no comment. Experience alone can illustrate its beauty, evince its truth, and point out the propriety of the circumstances which are selected to furnish us with a full and complete idea of the whole. Few of us, indeed, are ever likely to be in that terrible situation. But then we cannot help reflecting, that there is a ship, in which we are all embarked; there is a troubled sea, on which we all sail; there are storms, by which we are all frequently overtaken; and there is a haven, which we all desire to behold and to enter. For the church is a ship; the world is a sea; temptations, persecutions, and afflictions, are the waves of it; the prince of the power of the air is the stormy wind which raises them; and heaven is the only port of rest and security. In both cases, prayer is the proper effect, and the only remedy left. With the earnestness of affrighted mariners, who will then be devout, though they never were so before, we should "cry unto the Lord Jesus in our trouble;" we should, as it were, "awake" Him, like the disciples, with repetitions of "Lord, save us, we perish!" Then will He arise, and rebuke the authors of our tribulation, saying unto them, "Peace, be still;" and they shall hear and obey his voice. "He will make the storm a calm, so that the waves thereof shall be still;" and at length He will "bring us" in peace, joy, and gladness, "to our desired haven," there to "exalt him in the congregation" of his chosen, and "praise him in the" great "assembly" of saints and angels. This is the consummation so devoutly wished and requested by the Church for all her children, at the time of their baptism, that they, "being delivered from God's wrath, may be received into the ark of Christ's church; and, being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life." *Bp. Horne.*

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders!

The people are opposed to the elders; and both together form the whole assembly. *Dr. Hammond.*

33 Who turneth the floods into a wilderness[e] : and drieth up the water-springs.

rivers. *Bib. Trans.*

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished[f] and brought low : through oppression, through any plague, or trouble;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice[g] : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder

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[e] 33—38. *Who turneth the floods into a wilderness:* &c.] In this latter part of the Psalm, the prophet farther exemplifieth the power, the justice, and the goodness of God: his power, in being able to change the very nature of things; his justice and his goodness, in so doing, either to punish the rebellious, or to reward the obedient. A well-watered and fertile country shall, for the sins of its inhabitants, be converted into a dry and barren one. The plain of Jordan, which, before the overthrow of Sodom and Gomorrah, was "well watered every where, like the garden of Jehovah," Gen. xiii. 10, hath, since that overthrow, been a land of salt and sulphur, and perpetual sterility. Nay, even the once fruitful Palestine itself, that flowed with milk and honey, is at this day a region of such utter desolation, that the very possibility of its ever having sufficed to maintain the people, who formerly possessed it, is now called in question. On the other hand, when the ways of a people please Him, He can rid them of these dreadful guests: the rain shall descend from above, the springs shall arise from beneath, the earth shall yield her increase, the cattle shall feed in large pastures, the seasons shall be kindly, the air salutary, and the smiling face of nature shall attest the loving-kindness of the Lord. Thus, in the dispensations of grace, hath He dealt with Jews and Gentiles. The synagogue of the former, once rich in faith, watered with the benedictions of heaven, fruitful in prophets and saints, adorned with the services of religion, and the presence of Jehovah, hath been, since the murder of the Son of God, cursed with infidelity, parched like the withered tops of the mountains of Gilboa, barren and desolate as the land of their ancient residence. When the "fruitful field" thus became a "forest," the "wilderness," at the same time, "became a fruitful field." A church was planted in the Gentile world, and the "Spirit was poured out upon it from on high." In that "wilderness did waters break out, and streams in that desert." There was faith sown, and holiness was the universal product. "The wilderness and the solitary place was glad, and the desert rejoiced, and blossomed as the rose. It blossomed abundantly, and rejoiced even with joy and singing; the glory of Lebanon was given unto it, the excellency of Carmel and Sharon;" the privileges and honours of the synagogue were conferred upon the church; and the nations now "saw the glory of Jehovah, and the excellency of God," Isa. xxxii. 15; xxxv. 1, 2. *Bp. Horne.*

[f] 39—41. *And again, when they are minished* &c.] But let not those who have received the largest share of heaven's favours therefore boast and presume. The continuance of those favours dependeth upon the continuance of their fidelity and obedience. Mighty empires, with their "princes," have, for their wickedness, been "brought low" by the arm of Jehovah, and laid in the dust, while nations "poor" and feeble, and never thought of, have "been taken from thence, and exalted over them." Yet, even in the worst of times, there is a promise, that "the poor" in spirit, the faithful and humble disciples of the holy Jesus, shall be preserved from the evil, and "set on high from affliction;" yea, that they shall be multiplied "like a flock," under the care of the good Shepherd, to preserve his name, and to continue a church upon the earth, until He shall return again. *Bp. Horne.*

[g] 42. *The righteous will consider this, and rejoice:* &c.] Two consequences will follow from this alternate display of the mercy and the judgment of God. The righteous, finding themselves still the objects of the former, will have cause to rejoice and give thanks; and the wicked, when visited with the latter, will be forced, by their silence at least, to own that their punishment is just. This will certainly be the case at the last day, when the dispensations of God, and the perfect rule of equity observed in them, shall be manifested to all the world. *Bp. Horne.*

these things [h] : and they shall understand the loving-kindness of the Lord.

EVENING PRAYER.

Ascension-day, third Psalm Even. Serv.

PSALM cviii.[1] *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake, thou lute, and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy merey is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heaven : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

PSALM cix.[k] *Deus laudum.*

HOLD not thy tongue[l], O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me. To whom all my praise is due. *Dr. Hammond.*

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

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[h] 43. *Whoso is wise will ponder these things :* &c.] A truly "wise" person will treasure up in his heart the contents of this most instructive and delightful Psalm. By so doing, he will fully "understand" and comprehend the weakness and wretchedness of man, and the power and "loving-kindness" of God, who, not for our merit, but for his mercy's sake, dispelleth our ignorance, breaketh off our sins, healeth our infirmities, preserveth us in temptations, placeth us in his church, enricheth us with his grace, sheltereth us from persecution, blesseth us in time, and will crown us in eternity. *Bp. Horne.*

[1] Psalm cviii.] This Psalm is composed of parts taken, without any material alteration, from two others. The first five verses occur in Psalm lvii. 8—12; the last eight are found in Psalm lx. 5—12. The reader is therefore referred to the exposition already given of those Psalms. *Bp. Horne.*

The strain of gratitude and triumph, which runs through the Psalm, makes it suitable to the service of the church on Ascension-day. *Travell.*

[k] Psalm cix.] This Psalm was composed by David; and is a direful prediction of God's judgments that should fall upon his enemies. But by Acts i. 20, where the seventh verse of the Psalm is said to have been fulfilled in Judas, it appears to have had a more eminent completion in those, that opposed and consulted against and crucified Christ, the Pharisees and the rulers of the Jews, who, with Judas that betrayed Him into their hands, and was their counsellor and guide at the apprehension of Him, Acts i. 16, met with sad and direful ends. *Dr. Hammond.*

St. Peter, Acts i. 20, hath taught us to apply the predictions in this Psalm to the betrayers and murderers of Messiah, who is, consequently, the person here speaking, and, 1—4, complaining of the injuries which He suffered from them; after which, 5—19, He forewarneth them of all the judgments and sore calamities that should come upon them and their posterity; 20—24, He returneth to the subject of his passion; 25—28, repeateth his supplications for Himself and his church; and, 29, 30, concludeth with an act of praise. In this light was the Psalm considered and interpreted in the ancient church, by Chrysostom, Jerome, Augustine, Theodoret, and others. *Bp. Horne.*

The first four verses of this Psalm clearly describe the treatment which our Lord met with from the Jews. The curses, that follow, as clearly describe the judgments which have fallen upon that miserable people. So that the whole is a prediction of his sufferings, and of their punishment, delivered in the form of complaint and imprecation. Nor is there any thing in it, rightly understood, more offensive, than in the prophetick curses of the patriarchs. *Bp. Horsley.*

[l] 1—4. *Hold not thy tongue,* &c.] The holy Jesus, in these words, maketh supplication to the Father for redress and deliverance. He complaineth of the manner in which He was treated, when "he came unto his own, and his own received him not," John i. 11. Sometimes "the mouth of the wicked was opened upon him," roaring against Him, like the roaring of lions, while they cried out, "He is a Samaritan, and hath a devil, and is mad; away with him, away with him, crucify him, crucify him." Sometimes, "deceitful and lying tongues" were employed, either to entangle and entrap Him in his talk, or to bear false witness against him. And all this was done, not only "without a cause," but men were his bitter and implacable "adversaries," in return for that "love" which brought Him from heaven, to save them with an everlasting salvation. Let the afflicted and traduced disciple rejoice, in that he is conformed to the image of his Master. And from the

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

they are my adversaries. *Bib. Trans.*

4 Thus have they rewarded me evil for good : and hatred for my good will.

And they have. *Bib. Trans.*

5 Set thou[m] an ungodly man[n] to be ruler over him : and let Satan stand at his right hand.

the wicked one. *Bp. Horne.* the evil one. *Bp. Horsley.* Probably used for Satan, who is mentioned in the next clause. *Poole.*

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few[o] : and let another take his office.

8 Let his children be fatherless[p] : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath[q] : and let the stranger spoil his labour.

catch. *Bib. Trans.*

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

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example of that Master let him learn what course to take, when in such circumstances : "But I give myself unto prayer." *Bp. Horne.*

[m] 5. *Set thou* &c.] Or "Thou wilt set." As most of the following verbs are in the future tense, and the rest have evidently a predictive and future import, the same liberty might here be taken, as in Ps. lxix, of rendering them throughout uniformly in that tense; by which means the curses pronounced in this Psalm will at once appear to be of the same import with those in the xxviiith chapter of Deuteronomy. The reader is entreated, when he shall have perused the Psalm, to turn to that chapter and judge for himself. *Bp. Horne.*

[n] 5. *Set thou an ungodly man* &c.] A transition is here made to the adversaries of Messiah : primarily, to Judas, "who was guide to them that took Jesus," Acts i. 16; secondarily, to the synagogue, of whom Judas may be considered as an epitome and representative. It is foretold, that, by betraying and murdering the best of masters, they should subject themselves to the tyranny of the worst; that they should become slaves to the "wicked one," who should justly be "set over them," when they had delivered themselves into his hands : that "Satan," who had stood by them to tempt them, should "stand at their right hand" to accuse them at the tribunal of God; that when tried, they would be convicted and "condemned," and even their "prayer" would be abomination in the sight of the Lord, as being offered without true contrition and repentance, without faith, hope, or charity. Such is the wretched state of the Jews, estranged from God, and in bondage to the devil; such the prayers, which, from hardened and malignant hearts, they continually utter, for the excision of all Christians, and for the extirpation of that blessed Name, on which Christians call. These prayers, instead of lightening the burden of their sins, certainly add to its weight. *Bp. Horne.*

The Jewish worship is now become sin, as it contains a standing denial of our Lord. *Bp. Horsley.*

[o] 7. *Let his days be few :* &c.] This is the verse which St. Peter hath cited and applied in his discourse to the disciples, at the election of Matthias into the place of Judas. "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out : for it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein : and his bishoprick let another take." The former of these two citations is made from Psalm lxix. 26; the latter is a part of the verse now before us. If Judas, therefore, be the person whose destruction the sufferer foretelleth, the person speaking in this prophetical Psalm must of necessity be our Lord Himself, who suffered by the treachery of Judas. In Psalm lxix. 26, the prediction is in the plural number, "Their habitation shall be void," yet St. Peter applies it, in the singular number, to Judas. The passage in our Psalm is singular, yet applicable not to Judas only, but to the whole nations of the Jews; whose "days," after they had crucified the Lord of glory, "were few;" who were dispossessed of the place and "office" which they held as the church of God, and to which, with all its honours and privileges, the Gentile Christian church succeeded in their stead, when the Aaronical priesthood was abolished, and that of the true Melchizedek established for ever. *Bp. Horne.*

[p] 8, 9. *Let his children be fatherless :* &c.] If, by the wretched death of Judas, his wife became a widow, and his children orphans, vagabonds, and beggars, their fate was but a prelude to that of thousands and ten thousands of the same nation, whose husbands and fathers came afterwards to a miserable end, at the destruction of Jerusalem. Their children, and children's children, have since been "continually vagabonds" upon the earth, in the state of Cain, when he had murdered his righteous brother, not cut off, but marvellously preserved for punishment and woe. Having nothing of their own, they roam through all parts of the world, civilized or barbarous, the scorn and contempt of mankind. And even if they are able to amass wealth, their unparalleled avarice still keeps them poor and beggarly in the midst of it. Thus Dr. Hammond, in his Annotation on these verses : "By this is described, in a very lively manner, the condition of the Jewish posterity, ever since their ancestors fell under that signal vengeance, for the crucifying of Christ. First, their desolations and vastations in their own country, and being ejected thence; secondly, their continual wanderings from place to place, scattered over the face of the earth; and, thirdly, their remarkable covetousness, keeping them always poor and beggarly, be they ever so rich, and continually labouring and moiling for gain, as the poorest are wont to do; and this is continually the constant curse attending this people wheresoever they are scattered." *Bp. Horne.*

[q] 10, 11. *Let the extortioner consume all that he hath :* &c.] Since the destruction of Jerusalem, how often hath this race been seized, pillaged, stripped, and impoverished, by prince and people, in all the nations of the known world; none appearing, as in other cases, to "favour and extend mercy" to them! "They have had no nation, none to avenge their grievous wrong, which the Lord God of their forefathers had ordained they should suffer, at all times, and in all places, whereso-

12 Let his posterity be destroyed[r]: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth:

he remembered not to shew. *B.b. Trans.*

15 And that, because his mind was not to do good[s]: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing[t], and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is always girded withal.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God[u], according unto thy Name: for sweet is thy mercy.

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that

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ever they have come, without redress. Nay, their general carriage hath been so odious and preposterous, that, albeit the Christian magistrates had conspired together for their good, they would themselves have certainly provoked their own misery." Thus, that excellent divine, the learned and pious Dr. Jackson, whose reflections upon the history of the Jews, at and since their dispersion, it were to be wished that every Christian could peruse. For, as he himself observes, "Christian parents, whether bodily or spiritual, should be as careful to instruct their children what the Lord hath done to these Jews, as the Israelites should have been to tell their sons what God hath done to Pharaoh." *Bp. Horne.*

[r] 12—14. *Let his posterity be destroyed:* &c.] The traitorous and rebellious "posterity" of traitorous and rebellious parents suffered an "excision" by the Roman sword; and "in the generation following, their name," as a church and civil polity, was "blotted out" of the list of states and kingdoms upon earth. "The iniquity of their fathers," which they had filled up, "was remembered with Jehovah, and the sin of their mother," that is, perhaps of the synagogue of Jerusalem, now in bondage with her children, was not blotted out; "that upon them might come all the righteous blood shed, from the blood of righteous Abel unto the blood of Zacharias, whom they slew between the temple and the altar," Matt. xxiii. 35. The blood of the prophets cried for vengeance against those who crucified the Lord of the prophets. God hid not his face any longer from all these horrible transgressions, but "they were before him continually," and occasioned Him to "cut off the memory" of his people, once precious and fragrant, "from the earth;" so that while apostles and martyrs are annually commemorated with honour, and their good deeds, blossoming out of the dust, perfume the church, and delight the souls of the faithful, the names of "Judas," and "Jew," are never mentioned but with contempt and abhorrence. *Bp. Horne.*

[s] 15. *And that, because his mind was not to do good:* &c.] The crime which brought upon its perpetrators all the above-mentioned judgments and calamities, is here pointed out too plainly to be mistaken. They "remembered not to shew mercy" to Him, who shewed it to all the world; they "persecuted" Him who for our sakes became "poor," and who condescended to ask of his creatures water to drink; they betrayed and murdered the lowly and afflicted Jesus, whose "heart" was "broken" with sorrow for their sins, and with a sense of the punishment due to them. How long will it be, ere the brethren of this most innocent and most injured Joseph, "say one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us!" Gen. xlii. 21. *Bp. Horne.*

[t] 16—19. *His delight was in cursing,* &c.] They, who reject Christ, reject the fountain of "blessing," and choose a "curse" for their portion; and this portion, when they have finally made their choice, will certainly be given to them in full measure. The curse, that lighted on the Jewish nation, is resembled, for its universality and adhesion, to a "garment" which covereth the whole man, and is "girded" close about his loins: for its diffusive and penetrating nature, to "water," which, from the stomach, passeth into the "bowels," and is dispersed through all the vessels of the frame; and to "oil," which imperceptibly insinuates itself into the very "bones." When that unhappy multitude, assembled before Pontius Pilate, pronounced the words, "His blood be on us, and on our children," Matt. xxvii. 25; then did they put on the envenomed garment, which has stuck to and tormented the nation ever since; then did they eagerly swallow down that deadly draught, the effects whereof have been the infatuation and misery of seventeen hundred years! *Bp. Horne.*

[u] 20—24. *But deal thou with me, O Lord God,* &c.] In this last part of the Psalm, Messiah petitioneth for deliverance, urging to the Father his power as "Lord," the honour of his "name," and the greatness of his "mercy." He then pleadeth his own humiliation and affliction, his "poverty" and "heart"-felt agony of grief. Drawing towards the evening of his mortal life, He compareth Himself to a "shadow, declining," and about to vanish from the earth, where He hath no rest, being persecuted from place to place, as a "locust" is driven hither and thither by the stormy wind and tempest; while enfeebled and emaciated by frequent "fastings," and long want of food during his passion, He was ready to sink under his burden; and what aggravated all his sufferings was, that He met with no pity and compassion from those around Him; his enemies "reproached" and "reviled him, shaking

departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God[x] : O save me according to thy mercy;

26 And they shall know, how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou[y] : and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks[z] unto the Lord with my mouth : and praise him among the multitude;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

MORNING PRAYER.

PSALM cx.[a] *Dixit Dominus.* Christmas-day, second Psalm Even. Serv.

THE Lord said unto my Lord[b] : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion[c] : be thou

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their heads, and saying, Ah! thou that destroyest the temple, and buildest it in three days, save thyself," &c. Mark xv. 29. *Bp. Horne.*

[x] 25, 26. *Help me, O Lord my God:* &c.] The resurrection of Christ was to be the great demonstration of Jehovah's power; and it was published as such by the apostles to all the nations of the world, who thereupon believed, and were converted. The Jews alone hardened their hearts against that proof, and continued impenitent. *Bp. Horne.*

[y] 27, 28. *Though they curse, yet bless thou:* &c.] The apostate sons of Israel, though they have been so long "confounded" and blasted by the breath of heaven's displeasure, yet continue "cursing" and blaspheming, as it is here foretold that they should do. But God hath "blessed" his Son Jesus. and, through Him, all nations, who have been adopted into his family, and made his children by baptism; yea, and they shall be blessed, and enter, by thousands and millions, into the "joy" of their Lord, in that day when his crucifiers shall have no "covering" but their own "shame" and "confusion." *Bp. Horne.*

[z] 29, 30. *As for me, I will give great thanks* &c.] The former of these two verses is parallel to that which St. Paul citeth from Ps. xxii. 22; "He that sanctifieth, and they who are sanctified, are all of one : for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee," Heb. ii. 11, 12. Great is the joy of the redeemed upon earth; greater will it be after the resurrection of the dead, in the courts of heaven. Jesus, unjustly put to death, and now risen again, is a perpetual advocate and intercessor for his people, ever ready to appear on their behalf against the iniquitous sentence of a corrupt world, and the malice of the grand accuser. *Bp. Horne.*

[a] Psalm cx.] In this Psalm David prophesieth concerning, 1, the exaltation of Christ; 2, the sceptre of his kingdom; 3, the character of his subjects; 4, his everlasting priesthood; 5, 6, his tremendous victories and judgments; 7, the means of his obtaining both kingdom and priesthood, by his sufferings and resurrection. Parts of this prophecy are cited and applied in the New Testament, by our Lord Himself, Matt. xxii. 43; by St. Peter, Acts ii. 34; by St. Paul, 1 Cor. xv. 25; Heb. v. 6. The Church, likewise, hath appointed it as one of the proper Psalms to be read on Christmas-day. It appertaineth literally and solely to King Messiah. *Bp. Horne.*

[b] 1. *The Lord said unto my Lord:* &c.] We are here informed of Jehovah's eternal and unchangeable decree concerning the kingdom of Messiah, its extension, power, and duration. That Messiah should, after his sufferings, be thus exalted, was determined in the divine counsel and covenant, before the world began. Whether we suppose the Psalmist to be speaking of that determination, or of its actual accomplishment at the time of Christ's ascension into heaven, it maketh no great difference. The substance of the decree is the same. It was addressed by the Father to the Son, by Jehovah to Messiah, whom David in spirit styleth "my Lord;" one that should come after him, as his offspring according to the flesh; but one, in dignity of person, and greatness of power, far superior to him, and to every earthly potentate; King of kings, and Lord of lords; God and man united in one person. To this person it was said by the Father, "Sit thou at my right hand, until I make thine enemies thy footstool;" in other words, Seeing, O my Son Messiah, thou hast glorified me on the earth, and finished the work which I gave thee to do, the great work of man's redemption; take now the throne prepared for thee from the foundation of the world : behold all power is given unto thee; enter upon thy mediatorial kingdom, and reign till every opposer shall have submitted himself to thee, and sin and death shall have felt thy all-conquering arm. *Bp. Horne.*

[c] 2. *The Lord shall send the rod of thy power out of Sion:* &c.] In the foregoing verse, David related the words spoken by the Father to the Son. In this, he himself, as a prophet, directeth his speech to King Messiah, predicting the glorious consequences of his enthronization, and the manner in which "his enemies" are to be "made his footstool." The "rod," or sceptre of Christ's "strength," is his word, accompanied by his Spirit. The law was given to Israel from Sinai, but the Gospel went forth from "Sion;" it was "preached to all nations, beginning at Jerusalem," Luke xxiv. 47; there began the spiritual kingdom of Jesus; there were the first converts made; and from thence the faith was propagated by the apostles, to the ends of the earth. This David seeing beforehand cries out, "Rule thou in the midst

ruler, even in the midst among thine enemies.

3 In the day of thy power[d] shall the people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

in the beauties of holiness. *Bib. Trans.*

4 The Lord sware[e], and will not repent : Thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand[f] : shall wound even kings in the day of his wrath.

strike through. *Bib. Trans.*

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook[g] in the way : therefore shall he lift up his head.

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of thine enemies!" Go on, victorious Prince; plant the standard of thy cross among the thickest ranks of the adversary; and, in opposition to both Jew and Gentile tumultuously raging against thee, erect and establish thy church throughout the world! This was accordingly done with marvellous speed and success; and the church, thus erected and established among the nations, hath been as marvellously preserved, "in the midst of her enemies," unto this day; yea, and the world shall sooner be destroyed, than she shall cease to be preserved. *Bp. Horne.*

[d] 3. *In the day of thy power* &c.] The blessed effects of the Gospel, upon its publication, are here foretold. "The people" of Christ are those given Him by his Father, and gathered to Him by the preachers of his word. "The day of his power" is the season of their conversion, when the corruptions of nature can no longer hold out against the prevailing influences of grace; when the heart, will, and affections, turn from the world to God; and they make, as the first disciples did, a free and voluntary offer of themselves, and all they have, to their Redeemer. Then it is that they appear "in the beauties of holiness," adorned with humility, faith, hope, love, and all the graces of the Spirit. With regard to the last clause of this verse, Bishop Lowth, in his admired Lectures, has observed, and proved, that it may be fairly constructed to this effect:—More than the dew from the womb of the morning is the dew of thy progeny; that is, Thy children, begotten to thee through the Gospel, shall exceed in number, as well as brightness and beauty, the spangles of early dew, which the morning discloseth to the delighted eye of the beholder. The whole verse, therefore, containeth a lively character of the subjects of Christ's spiritual kingdom, who are described by their relation to Him as "his people;" by their "willingness" to obey and serve Him; by their honourable attire, the rich and splendid robes of "holiness;" and by their multitudes, resembling the drops of "dew" upon the grass. *Bp. Horne.*

[e] 4. *The Lord sware*, &c.] From Christ's regal office, and the administration thereof by the sceptre of his word and Spirit, the prophet passeth to his sacerdotal office, which was also conferred on Him by the decree of the Father, and that decree, as we are told, ratified by an oath; "Jehovah hath sworn, and will not repent," or change his purpose. The oath of God was the great seal of heaven, designed to intimate the importance of the deed to which it was set, and "to shew to the heirs of promise the immutability of his counsel," Heb. vi. 17. Whether this oath passed at the actual consecration of Messiah to the priesthood upon his ascension, or at his designation thereto by covenant before the world, sufficient it is for our assurance and comfort that it did pass. We have a priest in heaven, who standeth continually pleading the merits of his sacrifice once offered upon the cross: "who ever liveth to make intercession for us;" and who is ready, at all times, to bless us, "by turning away every man from his iniquities," Acts iii. 26; by aiding us against our enemies, and supporting us under our necessities. Oblation, intercession, and benediction, are the three branches of the sacerdotal office, which our great High Priest now exerciseth for us, and in the exercise of which the Father hath condescended in the most awful manner to promise, that He will hear and accept Him on our behalf. His priesthood is not, like that of Aaron, figurative, successive, and transient, but real and effectual, fixed and incommunicable, eternal and unchangeable, according to that pattern of it exhibited to Abraham, before the law, in the person of Melchizedek, Gen. xiv. 18—20, and discoursed upon at large by the apostle, Heb. vii. throughout. *Bp. Horne.*

[f] 5, 6. *The Lord upon thy right hand:* &c.] This is a description of the vengeance which King Messiah should take on his impenitent adversaries. By "the Lord," or, "my Lord, upon my right hand," the same person must undoubtedly be understood, who is mentioned in the first verse under the same title, "as sitting at the right hand of Jehovah." And the Psalmist, who has hitherto addressed Himself to Messiah, or the Son, must be supposed now to make a sudden apostrophe to Jehovah, or the Father; as if He had said, "This my Lord Messiah, who sitteth at thy right hand, O Jehovah, shall smite through kings in the day of his wrath;" the kings of the earth will endeavour to destroy his religion, and put an end to his kingdom; the Neros, the Domitians, the Diocletians, the Maxentiuses, the Julians, &c. &c., shall stand up, and set themselves in array against Him; but "the Lamb shall overcome them;" He shall "judge" and punish the "heathen" princes, with their people, when in arms against his church; He shall raise up those who shall successfully fight his battles, and strew the ground with their "carcases." As Messiah hath done to the antichristian powers of old, so shall He do to all others, before or at his second advent. There is a day of forbearance, during which He will have his church to be, like Himself, oppressed and afflicted, humble and resigned: but there is also a future day of wrath and recompense, when the sins and provocations of her persecutors shall be ripe for judgment; when their triumphs and her sufferings shall be at an end; when they shall fall for ever, and she shall ascend to heaven. *Bp. Horne.*

[g] 7. *He shall drink of the brook*, &c.] The means, by which Christ should obtain his universal kingdom, and everlasting priesthood, seem here to be assigned. In his "way" to glory, He was to drink deep of the waters of affliction; the swollen "torrent" occurred in the way, and presented itself between Him and the throne of God. To this "torrent in the way" the Saviour descended; He bowed Himself down, and "drank" of it for us all: "and therefore did he lift up his head;" that is, He arose victorious, and, from the

Easter-day, third Psalm Morn. Serv.

PSALM cxi.[h] *Confitebor tibi.*

I Will give thanks unto the Lord[i] with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great[k] : sought out of all them that have pleasure therein.

3 His work is worthy to be praised, and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord[l] hath so done his marvellous works : that they ought to be had in remembrance.

all things that they stand in need of. *Dr. Hammond.*

5 He hath given meat[m] unto them that fear him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgement : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people[n] : he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom[o] : a good understanding have all they that do thereafter : the praise of it endureth for ever.

PSALM cxii.[p] *Beatus vir.*

BLESSED is the man that feareth the Lord[q] : he hath great delight in his commandments.

2 His seed shall be mighty[r] upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall

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valley in which the torrent ran, ascended to the summit of that holy and heavenly mount, where He reigneth, till "his enemies be made his footstool." St. Paul hath expressed the same sentiment in literal terms: "He humbled himself, and became obedient unto death, even the death of the cross: wherefore God also hath highly exalted him," Phil. ii. 8. *Bp. Horne.*

[h] Psalm cxi.] This is one of the proper Psalms appointed by the church to be read on Easter-day. It containeth, 1, a resolution to praise Jehovah in the congregation, 2, 3, for his great and glorious works, and, 4, for the appointed memorials of them: 5, 6, his mercies to the church are celebrated, and, 7, 8, the equity and the stability of his counsels declared: 9, the blessings of redemption, and the new covenant, are mentioned, as they were prefigured of old in God's dispensations toward Israel. 10, Religion is proclaimed to be true wisdom. *Bp. Horne.*

[i] 1. *I will give thanks unto the Lord* &c.] Jehovah is to be "praised," not only with the voice and the understanding, but with the "heart," with the "whole" heart, and all its affections, tuned, like the chords of the son of Jesse's harp, to a song of gratitude and love. Solitary devotion hath, doubtless, its beauties and excellencies; but how glorious is it to hear the voices of a whole Christian "congregation" break forth into hallelujahs! *Bp. Horne.*

[k] 2, 3. *The works of the Lord are great:* &c.] The subjects of man's praise are the "works" of God. Every one of these works, whether in the natural or the spiritual system, is "great." But the "work" of all others, in which the "honour and glorious majesty" of Jehovah appeared, and which the Christian church celebrates with this Psalm, is the salvation and exaltation of our nature, by the resurrection of Jesus Christ from the dead; an event which contained in it the accomplishment of the ancient promises, and thereby demonstrated to all the world the everlasting truth, fidelity, and "righteousness" of Him who made them. *Bp. Horne.*

[l] 4. *The merciful and gracious Lord* &c.] Jewish feasts were "memorials" of the "wonders" wrought for Israel of old; Christian festivals are "memorials" of the "wonders" wrought in Christ for all mankind, to whom, no less than to Israel, God hath now shewed Himself "gracious and full of compassion." *Bp. Horne.*

[m] 5. *He hath given meat* &c.] Agreeably to the "covenant" which God made with Abraham, as concerning his children according to the flesh, He "fed" and supported them in the wilderness, He overthrew their enemies by the might of his "power," and He put them in possession of Canaan, which before was "the heritage of the heathen." Agreeably to the covenant which God made with the same Abraham, as concerning all believers, those "children of the promise which are counted for the seed," He feedeth them in the world with the true manna, the bread which cometh down from heaven; He hath again "shewed the power of his works" in the overthrow of idolatry; and again by the conversion of the nations, given to his church "the heritage of the heathen." *Bp. Horne.*

[n] 9. *He sent redemption unto his people:* &c.] He who "sent redemption" to Israel by the hand of Moses, hath now "sent redemption" by the power of Jesus to all the world: He who, at mount Sinai, established his "covenant" with his people, and gave them a law, hath now established his "covenant" with the Gentiles, and published to them his Gospel from Sion. "Holy is his name," and therefore "terrible" to those, who, under all the means of grace, continue unholy. *Bp. Horne.*

[o] 10. *The fear of the Lord is the beginning of wisdom:* &c.] The "fear of God" is the first step to salvation, as it exciteth a sinner to depart from evil, and to do good; to implore pardon and to sue for grace; to apply to a Saviour for the one, and to a Sanctifier for the other. Religion is the perfection of wisdom, practice the best instructor, and thanksgiving the sweetest recreation. *Bp. Horne.*

[p] Psalm cxii.] This Psalm seems to be intended for a short commentary upon the former: shewing how well and wisely they consult their own good and

be in his house[s]: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved[t]: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is established, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him[u]: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

PSALM cxiii.[x] *Laudate, pueri.* Easter-day, first Psalm Even. Serv.

PRAISE the Lord, ye servants[y]: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised[z]: from the rising up of the sun unto the going down of the same.

4 The Lord is high above all

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happiness, who observe God's commandments, especially those concerning doing good to others. *Bp. Patrick.*

The Psalmist enumerateth the blessings attending the man who feareth Jehovah; 1, the pleasure which he taketh in doing his will; 2, the prosperity of his seed; 3, the plenteousness in his house; 4, his comfort in trouble; 5, his internal joys; 6, the honour with which he is remembered; 7, 8, his holy confidence in God; 9, his good deeds, and the reward of them; 10, the envy, wretchedness, and perdition of the wicked. The blessings of the Gospel are spiritual and eternal; and they are conferred upon the members of the Christian church through Christ their head, who is the pattern of all righteousness, and the giver of all grace. *Bp. Horne.*

[q] 1. *Blessed is the man that feareth the Lord:* &c.] The man, who duly "feareth God," is delivered from every other fear; the man who "delighteth in God's commandments," is freed from every inordinate desire of earthly things; and such a man must needs be "blessed." *Bp. Horne.*

[r] 2. *His seed shall be mighty* &c.] A father's piety derives the benediction of heaven upon his children. The posterity of faithful Abraham were often spared and favoured on account of their progenitor. *Bp. Horne.*

[s] 3. *Riches and plenteousness shall be in his house:* &c.] It sometimes pleaseth God to bestow on his servants, as He did on Israel of old, the good things of this world. And a rich man is therefore happier than a poor man, because "it is more blessed to give than to receive," Acts xx. 35. But the true "wealth" of Christians is of another kind; their "riches" are such as neither moth can corrupt, nor thief steal. Grace and glory are in the "house" of Christ, and everlasting "righteousness" is the portion of his children. *Bp. Horne.*

[t] 6. *For he shall never be moved:* &c.] Nothing can deprive the person here described of his felicity. When his work is done, his body will go to its repose in the dust, but the "memorial" of his name and of his good deeds will be still fresh as the morning breeze, and fragrant as the flower of the spring. "He feareth no evil report," no blast of slander and malice can touch him; no tidings of calamity and destruction can shake his confidence in God. And, whatever may be his lot upon earth, and even there the charitable man will frequently be had in "honour," at the last day, certainly, when the thrones of the mighty shall be cast down, and the sceptres of tyrants broken in pieces, then shall he lift up his head, and be exalted to partake of the "glory" of his Redeemer, the author of his faith, and the pattern of his charity, who gave Himself for us, and is now seated at the right hand of the Majesty in the heavens. *Bp. Horne.*

[u] 10. *The ungodly shall see it, and it shall grieve him:* &c.] The sight of Christ in glory with his saints will, in an inexpressible manner, torment the crucifiers of the one, and the persecutors of the others; as it will shew them the hopes and wishes of their adversaries all granted to the full, and all their own "desires" and designs for ever at an end; it will excite an envy which must prey upon itself, produce a grief which can admit of no comfort, give birth to a worm which can never die, and blow up those fires which nothing can quench. *Bp. Horne.*

[x] PSALM cxiii.] This Psalm is a thankful commemoration of the glory and condescension of God, and the great and signal works of his providence to the most afflicted abject creatures, never more discernible than in the work of redemption. *Dr. Hammond.*

The servants of God are, 1, exhorted to praise his name, 2, at all times, and, 3, in all places, on account, 4, 5, of his power and glory, 6, 7, of his mercy in redeeming man, and, 8, making the Gentile church to be a joyful mother of children. This Psalm is appointed to be read on Easter-day. *Bp. Horne.*

[y] 1. *Praise the Lord, ye servants:* &c.] Christians are the "servants" of Jesus Christ; and a most delightful part of their service it is, to "praise" his holy and saving "name" in the church, which now useth this Psalm among others, and with it "blesseth the name" of her Lord and Saviour, from age to age. The Psalmist wished and prayed that this might be done, and he foresaw that it would be done, while the world should last, upon earth, and afterwards "for evermore" in heaven. *Bp. Horne.*

[z] 3. *The Lord's Name is praised:* &c.] At the diffusion of the Gospel through the world, the name of Christ was praised "from the east to the west," in churches every where planted by the apostles and their successors: and the grand subjects of joy and triumph among believers were, the superiority of their Master

heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth?

the poor. *Bib. Trans.* needy out of the dung-hill. *Bib. Trans.*

6 He taketh up the simple[a] out of the dust : and lifteth the poor out of the mire;

7 That he may set him with the princes : even with the princes of his people.

giveth her a family. *Dr. Hammond.*

8 He maketh the barren woman to keep house[b] : and to be a joyful mother of children.

EVENING PRAYER.

Easter-day, second Psalm Even. Serv.

PSALM cxiv.[c] *In exitu Israel.*

WHEN Israel came out of Egypt[d] : and the house of Jacob from among the strange people,

a people of strange language. *Bib. Trans.*

2 Judah was his sanctuary : and Israel his dominion.

That is, God's. *Bib. Trans.*

3 The sea saw that, and fled[e] : Jordan was driven back.

4 The mountains skipped like rams[f] : and the little hills like young sheep.

5 What aileth thee, O thou sea[g], that thou fleddest : and thou Jordan, that thou wast driven back?

ailed. *Bib. Trans.*

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water[h] : and the flint-stone into a springing well.

lake of water. *Dr. Hammond.* a fountain of waters. *Bib. Trans.* See Vocab.

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over the "heathen nations" and their idols; the exaltation of "his glory above the heavens," and all the powers therein; the might of his arm, and the majesty of his kingdom. *Bp. Horne.*

[a] 6. *He taketh up the simple* &c.] Such is his mercy to the poor sons of Adam in their fallen estate, that from the lowest and most abject condition, from the pollutions of sin, and from the dishonours of the grave, He raiseth them to righteousness and holiness, to glory and immortality; He setteth them on high, with the inhabitants of the heavenly Jerusalem, "with the princes of his people," the leaders of the armies above, with angels and archangels before his throne. *Bp. Horne.*

[b] 8. *He maketh the barren woman to keep house:* &c.] In the sacred history of the Old Testament, we meet with frequent instances of barren women who were miraculously made to bear children. Isaac, Joseph, Samson, and Samuel, were thus born of Sarah, Rachel, the wife of Manoah, and Hannah. To these may be added from the history of the New Testament, the instance of Elisabeth, the wife of Zacharias, and mother of St. John the Baptist. These examples may be considered as preludes to that marvellous exertion of divine power, whereby the Gentile church, after so many years of barrenness, became, in her old age, "a fruitful parent of children, and the mother of us all." Wherefore it is written, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord," Isa. liv. 1; Gal. iv. 27. *Bp. Horne.*

[c] Psalm cxiv.] This is another of the Psalms appointed by our Church to be read on Easter-day. It celebrates the Exodus of Israel from Egypt, and the miracles wrought for that people, prefiguring the redemption of our nature from sin and death, and the wonders of mercy and love wrought for us by Jesus Christ. *Bp. Horne.*

[d] 1, 2. *When Israel came out of Egypt:* &c.] When Jehovah delivered Israel from the bondage of Egypt, He chose them for his peculiar people; his presence resided in their camp, as in a "sanctuary," or temple; and He ruled them, as an earthly king exerciseth sovereignty in his "dominions." This world, and the prince of this world, are to us, what Egypt and Pharaoh were to Israel. The redemption of our nature by the resurrection of Christ, answereth to their redemption by the hand of Moses. When we are baptized into the death and resurrection of our Lord, we renounce the world, its pomps and vanities; and should, therefore, quit its corrupt "language," manners, and customs, with as much alacrity and expedition, as "the family of Jacob" left those of Egypt. We are the "sanctuary," the temple in which Christ dwelleth by his Spirit; we are the subjects of his spiritual "kingdom," we are his peculiar people; in one word, we are his "church," and succeed, as such, to all the titles and privileges formerly conferred on Israel. *Bp. Horne.*

[e] 3. *The sea saw that, and fled:* &c.] Although forty years intervened between the two events here mentioned, yet, as the miracles were of a similar nature, they are spoken of together. In the passage of Israel through the Red Sea, we may contemplate our passage from a death of sin to a life of righteousness through the waters of baptism; as our translation from death temporal to life eternal is figured by their entrance into the promised land through the river Jordan. *Bp. Horne.*

[f] 4. *The mountains skipped like rams:* &c.] The tremours of mount Sinai and the neighbouring hills, when the law was given, afforded some specimen of that power which was afterwards exerted in the overthrow of idolatry, and the casting down of every high thing that exalted itself against the Gospel at its publication. See Heb. xii. 25. *Bp. Horne.*

[g] 5—7. *What aileth thee, O thou sea,* &c.] If the divine presence hath such an effect upon inanimate matter, how ought it to operate on rational and accountable beings? Let us be afraid, with an holy fear, at the presence of God, in the world by his providence, and by his Spirit in our consciences; so that we may have hope and courage in the day when He shall arise to shake terribly the earth; when "every island shall fly away, and the mountains shall be no more found," Rev. xvi. 20. *Bp. Horne.*

[h] 8. *Who turned the hard rock into a standing water:* &c.] He, who brought water out of the sacramental

PSALM cxv.[l] *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

2 Wherefore shall the heathen say : Where is now their God?

3 As for our God, he is in heaven[k]: he hath done whatsoever pleased him.

4 Their idols are silver and gold[l]: even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not; noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them[m] : and so are all such as put their trust in them.

9 But thou, house of Israel[n], trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us[o], and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's[p] : the earth hath he given to the children of men.

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rock in the wilderness, hath since caused rivers of living water to flow through the world, from the Rock of our salvation; nay, He hath dissolved the stony hearts of sinners, and made to spring up in them fountains of this water of life. For these great instances of his power and his love, we are taught to bless his holy name, when we sing this Psalm, as an evangelical hymn, on the day of our Lord's resurrection. *Bp. Horne.*

[l] Psalm cxv.] This Psalm was probably made in some time of great distress: but by whom, or on what particular occasion, is very uncertain. *Bp. Patrick.*

The Church, 1, 2, prayeth that God would glorify Himself in her salvation; 3, she declareth her faith in Him; 4—8, exposeth the vanity and folly of idolatry; 9—11, exhorteth her children to rely upon Jehovah; 12—15, foretelleth how He will bless, prosper, and increase his people, 16—18, never suffering the voice of praise and thanksgiving to cease upon the earth. *Bp. Horne.*

[k] 3. *As for our God, he is in heaven:* &c.] Should the insulting adversary ask the above question, "Where is now their God?" the faithful are ready with their reply, "Our God is in the heavens;" He is, where He ever was, upon his glorious throne, high over all the kingdoms of the world, and the powers of created nature; from thence He observeth and ordereth all things here below; what we suffer is by his appointment; and, at his good time and pleasure, He both can and will relieve us: "He doeth whatsoever He pleaseth." *Bp. Horne.*

[l] 4—7. *Their idols are silver and gold:* &c.] A beautiful contrast is formed between the God of Israel and the heathen idols. He made every thing, they are themselves made by men; He is in heaven, they are upon earth; He doeth whatsoever He pleaseth, they can do nothing; He seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance, and effecteth the salvation of his servants; they are blind, deaf, and dumb, senseless, motionless, and impotent. Equally slow to hear, equally impotent to save in time of greatest need, will every worldly idol prove, on which men have set their affections, and to which they have, in effect, said, "Thou art my God." *Bp. Horne.*

[m] 8. *They that make them are like unto them:* &c.] Idolaters, like the objects of their worship, are rather lifeless images than real men. What our Lord said of the Jews, is applicable to them, and indeed to all who reject the knowledge of the true God, and the doctrines of salvation: "Having eyes they see not, having ears they hear not." They see not the things which belong unto their peace; they hear not the word of instruction and exhortation; they speak not of religion and the kingdom of heaven; they work not the works of piety and charity; they walk not in the path of the divine commandments; they are spiritually blind, deaf, dumb, lame, and impotent; and when their idols are destroyed, they will perish in like manner. *Bp. Horne.*

[n] 9—11. *But thou, house of Israel,* &c.] Let the men of the world make to themselves gods, and vainly trust in the work of their own hands or heads; but let the church repose all her confidence in Jehovah, her Saviour and Redeemer, who alone can be her defender and protector; more especially, let her ministers, the sons of the true Aaron, do this, who are the peculiar portion of their God, employed continually in his service, and designed to build up others in faith and hope; and let all, who have been instructed, by their ministry, in the fear of the Lord, trust always in Him, nor suffer any apprehension of danger or distress to separate them from Him. *Bp. Horne.*

[o] 12—15. *The Lord hath been mindful of us,* &c.] The heart of the Psalmist is full of "blessing," and on his tongue is the word of kindness and comfort. The "blessings," formerly confined to Israel, have since been extended to the whole race of mankind. Jehovah, ever "mindful" of his creatures, hath visited the world by his Son and by his Spirit; He hath formed a church from among the Gentiles, appointed a priesthood and ministry in it, and given his benediction to both; He hath "blessed" with the blessings of grace, "them that fear him," of all nations, and of every degree; He hath "increased" and multiplied his people exceed-

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

MORNING PRAYER.

Churching of Women.

PSALM cxvi.[q] *Dilexi, quoniam.*

I Am well pleased: that the Lord hath heard the voice of my prayer;

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

sorrows. *Bib. Trans.*

3 The snares of death compassed me[r] round about: and the pains of hell gat hold upon me.

See Vocab.

I found. *Bib. Trans.*

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

then called I. *Bib. Trans.*

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul[s]: for the Lord hath rewarded thee.

dealt bountifully with thee. *Bib. Trans.*

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak[t]; but I was sore troubled: I said in my haste, All men are liars.

have I spoken. *Bib. Trans.*

11 What reward shall I give unto

What shall I render. *Bib. Trans.*

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ingly; and the faithful members of the Christian church are now "the blessed of Jehovah, who made heaven and earth," and who is, consequently, possessed of all power in both. *Bp. Horne.*

[p] 16—18. *All the whole heavens are the Lord's:* &c.] He who Himself dwelleth in the highest heavens, where He is praised and glorified by angels, hath "given the earth" for an habitation, at present, "to the sons of men," whose duty it is to praise and glorify Him here below, as the angels do above. Now as "the dead cannot praise Him," as they who sleep in the silent grave cannot celebrate Him, we may be certain, that He will not suffer his people to be destroyed and extirpated, but will always preserve a church to "bless him" in all ages, till the end of the world; when the dead shall be raised, and the choirs of heaven and earth shall be united, to praise and glorify Him together before his throne for evermore. *Bp. Horne.*

[q] Psalm cxvi.] It is not certain by whom, or upon what occasion, this Psalm was composed. It plainly appears, however, to be a song of thanksgiving for deliverance from trouble, either temporal, or spiritual, or both. To render it of general use, let it be considered as an evangelical hymn, in the mouth of a penitent, expressing his gratitude for salvation from sin and death. 1, 2, He declareth his gratitude to God, who hath vouchsafed to hear his prayer; 3—9, describeth his distress, his deliverance out of it, and subsequent peace and comfort; 10, he acknowledgeth himself to have been tempted to despond, but was supported by faith, in the day of trouble; 11—16, he determineth to receive the cup of salvation, to praise and to serve Jehovah, who thus delivereth the souls of his people. *Bp. Horne.*

This Psalm is highly applicable to the case of those, who have been blessed with deliverance from sickness and distress; and therefore the Church has appointed it to be used in the solemn thanksgiving of women after childbirth. *Travell.*

[r] 3. *The snares of death compassed me* &c.] These "sorrows" or "snares of death" once "compassed" the human race: these "pains of hell" were ready to seize on every son of Adam. The awakened and terrified conscience of a sinner hath felt the oppression of the former, and experienced some foretaste of the latter. In this situation he is described by St. Paul as crying out, "O wretched man that I am, who shall deliver me from the body of this death?" Let him take the course which the Psalmist took; let him "call upon the name of the Lord," even the Lord Jesus, who put Himself in the sinner's place, and suffered for him unspeakable "sorrows and pains;" let him do this, and he shall be saved; and shall sing the praises of his almighty Saviour, in the words of this beautiful Psalm. *Bp. Horne.*

[s] 7. *Turn again then unto thy rest, O my soul:* &c.] That peace of conscience, and joy in the Holy Ghost, which the penitent experienceth, as the effect and fruit of pardon, afford him some idea of the rest and felicity of heaven; and, accordingly, he speaks as one translated to those happy mansions, where there is no more death, neither sorrow, nor crying, because there is no more sin. Remission of sins ought to be followed by newness of life, and the resolution of him whose "soul" hath been "delivered from death, his eyes from tears, and his feet from falling," should always be this, "I will walk before the Lord," as one under his inspection, "in the land of the living," or amongst the redeemed in the church; until the time come for me to depart hence, and to be numbered with the saints in glory everlasting. *Bp. Horne.*

[t] 10. *I believed, and therefore will I speak;* &c.] In afflictions and distresses, those of the spirit and conscience more especially, the soul is tempted to despond, and can only be supported by faith exerting itself in prayer: "I believed, and therefore have I spoken," or "therefore spake I," that is, as above, verse 4, "I called upon the name of the Lord; O Lord, I beseech thee, deliver my soul." And this I did, though so "greatly afflicted," that I had "said in my haste," in my hurry and trepidation occasioned by fear and amazement, "All men are liars;" there is no credit to be given to their promises of deliverance; I am lost and undone for ever. Yet my faith failed not entirely, and, lo, my prayer hath been heard and answered. St. Paul, relating the troubles which came upon him, and the manner in which he sustained them, thus citeth a part of the 10th verse: "We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak; knowing that He, which raised up the Lord Jesus, shall

the Lord[u]: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints[x].

14 Behold, O Lord, how that I am thy servant: I am thy servant[z], and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

PSALM cxvii.[a] *Laudate Dominum.*

O Praise the Lord, all ye heathen[b]: praise him, all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

PSALM cxviii.[c] *Confitemini Domino.*

Easter-day, third Psalm Even. Serv. and King Charles's Rest. fourth Psalm Morn. Serv.

O Give thanks unto the Lord[d], for he is gracious: because his merey endureth for ever.

2 Let Israel now confess, that he

raise up us also by Jesus, and shall present us with you," 2 Cor. iv. 13, 14. *Bp. Horne.*

[u] 11. *What reward sholl I gire unto the Lord:* &c.] The grateful penitent now asketh, what return he shall make to his kind Benefactor, for the most valuable of all blessings conferred upon him. And he presently resolveth to make the only return in his power, namely, to acknowledge and declare before men the goodness of Jehovah, ascribing all the glory where it is all due. This he determineth to do, by "taking the cup of salvation," which, as Dr. Hammond observes, among the Jews was twofold: one offered in a more solemn manner in the temple, Numb. xxviii. 7; the other more private in families, called the cup of thanksgiving, or commemoration of any deliverance, begun by the master of the family, and attended, on festival days, with a suitable hymn; such as was that sung by our Lord and his disciples on the night when He advanced that cup into the sacrament of his blood, which hath ever since been to Christians "the cup of salvation," and which all penitents should now receive in the church, with invocation, thanksgiving, and payment of the "vows" made in time of trouble. *Bp. Horne.*

[x] 13. — *right dear in the sight of the Lord is the death of his saints.*] That is, it is rated at so high a price by God, as that He will not easily grant it to any one who most desires it of Him. We may add, that much less will God be easily prevailed on to give up his people to death eternal. Rather will He work wonders of mercy and loving-kindness to save them. *Bp. Horne.*

[z] 14—16. *Behold, O Lord, how that I am thy servant:* &c.] Every penitent is the "servant" of God, "the son of his handmaid," the church, "loosed from his bonds," and redeemed from a state of slavery under sin, the world, and the devil, that he may serve a better Master, whose "yoke is easy, and his burden light." This blessed Master is from thenceforth the object of his love, duty, and adoration: to Him he "offereth the sacrifice of thanksgiving," to Him he "payeth his vows," among his fellow-servants in the church on earth; longing for that day to come, when, loosed also from the bonds of death and the grave, he shall be admitted to sing hallelujahs with saints and angels, in the "courts" of the eternal temple, even "in the midst of thee, O Jerusalem," the holy, heavenly, and glorious city of God most high! *Bp. Horne.*

[a] Psalm cxvii.] This Psalm, like the 100th, seems to be altogether prophetical of the joy that all the world should conceive, at the coming of the Messiah, to give salvation, first to the Jews, and then to all other nations, according to his faithful promise. *Bp. Patrick.*

[b] 1. *O praise the Lord, all ye heathen:* &c.] It is remarkable, that of so short a Psalm one verse is quoted in the New Testament by St. Paul; the second verse is explained, though not quoted. Two questions naturally arise, upon reading the Psalm; first, Who are the "nations and people," exhorted to praise Jehovah? secondly, What is that "merciful kindness," and that "truth," for which they are exhorted to praise Him? The apostle hath given a satisfactory and decisive answer to both these questions, Rom. xv. 8, 9, &c. "Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written, Praise the Lord, all ye Gentiles, and laud him, all ye people." From the apostle's reasoning, the verse of our Psalm, which he hath cited, appears to be a proof, that "the Gentiles," or the heathen world, should one day "glorify God;" they are, therefore, the "people," whom the Psalmist, in the spirit of prophecy, exhorted to "praise Jehovah." It appears also, why the Gentiles were to glorify God; namely, for his "mercy" and "truth," shewn in confirming or accomplishing the "promises" concerning their vocation and conversion, "made unto the fathers;" to Abraham, and his seed for ever; to all believers, whether of the circumcision or the uncircumcision. Such, then, is the "merciful kindness" of Jehovah, which is said, in the Psalm, to be "great," mighty, and powerful, "toward us;" such his "truth," which is affirmed to "endure for ever;" as the promises were made good to the Gentiles, when the Jews, because of unbelief, had been cast off. Let the hallelujahs of the redeemed be suitable to that "mercy," and co-eternal with that "truth." *Bp. Horne.*

[c] Psalm cxviii.] This Psalm was most probably composed by David, when he was newly settled in the kingdom, and had brought up the ark of God to his royal city. But, though this was the occasion, David, or at least the Spirit of God, which indited this Psalm, had a higher design in it, especially in the latter part, which was to carry the reader's thoughts beyond the type to the antitype, the Messiah and his kingdom, who was chiefly intended by it. This is apparent, both from the testimonies produced of it to that purpose in the New Testament, and from the consent of the Hebrew doctors both ancient and modern. *Poole.*

is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble[e] : and the Lord heard me at large.

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord[f] : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about[g] : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord will I destroy them.

13 Thou hast thrust sore at me[h], that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

answered me, and set me in a large place. *Bib. Trans.* amply granted my petitions. *Dr. Nicholls.*

quenched as the fire of thorns. *Bib. Trans.*

Thou, O mine enemy. *Poole.*

In this Psalm, a king of Israel appears leading his people in solemn procession to the temple, there to offer up the sacrifice of praise and thanksgiving, for the marvellous deliverance from his enemies, and a glorious victory gained over them. After inviting the whole nation, 1—4, to join with him upon this joyful occasion, he describeth at large, 5—18, his danger, and his deliverance from it, which latter is wholly attributed to the power and goodness of Jehovah. After this there ensues a kind of sacred dialogue. Being come to the temple, the victorious monarch speaks the 19th verse; they that open the gate the 20th ; he again, as he enters, the 21st ; they with him seem to speak the next four verses, to the 25th ; the priests of the temple the 26th, the first part to the king, the other to the people ; the people the 27th ; he the 28th ; the 29th is the chorus verse, concluding as it began. The repeated application made of the 22nd verse in the New Testament, and the appointment of the Psalm, by the Church, to be used on Easter-day, lead us to consider the whole as a triumphant hymn, sung by King Messiah, at the head of the Israel of God, on occasion of his resurrection and exaltation. *Bp. Horne.*

[d] 1—4. *O give thanks unto the Lord,* &c.] The subjects of "thanksgiving" here proposed are Jehovah's "goodness" and his "mercy." He is the sole fountain of absolute and essential "goodness," the source of all excellency and perfection; and his "mercy" is the channel by which He communicateth this goodness, in an overflowing stream, to his people who are, therefore, exhorted to praise Him. The Christian church is now "the Israel of God ;" her ministers constitute the true "house of Aaron," being the spiritual progeny of our great High Priest ; and the Gentiles, not the Jews, are they who know and "fear Jehovah." Let these all celebrate, for these all have experienced, the benefits and blessings of "eternal mercy," by the resurrection of Jesus from the dead. *Bp. Horne.*

[e] 5. *I called upon the Lord in trouble :* &c.] The true value of every deliverance is to be estimated by the nature of the "distress" which required it. The rescue of David from his enemies, or that of Israel from captivity, might deservedly be extolled with the songs of Sion. How much more, then, is the church universal bound to lift up her voice in honour of Jehovah, who hath redeemed her from her spiritual adversaries, and freed her from the bondage of corruption, through Him who "died for her sins, and rose again for her justification ;" who, in the days of his flesh, being, on her account, in "distress" and affliction, "called upon Jehovah, and was answered," by an "enlargement" from the narrow prison of the grave, to a boundless and glorious kingdom ! *Bp. Horne.*

[f] 8. *It is better to trust in the Lord :* &c.] Armies of "men," however numerous, and to appearance powerful, may be routed and dispersed at once. "Princes" may not be able to help us; if able, they may fail us, as not being willing to do it ; if both able and willing, they may die, ere they can execute their purpose. But that hope, which is placed in God, can never, by these, or any other means, be disappointed. *Bp. Horne.*

[g] 10. *All nations compassed me round about :* &c.] As David and Israel were encompassed by hostile nations, over whom, through God's assistance, they often triumphed ; so the Son of David, in the day of his passion, was surrounded by the furious multitude of Jews and Gentiles seeking his life; and, after the same example, his mystical body, the church, hath frequently been, on all sides, vexed and persecuted in the world. But through the power of Jehovah, Christ overcame, and is set down on the right hand of the Majesty on high. The church, likewise, hath often risen superior to the efforts of her innumerable and malicious enemies, whose fury hath blazed forth against her with the sudden fierceness of "fire," when it is applied to a heap of dry "thorns ;" and hath been as soon at an end ; she hath triumphed, yea, and she will finally triumph, "in the name of the Lord her God." *Bp. Horne.*

[h] 13. *Thou hast thrust sore at me,* &c.] The church may consider herself as victorious over her great adversary, the author of all evil, who had made his grand effort to effect her destruction, by putting to death her champion and king, Messiah. But Jehovah appeared at the time appointed, to bring Him, and, virtually, all that should believe in Him, from the dead. "Thou hast thrust sore at me, that I might fall ; but Jehovah helped me." Risen, therefore, with Christ, from the grave, we proceed to praise Jehovah, in the words which Moses and Israel first used, when they had ascended from the depths of the sea, and beheld their enemies destroyed for ever ; "Jehovah is my strength, and my song, and is become my salvation," Exod. xv. 2. And never doth that sacred day come round, on which the resurrection of Jesus is celebrated, but "the voice of rejoicing is in the tabernacles of the righteous." *Bp. Horne.*

safety or deliverance. See Vocab.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die[i], but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness[k]: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused[l]: is become the head-stone in the corner.

23 This is the Lord's doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made[m]: we will rejoice and be glad in it.

25 Help me now, O Lord[n]: O Lord, send us now prosperity. Save now. *Bib. Trans.*

26 Blessed be he that cometh in

[i] 17. *I shall not die,* &c.] As Christ is risen, "we shall not die but live;" we shall not die eternally, but we shall live in this world, the life of grace; in the world to come, the life of glory; that we may, in both, "declare the works" and chant the praises of God our Saviour. We are "chastened" for our sins, but "not given over to death" and destruction everlasting; nay, our being "chastened" is now a proof that we are not so "given over;" for "what son is he whom the father chasteneth not?" Heb. xii. 7. *Bp. Horne.*

[k] 19—21. *Open me the gates of righteousness:* &c.] The faithful, like David and his people of old, demand admission into the courts of the Lord's house, there to praise Him for his great and manifold mercies. But we may extend our ideas much farther, and consider the whole company of the redeemed, as beholding the angels ready to unbar the gates of heaven, and throw open the doors of the eternal sanctuary, for the true disciples of the risen and glorified Jesus to enter in. "Open ye," may believers exclaim in triumph to those celestial spirits, who delight to minister to the heirs of salvation, "open ye the gates of righteousness," those gates, through which nothing unclean can pass, "that the righteous nation which keepeth the truth may enter in," Isa. xxvi. 2, and sing, with your harmonious choirs, the praises of Him who sitteth upon the throne; for He hath overcome the sharpness of death, He hath opened the kingdom of heaven to all believers. "This is the gate of the Lord into which the righteous shall enter," to take possession of the inheritance prepared for them, "to thank" Him who hath "heard them, and is become their salvation." *Bp. Horne.*

[l] 22, 23. *The same stone which the builders refused:* &c.] Whether this passage had first a reference to the case of David, who, as a figure of Messiah, was brought from a state of rejection and persecution to the throne of Israel; it is neither possible nor needful to ascertain. That the verses belong, in a full and proper sense, to Messiah, is confessed by the Rabbis, and acknowledged by all. No text in the Old Testament is quoted by the writers of the New so often as this, which we meet with in six different places; namely, Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11; Eph. ii. 20; 1 Pet. ii. 4. The sum and substance of the New Testament applications and expositions is, that Jesus Christ is the stone here mentioned; that He was rejected and set at nought by the chief priests and Pharisees, the then builders of the church; but that, being chosen of God, and precious to Him, this most valuable stone, thus despised and rejected of men, thus thrown among the rubbish, and buried in it, was, at length, from such a state, exalted to be the chief corner-stone in the building, the main support of the edifice, and a centre of union for Jew and Gentile, the two parts of which it consisted; that this was the work of God and the admiration of man. And what can be more truly marvellous, than that a person, put to death as a malefactor, and laid in the grave, should from thence arise immortal, and become the head of an immortal society; should ascend into heaven, be invested with power, and crowned with glory; and should prepare a way for the sons of Adam to follow Him into those mansions of eternal bliss? *Bp. Horne.*

[m] 24. *This is the day which the Lord hath made:* &c.] Of the day on which Christ arose from the dead, it may, with more propriety than of any other day, be affirmed, "This is the day which Jehovah hath made." Then it was that the "rejected stone" became the "head of the corner." A morning then dawned which is to be followed by no evening; a brighter sun arose upon the world which is to set no more; a day began, which will never end; and night and darkness departed, to return not again. For thus saith the Lord to his church by the prophet Isaiah, "Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended," Isa. lx. 20. Easter-day is in a peculiar manner consecrated to Him, who, by his resurrection, triumphed over death and hell. On that day, through faith, we triumph with Him; we rejoice and are glad in his salvation. *Bp. Horne.*

[n] 25. *Help me now, O Lord:* &c.] Or, as in the Bible translation, "Save now." As a prelude to the triumphant manner in which Jesus Christ, after his resurrection, should ascend to the heavenly Jerusalem, He entered the earthly city, before his passion, amidst the acclamations of the multitude, who hailed Him as King of Sion, and with palm-branches, the emblems of victory, in their hands, sung before Him these words, partly taken from our Psalm, "Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest." The word, "Hosanna," is in the original, "Save now!" The form of words used by the people was both a petition and a congratulation; as if they had said, Let us beseech Jehovah, in the language of the 118th Psalm, to grant salvation to the Son of David, and to send us now prosperity under Him: Blessed is He who thus cometh, not in his own name and power, but in the name and power of Jehovah, according to the prophecies concerning Him, to deliver us from all our enemies: ratify, O Jehovah, in the highest, or in heaven, these petitions which we make for the salvation and prosperity of our King, that thy blessings upon Him and us may be established on

we have blessed you. *Bib. Trans.*

the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light[o] : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God[p], and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

EVENING PRAYER.

PSALM cxix.[q] *Beati immaculati.*

[r]BLESSED are those[s] that are undefiled in the way : and walk in the law of the Lord.

sincere. *Bib. Trans. Marg.*

2 Blessed are they that keep[t] his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes!

directed to keep. *Bib. Trans.*

6 So shall I not be confounded[u] : while I have respect unto all thy commandments.

ashamed. *Bib. Trans.*

7 I will thank thee with an unfeigned heart[x] : when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies[y] : O forsake me not utterly.

statutes. *Bib. Trans.* even those, for which I see no reason but thy will. *Bp. Patrick.*

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earth. Since the resurrection of our Lord, the faithful have expressed, in these two verses, the same wishes and prayers for the increase of his kingdom, and the prosperity of his house and family, of his ministers and his people: "We bless you that are of the house of Jehovah." *Bp. Horne.*

[o] 27. *God is the Lord who hath shewed us light:* &c.] As Jehovah hath manifested his power and glory, by raising Christ from the dead; as He hath, by so doing, "shewed us the light" of life and immortality; let us observe the festival, which is designed to perpetuate the memory of so great and joyful an event. "Christ, our passover," saith an apostle, "is sacrificed for us; therefore let us keep the feast," 1 Cor. v. 7. Let us keep it, only changing legal for evangelical sacraments and ceremonies; let us go to the altar, not to see a figure of the Lamb of God, as He was to be slain; but to behold a representation of Him as He hath been slain; to behold, in figure, his body broken, and his blood poured out; to eat the bread of life, and drink the cup of salvation. *Bp. Horne.*

[p] 28, 29. *Thou art my God,* &c.] The prophet declareth his resolution to "praise" and to "exalt," to magnify and to glorify, his "God;" he then concludes, as he began, with exhorting all the world to do the same. Preserve to us, blessed Lord, the use of these divine hymns in thy church, until, at the resurrection of the just, we shall celebrate an Easter in heaven, and sing them new in the kingdom of God. *Bp. Horne.*

[q] Psalm cxix.] This Psalm is divided, (most probably for the advantage of memory,) according to the number of letters which compose the Hebrew alphabet, into twenty-two portions of eight verses each; and not only every portion, but every verse of that portion, begins with the letter appropriated to it. David must, undoubtedly, have been the author. He describeth, in a series of devotional meditations, the instruction and the comfort, which, through all vicissitudes of mind and fortune, he had ever found in the word of God. The many strong expressions of love towards the law, and the repeated resolutions and vows to observe it, will often force us to turn our thoughts to the true David, whose "meat and drink it was, to do the will of him that sent him." Between the verses of each portion a connexion is frequently to be traced, but it doth not often seem to extend from one portion to another. *Bp. Horne.*

It is observable that the word of God is here diversly called by the names of "law, statutes, precepts or commandments, judgments, ordinances, righteousness, testimonies, way, and word." By which variety the Psalmist designed to express the nature, and the great perfection and manifold parts and uses of God's word. Which is called his "word," as proceeding from his mouth, and revealed by Him to us: his "way," as prescribed by Him for us to walk in: his "law," as binding us to obedience: his "statutes," as declaring his authority and power of giving us laws: his "precepts," as declaring and directing our duty: his "ordinances," as ordained and appointed by Him: his "righteousness," as exactly agreeable to God's righteous nature and will: his "judgments," as proceeding from the great Judge of the world, and being his judicial sentence to which all men must submit: and his "testimonies," as it contains the witnesses of God's mind and will, and of man's duty. And there are very few of the 176 verses contained in this Psalm, in which one or other of these titles is not found. *Poole.*

[r] 1—8.] This first portion is a declaration of the happiness of those, who observe God's laws; the habitual practice of which is the grand preservative from evil, and the greatest incitement to joy and gratitude. *Travell.*

[s] 1. *Blessed are those* &c.] By sin, misery entered into the world; holiness alone, therefore, can lead us to happiness. "The law of Jehovah" is the path of life, and by "walking in the way" we shall attain to the end. *Bp. Horne.*

[t] 2. *Blessed are they that keep* &c.] The divine revelations and institutions, whether of the old or the new law, are called God's "testimonies;" they are the witnesses of his will, and the pledges of his love. They are committed to the church, as a precious deposit, or trust, to be by her children "kept," and observed. In and by these God is to be sought; "they that seek him with their whole heart," with ardent and undivided affection, fail not to find Him, as an instructor and a comforter; and they who find Him, find all things, and are "blessed" indeed. *Bp. Horne.*

[u] 6. *So shall I not be confounded:* &c.] All the commandments have the same author, and the same sanction. He who thinketh to atone for the breach of one, by the observation of another; he who reserveth to

In quo corriget?

[z] WHEREWITHAL shall a young man[a] cleanse his way: even by ruling himself after thy word.

10 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

wander from. *Bib. Trans.*

11 Thy words have I hid within my heart[b]: that I should not sin against thee.

as the most precious treasure. *Bp. Patrick.*

12 Blessed art thou, O Lord: O teach me thy statutes.

13 With my lips have I been telling[c]: of all the judgements of thy mouth.

declared. *Bib. Trans.*

14 I have had as great delight in the way of thy testimonies: as in all manner of riches.

15 I will talk of thy commandments: and have respect unto thy ways.

16 My delight shall be in thy statutes[d]: and I will not forget thy word.

Retribue servo tuo.

[e] O Do well unto thy servant[f]: that I may live, and keep thy word.

18 Open thou mine eyes[g]: that I may see the wondrous things of thy law.

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himself a licence of indulging any favourite, darling lust, while in general he preserveth the appearance of an exemplary conduct; is a hypocrite: and, unless he repent, will be brought to "shame," if not before men here, yet before men and angels hereafter. *Bp. Horne.*

[x] 7. *I will thank thee with an unfeigned heart:* &c.] The Scriptures are styled "God's righteous judgments," as containing an account of his decrees and determinations concerning us, with a history of cases and precedents, entered upon record for our admonition. By these we are to form our opinions, and to regulate our conduct. And when we shall have so "learned" these, as to walk according to them, we shall praise God with an "upright heart;" our tongue will utter what our hearts feel. *Bp. Horne.*

[y] 8. *I will keep thy ceremonies,* &c.] The result of our meditations on God's word, and on the advantages of studying, in order to observe its directions, should always be a resolution so to do, and a prayer for grace to execute that resolution. Lord, we "will keep thy statutes;" be thou, therefore, ever with us, and "forsake us not;" or, if at any time, to try our faith, and to exercise our patience, thou shouldest depart from us and leave us to ourselves for a time, short be thy absence, and speedy thy return: "O forsake us not utterly!" *Bp. Horne.*

[z] 9—16.] The second portion teacheth us, that the law of God is the surest guide to youth: and when this law is once rooted deeply in the heart, it will influence the whole character. The tongue will be employed in proclaiming its excellence, and it will be productive of more true pleasure than can be afforded by the greatest possessions of this world. *Travell.*

[a] 9. *Wherewithal shall a young man* &c.] Youth enters upon the journey of life, headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances how shall a young man direct his steps, so as to "escape the pollution that is in the world through lust?" 2 Pet. i. 4. He must for this purpose, take with him the directions to be found in the Scriptures of truth. "I have written unto you, young men," says the beloved disciple, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." *Bp. Horne.*

[b] 11. *Thy words have I hid within my heart:* &c.] The young man who would cleanse his way, and take heed according to God's word, must "lay up that word in his heart;" for from the heart are the "issues of life," the thoughts, the words, and the actions: when God ruleth in the heart by his word and Spirit, these become his subjects; then "the kingdom of heaven is within us," and all is obedience, peace, and love. *Bp. Horne.*

[c] 13. *With my lips I have been telling:* &c.] The best sign that God hath "taught us his statutes," and the greatest inducement to Him to teach us still more and more, is a readiness to make others partakers of those blessings, which we ourselves have received from Him. Jehovah fashions the "lips" of man, and He expects that they should be employed in his service. "Out of the abundance of the heart, the mouth speaketh," and the stream will always shew the nature of the fountain. *Bp. Horne.*

[d] 16. *My delight shall be in thy statutes:* &c.] By frequent meditation and continual practice, the divine "statutes" will become our "delight:" and from the pleasures, as well as from the cares of the world, we shall gladly fly to them for recreation and comfort. Of holy exercises there is great variety, and spiritual joys are without number. Lord, make us to "delight ourselves in thy statutes," and when we delight in what we learn, we shall easily retain it in memory; "we shall not forget thy word." *Bp. Horne.*

[e] 17—24.] The Psalmist, convinced of the powerful influence of God's law, earnestly prays for grace to enable him to persevere, through every circumstance of life, in the constant practice of it. Well knowing the guilt and punishment of those who transgress it, he deprecates their fate, and determines that no authority, how great soever, shall deter him from adhering to it. *Travell.*

[f] 17. *O do well unto thy servant:* &c.] In the foregoing parts of the Psalm, we have heard the believer declaring the excellency of God's word, and expressing both his desire and his resolution to observe its directions. He now beseecheth God to remove all impediments, and to accomplish this work in him. *Bp. Horne.*

[g] 18. *Open thou mine eyes:* &c.] So far are we naturally from being able to "keep" the word, that we are not able to understand it. The law of God is full of divine and spiritual truths, concealed under literal histories, visible signs, and external ceremonies. To discern these "wondrous," because the hidden, mysterious "things," our "eyes," the eyes of our understanding, must be "unveiled;" that "veil" must be taken off, which St. Paul affirmeth to be upon the hearts of the Jews, "in reading the Old Testament," and which will continue there, until they turn to the Lord Jesus Christ. Then the veil will be taken away, and they will behold Him, and the redemption by Him, as

19 I am a stranger upon earth[h]: O hide not thy commandments from me.

vehemently desireth them. *Dr. Hammond.*

20 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

21 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

reproach and contempt. *Bib. Trans.*

22 O turn from me shame and rebuke[i]: for I have kept thy testimonies.

23 Princes also did sit and speak against me[k]: but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight: and my counsellors.

Adhæsit pavimento.

[l] MY soul cleaveth to the dust[m]: O quicken thou me, according to thy word.

declared. *Bib. Trans.*

26 I have acknowledged my ways[n], and thou heardest me: O teach me thy statutes.

27 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness: comfort thou me according unto thy word.

29 Take from me the way of lying[o]: and cause thou me to make much of thy law.

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prefigured in their law, and foretold by their prophets. Pride, prejudice, and interest, will compose a veil, through which a Christian shall see as little of the New Testament, as a Jew doth of the Old. Lord, convince us of our blindness, and restore us to our sight. *Bp. Horne.*

[h] 19. *I am a stranger upon earth:* &c.] The above request for divine illumination is enforced by this argument, that the petitioner is a "stranger," and a sojourner upon "the earth;" he is travelling through a foreign country, to his native city, where are his kindred, his treasure, and his heart: as a sojourner, he hath renounced the world, which is therefore become his enemy; as a stranger, he is fearful of losing his way: on these accounts he requesteth, that God would compensate the loss of earthly comforts, by affording the light of heaven; that He would not "hide his commandments," but shew and teach him those steps, by which he may ascend towards heaven, rejoicing in hope of future glory. *Bp. Horne.*

[i] 22. *O turn from me shame and rebuke:* &c.] "Shame and rebuke," "reproach and contempt," are liberally bestowed by the world upon men, who, being not of it, reprove its deeds by their exemplary conduct. These, to beginners more especially, are sore lets and hindrances in the way of duty; and, after the example of David, we may beseech God to "remove" them from us, when we suffer them in his cause, and know ourselves to be innocent of the crimes laid to our charge. In the mean time, to comfort ourselves under them, let us remember, that He, who alone, in the strict and unlimited sense of the words, could say, "I have kept thy testimonies," sustained the utmost degree of "reproach and contempt" for our sakes, and was patient and resigned under it all, until God "removed" it from Him by a glorious resurrection. *Bp. Horne.*

[k] 23. *Princes also did sit and speak against me:* &c.] "Princes" and rulers have often "sate" in council upon the "servants" of God, and "spoken," in judgment, false things "against them," as they did against their blessed Master in the days of his flesh. David hath taught us how to act in such circumstances. We are not to renounce the Creed, or the Commandments, should it so happen that "the rulers and the Pharisees" neither believe the former, nor observe the latter; but rather, we should "meditate," more than ever, in the Scriptures; that we may draw from thence comfort in the troubles, and direction in the difficulties, which persecution bringeth upon us; always bearing in mind, when princes command any thing contrary to the word of God, that our service is due to a higher Master; "thy servant did meditate in thy statutes." *Bp. Horne.*

[l] 25--32.] The sense of this fourth portion is, that the commandments of God afford the greatest comfort to the soul of the afflicted; and the gracious answers, which He vouchsafes to the prayers of the distressed, should encourage them to a strict observance of his laws, and especially to avoid all falsehood and deceit. *Travell.*

[m] 25. *My soul cleaveth to the dust:* &c.] The Psalmist, in a state of affliction and humiliation, still seeketh relief, by prayer, from the Scriptures. His circumstances vary, but his affection to the word of God continueth the same. Every one, whose affections are set on things below, hath reason to exclaim with David, "My soul cleaveth to the dust." From this kind of death we are "quickened," or made alive, by the Gospel, through that same Spirit which raised Christ from the dead, and which shall raise us also at the last day. *Bp. Horne.*

[n] 26. *I have acknowledged my ways,* &c.] We should freely and ingenuously "declare" to God in prayer our sins, our temptations, our sorrows, and our undertakings; it argues love, confidence, and sincerity, so to do; it is a means of acquainting us with our own state, of which generally we are ignorant; and it will not fail to procure us those aids from above, of which we stand in need. God will "hear" us; He will pardon our offences, strengthen us in our trials, dispel our grief, and prosper the work of our hands upon us. *Bp. Horne.*

[o] 29, 30. *Take from me the way of lying:* &c.] It is plain that "the way of truth," in the latter of these two verses, is opposed to "the way of lying," or of falsehood, in the former. The one comprehends every thing in doctrine and practice that is right, and therefore "true:" the other denotes every thing which is wrong, and therefore "false." Of these two ways man hath his choice. God points out to him the former by his word, and offers to conduct him in it by his Spirit. Satan shews him the latter, and endeavours to seduce him into it by his temptations. The Psalmist declareth himself to have "chosen" God's way, and to have "laid" the Scriptures "before him," as the chart by which he was to direct his course. He therefore prays that the other way may be far "removed" from him; and that God would vouchsafe him such a thorough

30 I have chosen the way of truth: and thy judgements have I laid before me.

31 I have stuck unto thy testimonies[p]: O Lord, confound me not.

put me not to shame. *Bib. Trans.*

32 I will run the way[q] of thy commandments: when thou hast set my heart at liberty.

shalt enlarge my heart. *Bib. Trans.*

MORNING PRAYER.

Legem pone.

[r]TEACH me, O Lord, the way of thy statutes: and I shall keep it unto the end.

34 Give me understanding[s], and I shall keep thy law: yea, I shall keep it with my whole heart.

35 Make me to go[t] in the path of thy commandments: for therein is my desire.

do I delight. *Bib. Trans.*

36 Incline my heart unto thy testimonies[u]: and not to covetousness.

37 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

38 O stablish thy word in thy servant: that I may fear thee.

Turn away my reproach which I fear. *Bib. Trans.*

39 Take away the rebuke that I am afraid of[x]: for thy judgements are good.

40 Behold, my delight[y] is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

[z]LET thy loving mercy[a] come also unto me, O Lord: even

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acquaintance with the "way" of truth, as might prevent him from ever wandering into the path of error. *Bp. Horne.*

[p] 31. *I have stuck unto thy testimonies:* &c.] Having once chosen our road, it remains that we persevere in it; since better had it been for us, never to have known the way of truth, than to forsake it, when known; and we have the same reasons to go on, which induced us to begin. The Psalmist doth not only say, "I have followed," but "I have stuck unto thy testimonies;" I have adhered so closely and firmly to them, that temptation has in vain essayed to allure, and persecution as vainly attempted to force me from them. And therefore he beseecheth God so to continue his grace and favour, that he may never, by falling from his stedfastness, disgrace his Master, his cause, his brethren, himself, nor be put to shame at the last day. "O Lord, put me not to shame!" *Bp. Horne.*

[q] 32. *I will run the way* &c.] The true Christian is always proceeding in the way of godliness, though not always with equal pace. In grief, whether for temporal or spiritual losses, the heart is contracted, and the spirits are all summoned home to comfort and support it, so that the faculties are left feeble and sluggish; and then the progress can be but slow. This was the Psalmist's case. But even then he promises, that, when God, by sending him joy and gladness, should "enlarge his heart," dilate his spirits, and put life and strength into his actions, he would quicken his pace in proportion, and, with renewed vigour and alacrity, "run the way" of the divine "commandments," until it should have brought him to rest and felicity in the bosom of God. *Bp. Horne.*

[r] 33—40.] This portion is an earnest supplication to God for instruction in his law, the practice of which will secure the heart from the mischievous influence of covetousness and vanity, as well as from the evil effects of groundless fears; and will promote that salutary fear of God, which sets a man above the reproach of the wicked. *Travell.*

[s] 34. *Give me understanding,* &c.] Much "understanding" is needful in order to the "observation" of the law, that we may know what is commanded, and what is forbidden, and how far; that we may avoid the snares laid for us in the way of duty; that we may respect things according to their due rank and worth; that we may do good works in their proper time, place, and manner; above all, that the affections may be directed by the judgment, and not the judgment by the affections. The law cannot be observed, unless it be understood; and it is understood in vain, unless it be observed. *Bp. Horne.*

[t] 35. *Make me to go* &c.] He, who teacheth us the way to heaven, must also "conduct" us in it, and the same grace must give light and strength. The Scripture is our rule, the Spirit is our guide; and, from beginning to end, it is God who inclines, prepares, and enables us "to go in the" clean and pleasant "path of his commandments." Happy the soul that can say to God, "therein do I delight:" which is, at the same time, a reason for her to ask, and for Him to grant, a continuance and perseverance therein. *Bp. Horne.*

[u] 36. *Incline my heart unto thy testimonies:* &c.] The wit of man may conceive, and his tongue may utter, great things of God and holiness, while his heart is averse from both; therefore David saith, not only "give me understanding," but "incline my heart." And as God only can change the disposition of the heart, to God he preferreth his petition. It is to be observed, that by the words, "Incline not my heart to covetousness," is meant, "suffer not my heart to be inclined," or, "give it not over, to covetousness." *Bp. Horne.*

[x] 39. *Take away the rebuke that I am afraid of:* &c.] The "rebuke" or "reproach," which we have all most reason to dread, and to pray that God would keep far from us here and hereafter, is that of having forsaken and apostatized from those statutes and "judgments" revealed in the Scriptures, which we own to be so "good," so pleasant, and so profitable. *Bp. Horne.*

[y] 40. *Behold, my delight* &c.] The Psalmist appealeth to God, the searcher of hearts, for the truth of the protestation he was about to make, that the desire of his soul was toward the divine Word; not only toward the promises, to believe and embrace them, but also toward the "precepts," to observe and to do them. He therefore prayeth, with confidence, that God would finish the work He had begun, and enable him to carry his wishes into execution, by continually "quickening" and enlivening him more and more through grace, to finish his course in "righteousness," and to obtain that crown which is to be the reward of it. *Bp. Horne.*

thy salvation, according unto thy word.

him that reproacheth me. *Bib. Trans.* See Vocab.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth [b] utterly out of my mouth : for my hope is in thy judgements.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty [c] : for I seek thy commandments.

46 I will speak of thy testimonies also [d], even before kings : and will not be ashamed.

47 And my delight shall be [e] in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

namely, to the practice of them. *I will set vigorously about them. Dr. Hammond.*

Memor esto servi tui.

O Think upon thy servant [g], as concerning thy word : wherein thou hast caused me to put my trust.

Remember the word unto thy servant. *Bib. Trans.*

50 The same is my comfort in my trouble : for thy word hath quickened me.

affliction. *Bib. Trans.* enlivened. See Vocab.

51 The proud have had me exceedingly in derision [h] : yet have I not shrinked from thy law.

declined. *Bib. Trans.*

52 For I remembered thine everlasting judgements [i], O Lord : and received comfort.

judgements of old. *Bib. Trans.*

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[c] 41—48.] From this portion we learn, that the goodness and mercy of God will fortify the heart against the tongue of the slanderers: and the practice of his righteous law will be the truest source of delight, and will embolden a man to speak the truth with confidence and courage, and to persevere in the path of duty. *Travell.*

[a] 41. *Let thy loving mercy* &c.] Persecution and affliction, of which they never fail, in some way or other, to have their share who live godly in Christ Jesus, should teach us, like David, to fly for refuge to that "mercy," from whence proceedeth all "salvation," temporal and eternal; and to pray, without ceasing, for the accomplishment of that "word," which promiseth to the people of God deliverance out of all their troubles. *Bp. Horne.*

[b] 43. *O take not the word of thy truth* &c.] While affliction presseth hard upon us, while our deliverance is deferred, and the enemy is suffered to reproach and blaspheme, our prayer must be that God would give us courage, and utterance, still to confess Him before men, and boldly to speak his "word of truth," for the edification of some, and the confutation of others; as knowing, that our faith is not vain, nor shall we be disappointed of our "hope," since both are built upon the "judgments," or revealed decrees, of Him who can neither err nor deceive. *Bp. Horne.*

[c] 45. *And I will walk at liberty:* &c.] No external pressure can take away that spiritual "liberty," which the faithful Christian experienceth when he hath made an open confession of the truth, and is determined at all events to do his duty. Then he is no longer straitened by fear, but set at large by love. "The truth maketh him free, and he walketh in the liberty of the children of God;" a liberty which they only obtain "who seek his precepts," and, by the performance of them, are rescued from the bondage both of tyrannical desires and slavish fears. *Bp. Horne.*

[d] 46. *I will speak of thy testimonies also,* &c.] A prophet may be called "before kings," either in the course of his office, to instruct them, or else in a judiciary way, to give an account of his faith. In either case, if he "walketh at liberty," he will "speak of God's testimonies," with due reverence to the person and authority of his prince, but as one who is neither afraid nor "ashamed" to declare the whole counsel of heaven to any being upon earth. *Bp. Horne.*

[e] 47. *And my delight shall be* &c.] He who would preach boldly to others, must himself "delight" in the practice of what he preacheth. If there be in us a new nature, it will "love the commandments of God," as being congenial to it: on that, which we love, we shall continually be "meditating;" and our meditation will end in action; we shall "lift up the hands which hang down," Heb. xii. 12; that they may "work the works of God, while it is day; because the night cometh, when no man can work," John ix. 4. *Bp. Horne.*

[f] 49—56.] It is the sum of this portion, that the promises of God, made known in his word, and the remembrance of his former mercies, are the surest ground of consolation under every kind of distress. The progress of wickedness will fill the mind of the upright with horror: but, on the other hand, true religion will never fail to produce a degree of joy and happiness under every circumstance. *Travell.*

[g] 49. *O think upon thy servant,* &c.] God promiseth salvation before He giveth it, to excite our desire of it, to exercise our faith, to prove our sincerity, to perfect our patience. For these purposes, He seemeth to have sometimes forgotten his word, and to have deserted those whom He had engaged to succour and relieve; in which case, He would have us, as it were, to remind Him of his promise, and solicit his performance of it. The Psalmist here instructeth us to prefer our petition upon those grounds: first, that God cannot prove false to his own word; "Remember the word unto thy servant:" secondly, that He will never disappoint an expectation which Himself hath raised; "upon which thou hast caused me to hope." *Bp. Horne.*

[h] 51. *The proud have had me exceedingly in derision:* &c.] A true servant of God believeth the promises, and practiseth the precepts, of his blessed Master. The haughty infidel will scoff at him for one part of his conduct; the insolent worldling will ridicule him for the other. But neither will induce him to disbelieve, or to disobey. *Bp. Horne.*

[i] 52. *For I remembered thine everlasting judgements,* &c.] The great remedy against that temptation, which ariseth from the reproaches of our scornful and insulting adversaries, is here prescribed, namely, a "remembrance of God's judgments of old," whether we understand the "judgments" of his mouth, or those of his hand; his righteous decrees for the punishment of bad, and reward of good men, or the many and wonderful instances of his executing those decrees, from the beginning of the world, recorded in the sacred history. These

Horror hath taken hold upon me. *Bib. Trans.*

53 I am horribly afraid[k]: for the ungodly that forsake thy law.

54 Thy statutes have been my songs[l]: in the house of my pilgrimage.

55 I have thought upon thy Name[m], O Lord, in the night-season: and have kept thy law.

56 This I had[n]: because I kept thy commandments.

Portio mea, Domine.

°THOU art my portion, O Lord[p]: I have promised to keep thy law.

I intreated thy favour with. *Bib. Trans.*

58 I made my humble petition in thy presence with my whole heart: O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time: to keep thy commandments. delayed not. *Bib. Trans.*

61 The congregations of the ungodly have robbed me[q]: but I have not forgotten thy law. companies. *Bib. Trans. Marg.*

62 At midnight I will rise[r] to give thanks unto thee: because of thy righteous judgements.

63 I am a companion[s] of all them

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are sources of real and endless "comfort" upon such occasions; because nothing can happen to us, which hath not happened to God's people "of old;" no case, of which there is not a precedent in Scripture, where we may read the process of similar trials, their issue, and the final sentence of the Judge, which is still the same, and whose rule of procedure and determination is invariable. *Bp. Horne.*

[k] 53. *I am horribly afraid:* &c.] The consequence of a due meditation on God's judgments will be a compassion for the "wicked," on whom those judgments, in the end, fall; so that instead of feeling for ourselves, on account of the injuries they do us, we shall feel for them, who are thereby drawing down vengeance and destruction on their own heads. "Daughters of Jerusalem," said the blessed Jesus, when led to be crucified, "weep not for me, but weep for yourselves, and for your children," Luke xxiii. 28. *Bp. Horne.*

[l] 54. *Thy statutes have been my songs:* &c.] The soul, which descended from above, and longs to return thither again, is a stranger and sojourner upon earth. The body is "the house of her pilgrimage," in which she is confined during her state of exile. And how harsh soever the usage may be which she receiveth from the world, she ever findeth joy and comfort, as once did the fugitive and wandering son of Jesse, in making God's "statutes" the subjects of her psalms, and hymns, and spiritual "songs," until death shall restore her to liberty. *Bp. Horne.*

[m] 55. *I have thought upon thy Name,* &c.] By the "name" of God, his nature, so much at least of it as we are concerned to know, and are capable of receiving, is revealed to us. Such a love had the Psalmist for it on that account, that, as in the day God's statutes were his songs, in the night God's name was the subject of his meditation. With his tongue he praised Him in the day, with his heart he desired Him in the night-watches. The good effect of hours thus secretly passed in holy exercises, will appear openly in our lives and conversations: "I have remembered thy name, O Lord, in the night, and," as the fruit of it, "have kept thy law." *Bp. Horne.*

[n] 56. *This I had,* &c.] As one sin is often the consequence and the punishment of another, so one act of obedience is the issue and the reward of another; and to him, who hath well used the grace already received, shall more be given. "This I had," this ability to perform my duty, and to delight in the performance of it day and night, was vouchsafed unto me, "because I kept thy commandments," because I was not heretofore disobedient, but employed the strength with which thou, O Lord, hast endued me, not in doing mine own will, but thine. *Bp. Horne.*

[o] 57—64.] The Psalmist here teaches us, that happy are they, who choose the law of God for their rule of conduct; who, if they happen to slip, delay not to return into the path of uprightness. The violence of the oppressor will not deter them from the punctual performance of their duty; nor prevent them from associating with those, who are engaged in the same happy course with themselves. *Travell.*

[p] 57. *Thou art my portion, O Lord:* &c.] Happy the man, who can sincerely say, "Thou art my portion, O Lord;" I have considered, and made my choice; from henceforth, I renounce all things for the love of thee; thou art sufficient for me; thee only I desire to enjoy, and, therefore, thee only I desire to please; "I have said that I would keep thy words." *Bp. Horne.*

[q] 61. *The congregations of the ungodly have robbed me:* &c.] To be robbed, or plundered of his possessions in this world, was by no means a case peculiar to David. The primitive Christians were continually so treated; and our Lord gives all his disciples warning to stand prepared for such events, ready in disposition, in heart and mind, to quit all, as they who first followed Him literally did. The apostle tells us of some, who not only bore patiently, but even "took joyfully, the spoiling of their goods;" the reason, which he assigns for so extraordinary a behaviour, deserves to be noted and remembered; "knowing that they had in heaven a better and an enduring substance," Heb. x. 34. They who part with earth to gain heaven, and exchange the world for its Maker, certainly lose nothing by the bargain. Nay, there will come an hour, when, for the foretaste of glory which a good conscience affordeth to its happy possessor, the dearest lover of mammon would joyfully give up all the gold of Peru, and all the diamonds of Indostan. *Bp. Horne.*

[r] 62. *At midnight I will rise* &c.] So far were temporal losses from causing the Psalmist to forsake God, that he sought Him the more earnestly and fervently on that account; rising "at midnight to give thanks" for all his "righteous judgments" and dispensations towards his servants. Thus Paul and Silas, not only impoverished but imprisoned, for the testimony of Jesus, yet, in that situation, with their feet fast in the stocks, sang "praises at midnight." And although there be no obligation upon men to "rise at midnight," in order to "give thanks;" yet, if they who awake at that, or any other time, would accustom their hearts,

that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

[t] O Lord, thou hast dealt graciously[u] with thy servant : according unto thy word.

Teach me good judgements. *Bib. Trans.* 66 O learn me true understanding[x] and knowledge : for I have believed thy commandments.

afflicted. *Bib. Trans.* 67 Before I was troubled, I went astray. *Bib. Trans.* wrong[y] : but now have I kept thy word.

68 Thou art good and gracious[z] : O teach me thy statutes.

forged. *Bib. Trans.* 69 The proud have imagined a lie[a] against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn[b] : grease. *Bib. Trans.* but my delight hath been in thy law.

71 It is good for me that I have been in trouble[c] : that I may learn afflicted. *Bib. Trans.* thy statutes.

72 The law of thy mouth is dearer unto me[d] : than thousands of gold and silver.

EVENING PRAYER.

Manus tuæ fecerunt me.

[e] THY hands have made me[f] and fashioned me : O give me un-

at least, to so divine an exercise, they would find it always productive of the most comfortable effects. *Bp. Horne.*

[s] 63. *I am a companion* &c.] As no sufferings should make us neglect our intercourse with God, so neither should they tempt us to forsake the communion of saints, or fellowship of them who "fear God, and work righteousness." These are knit together in love, as members of the same mystical body, insomuch that "if one member suffer, or be honoured, all the members should suffer or be honoured with it;" these we should own at all times, in prosperity and in adversity; with these should our acquaintance and conversation be, for the mutual improvement and consolation of them and of ourselves. Of such was David a "companion," and such the Redeemer Himself "is not ashamed to call brethren," Heb. ii. 11. *Bp. Horne.*

[t] 65—72.] The Psalmist in this portion, with gratitude to God for his former gracious dealings towards him, prays for further instruction in his duty; acknowledging that the school of affliction had taught him his errors, and confirmed him in the right course. Having this confidence, he looks with contempt on the base calumnies of his enemies, who are puffed up with their own pride and importance; and is prompted to set a higher value upon religion, than upon all the treasures in the world. *Travell.*

[u] 65. *O Lord, thou hast dealt graciously* &c.] As the sense of our wants should prepare the mind for prayer, so gratitude for blessings received should tune the heart to praise. Let a man carefully recount the divine mercies shewn to him from his birth, considering withal how unworthy he hath been of the least of those mercies, as also how far preferable his state is to that of many others; and he will find reason "in all things to give thanks," to acknowledge, with David, the goodness and truth of Jehovah, and to say, "Thou hast dealt well with thy servant, O Lord, according to thy word." *Bp. Horne.*

[x] 66. *O learn me true understanding* &c.] From thanksgiving, the Psalmist returneth again to prayer, as, while we continue in this world, we must all do. *Bp. Horne.*

[y] 67. *Before I was troubled, I went wrong:* &c.] We collect from this verse, that prosperity is too often the parent of sin; that adversity is, first, its punishment; then, its remedy; and that every considerate man, who hath been afflicted, will thankfully acknowledge as much. *Bp. Horne.*

[z] 68. *Thou art good and gracious:* &c.] In other words, as Bishop Patrick hath well connected and paraphrased it, "Thou art in thine own nature kind and good; and nothing else can proceed from thee, who designest our good, even when thou afflictest us; take what methods thou pleasest with me, only teach me effectually to do as thou wouldest have me." *Bp. Horne.*

[a] 69. *The proud have imagined a lie* &c.] Every disciple of Christ, who, like his Master, goeth contrary to the ways of the world, and condemneth them, must expect to be, like that Master, slandered and calumniated by the world. To such slanders and calumnies, a good life is the best answer. When a friend once told Plato, what scandalous stories his enemies had propagated concerning him, "I will live so," replied that great philosopher, "that nobody shall believe them." *Bp. Horne.*

[b] 70. *Their heart is as fat as brawn:* &c.] "The fatness of the heart," implieth, in this place, two things in those of whom it is affirmed; luxury, and its consequence, insensibility to those spiritual and divine truths, which are not only the study, but the "delight," of temperate and holy persons. *Bp. Horne.*

[c] 71. *It is good for me that I have been in trouble:* &c.] God's statutes are best learned in the school of affliction, because by affliction the great impediments to our learning them are removed; pride is subdued, and concupiscence is extinguished. "He that hath suffered in the flesh," saith an apostle, "hath ceased from sin," 1 Pet. iv. 1; and in an immunity from sin consisteth one of the greatest felicities of heaven. *Bp. Horne.*

[d] 72. *The law of thy mouth is dearer unto me:* &c.] Affliction taketh from us the inclination to offend, and it giveth us, in return, a knowledge of that law which "is better," and which, when we are thoroughly acquainted with it, we shall esteem to be better "than thousands of gold and silver:" better in its nature, for it is from heaven, they are from the earth; better in its use, for it bringeth salvation to our souls, whereas they can only procure sustenance for the body; better in point of duration, for the benefits of one are certain and eternal, the advantages of the others temporal and uncertain. Blessed are they who seek in the Scriptures the true riches; who traffick for the spiritual gains of celestial wisdom; for surely "the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold," Prov. iii. 14. *Bp. Horne.*

derstanding, that I may learn thy commandments.

74 They that fear thee[g] will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgements are right : and that thou of very faithfulness hast caused me to be troubled. *afflicted me. Bib. Trans.*

76 O let thy merciful kindness be my comfort[h] : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee[i], and have known thy testimonies : be turned unto me. *turn to my side, and become my friends. Bp. Patrick.*

80 O let my heart be sound[k] in thy statutes : that I be not ashamed. *sincere. Dr. Hammond.*

Defecit anima mea.

[l]MY soul hath longed for thy salvation[m] : and I have a good hope because of thy word. *fainteth. Bib. Trans. but I hope in thy word. Bib. Trans.*

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me? *fail. Bib. Trans.*

83 For I am become like a bottle in the smoke[n] : yet do I not forget thy statutes.

84 How many are the days of thy servant[o] : when wilt thou be avenged of them that persecute me? *execute judgment on. Bib. Trans.*

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[e] 73—80.] We are here taught, that He, who made man, must ever be his best instructor : and, though his judgments may sometimes be severe, yet, as they are founded on truth and equity, they must command the approbation of those, who make his law their study. When the wicked aim at the destruction of the righteous, the surest refuge of these is, by earnest prayer to implore the divine protection : which will defeat the malice of their enemies, and inspire all those with confidence who love and fear the Lord. *Travell.*

[f] 73. *Thy hands have made me* &c.] The formation of man was the last and noblest work of God, and it is a standing miracle of divine wisdom and power. The consideration, that God made us, is here urged as an argument why He should not forsake and reject us, since every artist hath a value for his own work, proportioned to its excellence. It is, at the same time, an acknowledgment of the service we owe Him, founded on the relation which a creature beareth to his Creator. And the petition implieth in it a confession of our present inability to know his will without his revelation, and to do it without his grace. *Bp. Horne.*

[g] 74. *They that fear thee* &c.] They who "fear God" are naturally "glad when they see" and converse with one like themselves ; but more especially so, when it is one whose faith and patience have carried him through troubles, and rendered him victorious over temptation ; one who hath "hoped in God's word," and hath not been disappointed. Every such instance affordeth fresh encouragement to all those, who, in the course of their warfare, are to undergo like troubles, and to encounter like temptations. *Bp. Horne.*

[h] 76. *O let thy merciful kindness be my comfort :* &c.] In the former verse the criminal, finding that the hand of God was upon him, had owned the justice and the faithfulness of his Judge in the punishment inflicted. Judgment having thus had her perfect work, the offender, now humbled and penitent, maketh application to the throne of grace, and sueth for that mercy, which God, by his "word," hath promised to his servants, who are chastened, not for their destruction, but for their salvation. *Bp. Horne.*

[i] 79. *Let such as fear thee,* &c.] David beseecheth God, if any good men had been alienated from Him, either through fear, prejudice, or offence, that they might return to Him, join, and acknowledge Him. *Bp. Horne.*

[k] 80. *O let my heart be sound* &c.] This is a prayer necessary for all men to use at all times, but more particularly in seasons of persecution and temptation. By "soundness of heart" is meant solidity and stedfastness in grace and virtue, as opposed to the mere form of godliness, or fair shew of the hypocrite, which conceal the rottenness and corruption lurking within ; and also to the sudden and vanishing goodness of the temporary convert, which quickly disappears like the morning dew, and withers like the seed sown on a rock. When internal holiness accompanies and actuates that which is external, when the word is thoroughly rooted, and faith hath acquired the sovereignty over our desires, then our "hearts" are "sound in God's statutes," and there is hope, that, in the day of trial, we shall not give our brethren cause to be ashamed of us, nor be ourselves "ashamed" before God. *Bp. Horne.*

[l] 81—88.] In this portion we see that the pious soul looks to God for comfort in every distress : and though worn away with sorrow and long expectation, yet knowing that the mercies of God are sure and certain, he commits his cause to his divine providence ; he is neither dismayed by the persecutions of the wicked, nor deterred from the performance of his duty in obeying the divine laws. *Travell.*

[m] 81. *My soul hath longed for thy salvation :* &c.] Thus have the true servants of God, in every age, expressed their ardent desire of his salvation. Thus did the patriarchs, the prophets, the kings, and the faithful people, formerly wish to behold the advent of their Saviour in the flesh ; until Simeon, taking Him in his arms, spoke what they would all have spoken had they been present, "Lord, now lettest thou thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation." *Bp. Horne.*

[n] 83. *For I am become like a bottle in the smoke :* &c.] "Bottles" among the Jews were made of skins. One of these, if exposed to heat and "smoke," would become shrivelled and useless. Such a change will labour and sorrow cause in the human frame ; and the Psalmist here complaineth, that his beauty and his strength were gone ; the natural moisture was dried up ; in consequence of which the skin shrivelled, and both colour and vigour departed from him. Disease and old age will produce the same sad effects in us all ; but the body's weakness is the soul's strength ; as the

85 The proud have digged pits for me : which are not after thy law.

not according to thy law; that is, quite contrary to it. *Dr. Hammond.* wrongfully. *Bib. Trans.*

86 All thy commandments are true[p] : they persecute me falsely; O be thou my help.

87 They had almost made an end of me[q] upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

[r] O Lord, thy word : endureth[s] for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine[t], O save me : for I have sought thy commandments.

95 The ungodly laid wait for me to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end[u] : but thy commandment is exceeding broad.

I have seen an end of all perfection. *Bib. Trans.*

Quomodo dilexi!

[x] LORD, what love have I unto thy law[y] : all the day long is my study in it.

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outward man decayeth, the inward man is renewed : "I do not forget thy statutes." *Bp. Horne.*

[o] 84. *How many are the days of thy servant:* &c.] The well-beloved John heard a question, of the same import with this, asked by the spirits of the martyrs, that had left their bodies, and were waiting in the separate state for the day of retribution. The answer, which was made to them, may likewise satisfy our impatience, when suffering affliction and persecution : "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a lond voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled," Rev. vi. 9, &c. *Bp. Horne.*

[p] 86. *All thy commandments are true:* &c.] Man is perfidious and deceitful, God is "faithful" and true; He hath promised to "help" those who suffer "wrongfully," and He will, in the end, shew Himself to be the avenger of all such. *Bp. Horne.*

[q] 87. *They had almost made an end of me* &c.] However low the church, or any member thereof, may, by persecution and tribulation, be brought upon earth, yet nothing can separate them from the love of God, while they "forsake not his precepts," nor disbelieve his promises. The soul, we know, must forsake the body; but God will forsake neither. *Bp. Horne.*

[r] 89—96.] How strictly are we bound to obey the laws, and to trust in the promises of that gracious God, whose truth is eternal, who hath established every thing in heaven and earth by fixed and immutable laws, and made all things subservient to his power! Well may we depend upon Him and implicitly follow his will, who is our almighty Protector, and whose word will endure when all things else shall fail. *Travell.*

[s] 89. *O Lord, thy word: endureth* &c.] The eternity of Jehovah, and the immutability of his counsels, are considerations which afford comfort and encouragement to his people, when their enemies are in arms against them. Even in this world the unwearied "heavens" continue to perform invariably their operations upon themselves and the bodies placed in them; while the globe of the "earth," retaining its original form and coherence of parts, still, as at the beginning, supports and maintains the successive "generations" of men, which live and move upon it, to whom the faithful promises of God are fulfilled from age to age. Thus doth the unchangeable order of nature itself point out to us the truth of her great Author, and at the same time reprove the eccentrick motions of rebellious man. The heavens and the earth "continue this day according to thine ordinance," O Lord, "for all things are thy servants;" all invariably serve thee, except man, who alone was endowed with reason, that he might obey and glorify thee in this life, and that which is to come! *Bp. Horne.*

[t] 94. *I am thine,* &c.] The double relation which we have the honour to bear to God by creation and by redemption, as the work of his hands, and the purchase of his blood, is a most endearing and prevailing argument with Him, to "save" us from our enemies. But then let it be remembered, that no man can say to God with a good conscience, "I am thine," unless he can also go on and say, "I have sought thy precepts," I desire to serve and obey thee alone; since, after all, "his servants we are to whom we obey;" and if sin be our master, how can we say to a master, whose interest is directly opposite, "I am thine?" *Bp. Horne.*

[u] 96. *I see that all things come to an end:* &c.] Or, "I have seen an end of all perfection." Of "all perfection" in this world, whether of beauty, wit, learning, pleasure, honour, or riches, experience will soon shew us the "end." But where is the end or boundary of the word of God? Who can ascend to the height of its excellency; who can fathom the depth of its mysteries; who can find out the comprehension of its precepts, or conceive the extent of its promises; who can take the dimensions of that love of God to man which it describeth, or that love of man to God which it teacheth! The knowledge of one thing leadeth us forward to that of another, and still, as we travel on, the prospect opens before us into eternity, like the pleasant and fruitful mountains of Canaan, rising on the other side of Jordan, when viewed by Moses from the top of Pisgah. O happy reign of celestial wisdom, permanent felicity, true riches, and unfading glory; while we contemplate thee, how doth the world lessen,

98 Thou through thy commandments[z] hast made me wiser than mine enemies : for they are ever with me.

they, namely, God's commandments. See below.

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

I understand more than the ancients. *Bib. Trans.*

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgements : for thou teachest me.

departed. *Bib. Trans.*

103 O how sweet are thy words unto my throat[a] : yea, sweeter than honey unto my mouth.

taste. *Bib. Trans.*

104 Through thy commandments I get understanding[b] : therefore I hate all evil ways.

MORNING PRAYER.

Lucerna pedibus meis.

[c]THY word is a lantern unto my feet[d] : and a light unto my paths.

lamp. *Bib. Trans.*

106 I have sworn[e], and am sted-

and shrink to nothing in our eyes! Thy blessings faith now beholdeth, but it is charity which shall hereafter possess and enjoy them. *Bp. Horne.*

[x] 97—104.] We learn from this portion, how excellent and amiable is that divine law, the practice of which makes a man superior to his enemies, and gives a degree of wisdom, greater than can be obtained from the experience of old age, or from the instructions of those, whose occupation it is to communicate knowledge to others. Whoever would observe this law, must absolutely abstain from evil; which will be the best proof of his understanding, and will secure to him a happiness superior to all the delights of sense. *Travell.*

[y] 97. *Lord, what love have I unto thy law:* &c.] Words cannot express the love which a pious mind entertaineth for the Scriptures. They are the epistle of God to mankind, offering reconciliation, peace, and union with himself in glory; containing reasons why we should love Him and each other, with directions how to shew forth that love, which, as the apostle saith, is "the fulfilling of the law," Rom. xiii. 10. On some portions of these Scriptures should our "meditation" be continually, and "each day" should add something to our knowledge, to our faith, to our virtue. *Bp. Horne.*

[z] 98. *Thou through thy commandments* &c.] The "commandments" of God were "ever with" David; the "testimonies" of God were his "meditation;" and the "precepts" of God it was his care to "observe;" therefore his wisdom exceeded the policy of his "enemies," the learning of his "teachers," and the experience of the "ancients." Thus, by the wisdom of the Scriptures, did the holy Jesus, in the days of his flesh, confound his adversaries, astonish the teachers of the law, and instruct the aged. And it is the high prerogative of the Scriptures, at all times, to render youth and simplicity superior to the inveterate malice and subtilty of the grand deceiver and his associates. *Bp. Horne.*

[a] 103. *O how sweet are thy words unto my throat:* &c.] The soul hath its "taste," as well as the body, and that taste is then in good order, when the "words" of Scripture are "sweet" to the soul, as "honey" is to the mouth. If they are not always so, it is because our taste is vitiated by the world and the flesh; and we shall ever find our relish for the word of God to be greatest, when that for the world and the flesh is least, in time of affliction, sickness, and death; for these are contrary, one to the other. In heaven the latter will be no more, and therefore the former will be all in all. *Bp. Horne.*

[b] 104. *Through thy commandments I get understanding:* &c.] He who delighteth to study the Scriptures, will "understand," from them, the true nature of righteousness and of sin; he who doth understand the nature of each, will love the former; and, in proportion, "hate" the latter: and with that, which we thoroughly hate, we will not bear to have any connexion; with suspicion and jealousy we shall eye it approaching; with courage and constancy we shall arm and fight against it; we shall make no peace, nor so much as a truce with it; but, as faithful soldiers and servants of Jesus Christ, we shall aim at that utter extermination of it, which we have vowed, and which, through the Spirit of grace and power, will be accomplished, but not, perhaps, totally, till our life and warfare shall end together. *Bp. Horne.*

[c] 105—112.] From this portion it appears that we cannot err from the right path, if we positively determine to follow the clear light of God's word: this will illuminate our understandings, when we offer our supplications to God to assist us in distress. Though we should be at the point of death, or exposed to the crafty malice of the wicked, we must adhere with steady perseverance to the law of God, which is the noblest inheritance that we can possess. *Travell.*

[d] 105. *Thy word is a lantern unto my feet:* &c.] Man is a traveller, his life is a journey, heaven is his end, his road lies through a wilderness, and he is in the dark. Thus circumstanced, how earnestly and devoutly ought he to pray, "O send out thy light and thy truth; let them lead me, let them bring me to thy holy hill, and to thy tabernacles!" Ps. xliii. 3. For surely, "the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life," Prov. vi. 23. The word of God discovereth to us our errors; it sheweth us where we lost our way, and how we may recover it again. If we take this "lamp" in our hand, it will not only point out our course in general, but also direct us in every step, and guide our "feet" aright in the "path" of holiness and peace. Thus through the devious and lonely wilds of Arabia, was Israel once conducted to the land of promise, by the illuminating pillar, or rather by Him whose presence dwelt in the midst of it. *Bp. Horne.*

[e] 106. *I have sworn,* &c.] Such being the direction afforded by the word of God to a benighted pilgrim, David had obliged himself, in the most solemn manner, to follow that direction. Every Christian doth, at his baptism, in like manner, "promise and vow to keep God's commandments, and to walk in the same all the days of his life." The nature and extent of these engagements must be interpreted according to the covenant of grace, under which they are made. The command to us sinners is, that we should repent, and believe in Him, who will pardon our failings, and

fastly purposed : to keep thy righteous judgements.

107 I am troubled above measure[f]: quicken me, O Lord, according to thy word.

108 Let the free-will offerings[g] of my mouth please thee, O Lord : and teach me thy judgements.

109 My soul is alway in my hand[h]: yet do I not forget thy law.

110 The ungodly have led a snare for me : but yet I swerved not from thy commandments. erred. *Bib. Trans.*

111 Thy testimonies have I claimed[i] as mine heritage for ever : and why? they are the very joy of my heart.

112 I have applied[k] my heart to fulfil thy statutes alway : even unto the end. inclined. *Bib. Trans.*

Iniquos odio habui.

I Hate them that imagine evil things : but thy law do I love. I hate vain thoughts *Bib. Trans.*

114 Thou art my defence[m] and shield : and my trust is in thy word. hiding place. *Bib. Trans.*

115 Away from me, ye wicked[n] : I will keep the commandments of my God.

116 O stablish me[o] according to uphold. *Bib. Trans.*

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strengthen our infirmities, that we may walk as becometh his disciples, who, though they ought not to commit sin, may yet, by divine grace, be restored and saved from it. "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins," 1 John ii. 1. *Bp. Horne.*

[f] 107. *I am troubled above measure:* &c.] The faithful servants of God may be "afflicted:" they may be "very much" and grievously afflicted: but let them consider, that by afflictions, their corruptions are purged away, their faith is tried, their patience perfected, their brethren are edified, and their Master is glorified. Let them still firmly rely on the divine promise of grace and salvation: still humbly pray for its accomplishment in themselves: "Quicken me, O Lord, according to thy word." *Bp. Horne.*

[g] 108. *Let the free-will offerings* &c.] The "offerings" of the believer are prayer, praise, and holy resolutions and vows, like that of the Psalmist above, "to keep God's righteous judgments," in which he therefore petitioneth to be every day more and more "taught" and instructed by the Spirit of truth. Christians are called by St. Peter, "a royal and holy priesthood, appointed to offer up spiritual sacrifices, acceptable to God, by Jesus Christ," 1 Pet. ii. 5. 9. *Bp. Horne.*

[h] 109. *My soul is alway in my hand:* &c.] To have one's "soul," or life, "in one's hand," is a phrase often used in Scripture, and implieth going in continual danger of one's life: see Judges xii. 3; 1 Sam. xix. 5; and xxviii. 21; Job xiii. 14. Great and incessant as David's perils were, he did not "forget" God's promises, nor his precepts, but trusted in the former, and performed the latter. St. Paul knew, that "in every city bonds and afflictions awaited him: but none of these things," saith he, "move me, neither count I my life dear unto myself, so that I might finish my course with joy," Acts xx. 23, 24. *Bp. Horne.*

[i] 111. *Thy testimonies have I claimed* &c.] The "testimonies" of God's will, his word and his sacraments, are the bonds and the deeds by which we hold our heavenly "inheritance, as heirs of God, and joint heirs with Christ." Of these deeds, and this inheritance, no power can deprive us; and when "they are the rejoicing of our hearts," we shall not, by preferring an earthly inheritance, deprive ourselves of them. *Bp. Horne.*

[k] 112. *I have applied* &c.] Or "inclined." The "inclination of the heart" to good is the work of God: but man is, nevertheless, in this, as in other instances, said to perform it, when he listens to the call, and obeys the motions, of his grace. We are not to judge of ourselves by what we sometimes say and do, but by the general disposition and tendency of the heart and its affections. When, after repeated trials, we find that the love of God casts the scale against the love of the world; when it is our glory, our delight, our treasure, our meat and drink, to do his will, and, against all opposition, to persevere in doing it, "even unto the end;" then are we the true disciples of that Master, whose heart was evermore inclined to good; who alone performed a perfect and spotless obedience, and persisted in working the work of Him that sent Him, until, with his last breath, He declared upon the cross, "It is finished." *Bp. Horne.*

[l] 113—120.] The sum of this portion is, that if we are sincerely attached to God's law, which will prove our surest protection from every kind of evil, we cannot but despise and avoid the company of the ungodly. But we must be firm in our obedience, and steady in our application to God for help. His rejection of the wicked should make us delight in his law, and dread nothing so much as his displeasure. *Travell.*

[m] 114. *Thou art my defence* &c.] From vain thoughts, and vain persons, the Psalmist teacheth us to fly, by prayer, to God, as our refuge and protector. This course a believer will as naturally take, in the hour of temptation and danger, as the offspring of the hen, on perceiving a bird of prey hovering over their heads, retire to their "hiding-place," under the wings of their dam; or as the warrior opposeth his "shield" to the darts which are aimed at him. *Bp. Horne.*

[n] 115. *Away from me, ye wicked:* &c.] Safe under the protection of the Almighty, David bids the wicked "depart from him;" he neither fears their malice, nor will follow their counsels, being resolutely determined to adhere to his duty, and to "keep the commandments of his God." He, who hath formed David's resolution, must, like him, disclaim and renounce the society of "evil-doers:" for every man will insensibly contract the good or bad qualities of the company which he keeps; and should, therefore, be careful to keep such as will make him wiser and better, and fit him for the goodly fellowship of saints and angels. *Bp. Horne.*

[o] 116. *O stablish me* &c.] A resolution to fly from evil, and to do good, is properly followed by an earnest and repeated prayer, to be "upheld" in the performance of it by divine grace, "according to God's word" and promise. How necessary is this prayer to be made by creatures whose tempers and dispositions are ever varying; who have so many and so formidable adversaries to contend with; and on whom their temporal condition hath so much influence! *Bp. Horne.*

thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

contrive, plot See Vocab.

119 Thou puttest away all the ungodly[p] of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee[q] : and I am afraid of thy judgements.

Feci judicium.

I have done judgement and justice. *Bib. Trans.*

[r] I Deal with the thing that is lawful and right[s] : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away[t] with looking for thy health : and for the word of thy righteousness.

fail for thy salvation. *Bib. Trans.* See Vocab.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant, O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord[u], to lay to thine hand : for they have destroyed thy law.

work. *Bib. Trans.* made void. *Bib. Trans.*

127 For I love thy commandments[x] : above gold and precious stone.

128 Therefore hold I straight all thy commandments[y] : and all false ways I utterly abhor.

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[p] 119. *Thou puttest away all the ungodly* &c.] "Ungodly" men and hypocrites are mingled among the sons and servants of God, as "dross" is blended with the pure metal, and appeareth to be part of it. But the fiery trial of divine judgment soon discovereth the difference. The false pretences of the hypocrite are detected, and the glory of the wicked vanisheth away. In times of visitation, Christ sitteth among his people, "as a refiner and purifier of silver," purging away all dross, that out of what remains may be made "vessels of honour, meet for the Master's use," to serve and to adorn the sanctuary. See Mal. iii. 3; Isa. i. 25; 2 Tim. ii. 21. *Bp. Horne.*

[q] 120. *My flesh trembleth for fear of thee:* &c.] At the presence of Jehovah, when He appeareth in judgment, the earth trembleth and is still. His best servants are not exempted from an awful dread upon such occasions; scenes of this kind, shewn in vision to the prophets, caused their flesh to quiver, and all their bones to shake. Encompassed with a frail body, and a sinful world, we stand in need of every possible tie; and the affections both of fear and love must be employed, to restrain us from transgression; we must, at the same time, "love God's testimonies, and fear his judgments." *Bp. Horne.*

[r] 121—128.] The following portion teaches us, that a firm adherence to the ways of truth and righteousness is the best security against oppression. The apparent delay of the divine interference in our favour will sometimes weary out our expectations; but it should quicken our prayers to God for the increase of his mercy, and for the enlargement of our understanding in the way of our duty. The enormous transgressions of wicked men demand the execution of the divine judgments; but they, who are sincerely devoted to God's law, will value it above all earthly treasures, nor will they be tempted by any seeming advantage to do any thing base and dishonest. *Travell.*

[s] 121. *I deal with the thing that is lawful and right:* &c.] He who is engaged in a righteous cause, and hath acted uprightly in the support of it, may, so far, without incurring the censure of boasting, or trusting to his own righteousness, make David's plea, "I have done judgment and justice;" as if he had said, Thou, O my God, knowest that I am innocent of the crimes whereof my implacable enemies accuse me, and that I have done no wrong to those who seek to take away my life; deliver not thine injured servant, therefore, into their hands; "leave me not to mine oppressors." The Son of David might use the words in their full and absolute sense, and plead for a glorious resurrection, on the foot of his having performed a perfect obedience to the law. *Bp. Horne.*

[t] 123. *Mine eyes are wasted away* &c.] Salvation, whether temporal or spiritual, may be delayed; the "eyes" of the sufferer may "fail" with looking upward, and his earnest expectation may be ready to break forth, in the words of Sisera's mother, "Why is his chariot so long in coming? Why tarry the wheels of his chariot?" But what saith God, by his prophets and apostles? "Though it tarry, wait for it, because it will surely come," Hab. ii. 3. "Yet a little while, and he that shall come, will come," Heb. x. 37. The "word," which hath promised it, is the word of truth, faithfulness, and "righteousness;" the attributes of God are engaged for its accomplishment, and He cannot deny Himself. *Bp. Horne.*

[u] 126. *It is time for thee, Lord,* &c.] The "law" of God is "made void" or "destroyed" by those who deny its authority, or its obligation; by those who render it of none effect through their traditions, or their lives. When a deluge of wickedness and impiety entering at these gates hath overwhelmed a land, "it is time for the Lord to work;" the great Lawgiver will then exert his power, and vindicate his authority speedily. There is a certain measure of iniquity, which when communities, or individuals respectively, have filled up, the destroying angel comes forth, and executes his commission. How ought a man to fear, lest the next sin he commits should fill up his measure, and seal his eternal doom! *Bp. Horne.*

[x] 127. *For I love thy commandments:* &c.] As the wickedness of those increaseth who "make void the divine law," the zeal and "love" of believers should increase in proportion, to stem the torrent; and this may be done, to a surprising degree, by a few persons, who, after the example of the first Christians, can forsake all to follow their Master; who have the sense and the courage to prefer truth, wisdom, holiness, and heaven, to falsehood, folly, sin, and the world; who can resolutely reject the glittering temptation, and say, without hypocrisy, to their God, "I love thy com-

Mirabilia.

[z] THY testimonies are wonderful[a]: therefore doth my soul keep them.

The entrance of thy words giveth. *Bib. Trans.*

130 When thy word goeth forth[b]: it giveth light and understanding unto the simple.

panted. *Bib. Trans.* I longed for. *Bib. Trans.*

131 I opened my mouth[c], and drew in my breath: for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

133 Order my steps in thy word: and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

135 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

136 Mine eyes gush out with water[d]: because men keep not thy law.

Justus es, Domine.

[e] RIGHTEOUS art thou, O Lord[f]: and true is thy judgement.

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mandments above gold; yea, above fine gold." *Bp. Horne.*

[z] 128. *Therefore hold I straight all thy commandments:* &c.] For the same reason that the children of God, in the worst of times "love his commandments," they love them "all," not observing such only as they can observe without giving offence, but, regardless of the censures of the world, doing their duty in every particular; not "hating" some "evil ways," and at the same time walking in others, but extending and manifesting their aversion to all alike. Of such persons it is evident, that they make a conscience of their doings, and their conduct appears to be uniform; the adversary will have no evil thing to say of them; they will do real service to the cause which they maintain; and, after having honoured their Master before men, they will by Him be honoured before men and angels. *Bp. Horne.*

[a] 129—136.] How astonishing, as we learn from this portion, is the wisdom of God's law, which affords knowledge and instruction to the most unlearned! The heart of the righteous man will pant after the attainment of this knowledge; and he will beseech God so to direct his ways, that he may neither be enslaved by sin, nor be oppressed by the wicked; but may keep steady in the path of God's commandments, the neglect of which is the cause of great lamentation to the righteous. *Travell.*

[a] 129. *Thy testimonies are wonderful:* &c.] The Scriptures are "wonderful," with respect to the matter which they contain, the manner in which they are written, and the effects which they produce. They contain the sublimest spiritual truths, veiled under external ceremonies and sacraments, figurative descriptions, typical histories, parables, similitudes, &c. When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. Who but must delight to study and to "observe" these "testimonies" of the will and the wisdom, the love and the power, of God most high! *Bp. Horne.*

[b] 130. *When thy word goeth forth:* &c.] The Scriptures are the appointed means of "enlightening" the mind with true and saving knowledge. They shew us what we were, what we are, and what we shall be; they shew us what God hath done for us, and what He expecteth us to do for Him; they shew us the adversaries we have to encounter, and how to encounter them with success; they shew us the mercy and the justice of the Lord, the joys of heaven, and the pains of hell. Thus will they "give to the simple," in a few days, an "understanding" of those matters, which philosophy, for whole centuries, sought in vain. *Bp. Horne.*

[c] 131. *I opened my mouth,* &c.] An eastern traveller, fatigued through toil, and parched by heat, doth not, with more vehement desire, gasp for the cooling breeze, than the servant of God, in time of temptation and trouble, "panteth" after that spirit of refreshment and consolation, which breathes in the Scriptures of truth. *Bp. Horne.*

[d] 136. *Mine eyes gush out with water:* &c.] David, who, through this whole Psalm, so often and so ardently beseecheth God to "teach him his statutes," declareth in this verse, his continual grief of heart, occasioned by seeing others break those statutes. Thus Lot, among the Sodomites, was "vexed from day to day," not so much at their usage of himself, as at "seeing and hearing their unlawful deeds," 2 Pet. ii. 8. Thus Jeremiah telleth the ungodly of his time, "If ye will not hear, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears," Jer. xiii. 17. Thus the holy Jesus "looked round about on the Pharisees, being grieved for the hardness of their hearts," Mark iii. 5; and "wept over" a city which had always persecuted, and was then about to crucify Him, because it "knew not the things which belonged to its peace," Luke xix. 41. Accept, O Lord, the tears which our blessed Redeemer shed, in the days of his flesh, for us, who should, but, alas! too often cannot, weep for our brethren, or for ourselves; and give us, at least, the grace of holy mourning, which in thy sight is of great price. *Bp. Horne.*

[e] 137—144.] According to the instruction here given to us, the perfect righteousness and purity of God's laws demand our obedience, and the sad neglect of them, to which we are witness, must provoke our indignation and wear our spirits. However mean and contemptible our situation may be, we must continue firm in the practice of those eternal laws of truth and righteousness, which will be our surest comfort in the hour of distress. *Travell.*

[f] 137. *Righteous art thou, O Lord:* &c.] This portion of our Psalm is employed in celebrating the righteousness of God, manifested to us by his word, and by his dispensations, which that word both recordeth and explaineth. It is said of the emperor Mauritius, that, upon seeing all his children slain before his face, at the command of that bloody tyrant and usurper, Phocas, himself expecting the next stroke, with a philosophy truly divine, he exclaimed aloud, in these words of David, "Righteous art thou, O Lord, and upright are thy judgments." By faith he was assured of this great truth, and nobly confessed it, notwithstanding all appearances to the contrary. The last day will demonstrate the same thing to the whole world,

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me[g] : because mine enemies have forgotten thy words.

very pure. *Bib. Trans.*

140 Thy word is tried to the uttermost[h] : and thy servant loveth it.

despised. *Bib. Trans.*

141 I am small, and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness[i] : and thy law is the truth.

anguish. *Bib. Trans.*

143 Trouble and heaviness[k] have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

[l] I Call with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning[m] do I cry unto thee : for in thy word is my trust.

I prevented the dawning of the morning. *Bib. Trans.*

148 Mine eyes prevent the night-watches : that I might be occupied in thy words.

are beforehand with them. See Vocab.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies[n], I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

[o] O Consider mine adversity, and deliver me : for I do not forget thy law.

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and open the mouths of men and angels to declare, concerning all the divine proceedings, what the good Mauritius acknowledged, at the time, with regard to the murder of his children. *Bp. Horne.*

[g] 139. *My zeal hath even consumed me:* &c.] "Zeal" is a high degree of love; and when the object of that love is ill-treated, it venteth itself in a mixture of grief and indignation, which are sufficient to wear and "consume" the heart. This will be the case, where men rightly conceive of that dishonour, which is continually done to God by creatures whom He hath made and redeemed. But never could the verse be uttered, with such fulness of truth and propriety, by any one, as by the Son of God, who had such a sense of his Father's glory and of man's sin, as no person else ever had. And, accordingly, when his zeal had exerted itself in purging the temple, St. John tells us, "his disciples remembered that it was written, The zeal of thine house hath eaten me up." The place where it is so written is Psalm lxix. 9; and the passage is exactly parallel to this before us. *Bp. Horne.*

[h] 140. *Thy word is tried to the uttermost:* &c.] "Tried, refined, purified, like gold in the furnace:" absolutely perfect, without the dross of vanity and fallibility, which runs through human writings. The more we try the promises, the surer we shall find them. This pure word hath likewise in it a power of purifying us. It containeth precepts and examples of purity, helps and encouragements to purity, and the Spirit of purity goeth with it, and worketh by it. *Bp. Horne.*

[i] 142. *Thy righteousness is an everlasting righteousness,* &c.] Men may decree wickedness by a law, or they may change their decrees, and, with them, what was right to-day may be wrong to-morrow. But the law of God is "righteousness," and it is "truth," to-day, and for ever. His justice, goodness, and fidelity, are unchangeable; He will never forsake us, unless we forsake Him, but will remember us in our lowest estate, if, in that estate, we "do not forget his precepts." *Bp. Horne.*

[k] 143. *Trouble and heaviness* &c.] We need not take pains, as many do, "to find trouble and anguish," for they will one day "find us." In that day, the revelations of God must be to us instead of all worldly "delights" and pleasures, which will then have forsaken us; and how forlorn and desolate will be our state, if we should have no other delights, no other pleasures, to succeed them, and to accompany us into eternity! Let our study be now in the Scriptures, if we expect our comfort from them in time to come. *Bp. Horne.*

[l] 145—152.] It is the purport of this portion of the Psalm to teach us, that our earnest desire to keep God's laws should make us constantly vigilant in our duty: this will be the best means of obtaining help from Him, who is ever true to his promises, and who will protect his faithful servants from the malicious attacks of their enemies. *Travell.*

[m] 147. *Early in the morning* &c.] It is a certain sign that our hearts are set upon a work, when the thoughts of it cause sleep to depart from us, and we awake readily, constantly, and early, to the performance of it. David delighted in the holy exercises of prayer and meditation; therefore he "prevented the dawning of the morning," and was beforehand with the light itself; therefore his "eyes prevented the watches," that is, the last of those watches, into which the night was by the Jews divided; he needed not the watchman's call, but was stirring before it could be given. Climate and constitution will, doubtless, make a difference, and claim considerable allowance: but by Christians, who enjoy their health, in temperate weather, the sun should not be suffered to shine in vain, nor the golden hours of the morning to glide away unimproved; since of David's Lord, as well as of David, it is said, "In the

Plead. *Bib. Trans.*

154 Avenge thou my cause[p], and deliver me : quicken me, according to thy word.

Salvation. *Bib. Trans.* See Vocab.

155 Health is far from the ungodly[q] : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me[r], and persecute me : yet do I not swerve from thy testimonies.

decline. *Bib. Trans.*

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments[s] : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

Principes persecuti sunt.

[t]PRINCES have persecuted me[u] without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee[x] : because of thy righteous judgements.

165 Great is the peace[y] that they have who love thy law : and they are not offended at it.

nothing shall offend them. *Bib. Trans.* or, they shall have no stumbling-block. *Marg.*

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morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed." Mark i. 35. *Bp. Horne.*

[n] 152. *As concerning thy testimonies*, &c.] This portion of our Psalm endeth with the triumph of faith over all dangers and temptations. "Concerning thy testimonies," the revelations of thy will, thy counsels for the salvation of thy servants, "I have known of old," by faith, and by my own experience, as well as that of others, "that thou hast founded them for ever; they are unalterable and everlasting as the attributes of their great Author, and can never fail those who rely upon them, in time, or in eternity. *Bp. Horne.*

[o] 153—160.] From this portion we learn, that our perseverance in the time of our duty is the strongest encouragement to expect the divine blessing and protection : God will not afford his favour and support to those who transgress his laws; we cannot but lament their errors, and must strive earnestly to avoid them, if we truly reverence God and his unchangeable commandments. *Travell.*

[p] 154. *Avenge thou my cause*, &c.] God is the Patron of his people, to "plead" their "cause;" their Redeemer, to "deliver" them out of troubles; the Author and Fountain of their life, to "quicken" and support them. We may, therefore, have recourse to Him at all times, as an Advocate, a Saviour, and a Comforter, for the defence of our cause, the deliverance of our persons, and the support of our hearts. And all this, "according to his word," in which He hath engaged thus to patronize, to rescue, and to strengthen, those who trust in Him, and apply to Him. *Bp. Horne.*

[q] 155. *Health is far from the ungodly :* &c.] The "health" or "salvation" which is nigh to the faithful, because they diligently and earnestly seek to know and to do the will of God revealed to them in his word, is "far from the wicked," because "they seek not his statutes," nor concern themselves to know what they are, much less to observe and practise them. *Bp. Horne.*

[r] 157, 158. *Many there are that trouble me*, &c.] Persecution tempteth men to apostasy, and is the great trial of our fidelity to God and to his word. He who, in such circumstances, forgetteth his own sufferings, to commiserate the sin and folly of his persecutors, is a true follower, as David was a forerunner, of Jesus Christ. *Bp. Horne.*

[s] 159. *Consider, O Lord, how I love thy commandments :* &c.] It is observable how the Psalmist delighteth to dwell on these two sweet notes; the "loving-kindness" of God in promising salvation, and his "truth" in the constant performance of that promise to his church, while she "loves" and adheres to his "precepts." Thus it hath been "from the beginning," and thus it will be, until the whole counsel of heaven shall at length be fulfilled, by the resurrection and salvation of the just. *Bp. Horne.*

[t] 161—168.] The sense of this portion is, that an inviolable attachment to truth and righteousness, and an abhorrence of deceit and wickedness, will give us courage under the severest persecutions; and will be a purer source of joy than any acquisition we can obtain. We cannot too often express our gratitude and praise for the blessings of God's providence; and if we value our own peace of mind and expect favour from Him, who seeth all that we do, we must seek it in the way of his commandments. *Travell.*

[u] 161. *Princes have persecuted me* &c.] David was "persecuted," by Saul and his associates, "without a cause." The life of Saul was spared by him, because "he stood in awe of God's word," and preferred the comfortable reflection of having obeyed its injunctions to all the "spoil," and to those many advantages, that would have accrued to him, by the overthrow and death of his implacable adversary, who acknowledged, upon the occasion, "Thou art more righteous than I," 1 Sam. xxiv. 17. The sufferings of the body are soon over; the joys of conscience have no end. *Bp. Horne.*

[x] 164. *Seven times a day do I praise thee :* &c.] They who, like David, during the time of persecution and affliction, put their trust in God and wait his decision of their cause, will always find reason, as David did, to "praise him seven times a day," or continually, for his just decrees and "righteous judgments" concerning them. *Bp. Horne.*

[y] 165. *Great is the peace* &c.] Amidst the storms and tempests of the world there is a perfect calm in the breasts of those, who not only do the will of God, but "love" to do it. They are at peace with God, by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men, by the spirit of charity; and the whole creation is so at peace with them, that all things work

166 Lord, I have looked for thy saving health : and done after thy commandments. salvation. *Bib. Trans.*

167 My soul hath kept thy testimonies[z] : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

[a]LET my complaint come[b] before thee, O Lord : give me understanding, according to thy word.

170 Let my supplication come before thee : deliver me, according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight. salvation. *Bib. Trans.*

175 O let my soul live[c], and it shall praise thee : and thy judgements shall help me.

176 I have gone astray like a sheep[d] that is lost : O seek thy servant, for I do not forget thy commandments.

MORNING PRAYER.

PSALM cxx.[e] *Ad Dominum.*

WHEN I was in trouble[f] I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from

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together for their good. No external troubles can rob them of this "great peace," no "offences" or stumbling-blocks, which are thrown in their way by persecution or temptation, by the malice of enemies, or the apostasy of friends, by any thing which they see, hear of, or feel, can detain or divert them from their course. Heavenly love surmounts every obstacle, and runs with delight the way of God's commandments. *Bp. Horne.*

[z] 167. *My soul hath kept thy testimonies:* &c.] The "love of God's testimonies," and the consideration, that all "our ways are before him," and subject to his immediate inspection, are two powerful motives to obedience. The plea of having "kept the divine precepts," &c., in the mouth of David, or any other believer, intendeth sincerity, not perfection; and is alleged as an evidence of grace, not as a claim of merit. Christ alone kept the old law, and He enableth us to observe the new. *Bp. Horne.*

[a] 169—176.] The Psalm concludes with an earnest address to God for his gracious assistance, and with strong expressions of joy and gratitude for all the instances of his mercy. The Psalmist pleads his observance of God's law as the surest claim to his loving-kindness, and beseeches the Almighty to exert in his behalf that tender care and solicitude, which a shepherd employs in restoring a worried and wandering sheep to the fold. *Travell.*

[b] 169. *Let my complaint come* &c.] The Psalmist still continueth instant in prayer for "understanding," to direct him in the midst of dangers and temptations, and for "deliverance" out of them all, when God shall see fit to accomplish the promises made in his "word." These are blessings, for which a man cannot be too frequent, or too earnest, in his petitions to the throne of heaven. *Bp. Horne.*

[c] 175. *O let my soul live,* &c.] The "life" which God granteth and preserveth to us, whether it be the natural life of the body, or the spiritual life of the soul, (for both are from Him,) should be employed in "praising" Him. This return for his mercies we are always ready to promise, when we are in danger, but often forgetful to perform, when delivered out of it. *Bp. Horne.*

[d] 176. *I have gone astray like a sheep* &c.] It is doubtful, whether David here speaks of his misery, or his sin; of his "wandering," as an exile in foreign lands, or of his "going astray" from the "commandments" of his God, though he had not altogether "forgotten," but was desirous of returning again to the observance of them, and therefore beseeches the great Shepherd to "seek" and bring back his "lost sheep." In the application of the passage to ourselves, it matters not which interpretation we adopt, since we are both sinners and exiles; exiles, because sinners; "we have erred and strayed from God's ways, like lost sheep," and are, for that reason, excluded from our heavenly city and country, to wander for a time in the wilderness. Restore us, O Lord Jesu, by thy grace to righteousness, and by thy power to glory! *Bp. Horne.*

[e] Psalm cxx.] This, and the fourteen Psalms which follow it, are entitled, "Psalms of degrees, or of ascensions." For what reason they were so called, is altogether uncertain. Certain, however, it is, that they are most instructive and pleasing compositions, wonderfully calculated to elevate the soul to God; and that the Christian, as he proceeds from one degree of virtue to another, in his way towards eternal felicity, cannot employ himself better than in meditation on them. In the first of these Psalms, the author, most probably David, complaineth of the falsehood, the treachery, and the violence of men, amongst whom he grieveth that his pilgrimage is prolonged. *Bp. Horne.*

[f] 1. *When I was in trouble,* &c.] The prophet relateth the success of his prayer made to Jehovah in time of trouble. He "cried," and was "heard." The particular species of trouble, under which he then laboured, was that caused by the malice and treachery of his adversaries, who either with "lying lips" bore false witness against him, or "with a deceitful tongue" tried to ensnare him, and to draw something from him, on which they might ground an accusation. Thus the Jews dealt with Christ; and men of their cast and complexion have, in all ages, dealt thus with his true

lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee[g], thou false tongue: even mighty and sharp arrows, with hot burning coals.

Sharp arrows of the mighty, with coals of juniper. *Bib. Trans.*

4 Wo is me[h], that I am constrained to dwell with Mesech: and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt[i] among them: that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them ready to battle.

PSALM cxxi.[k] *Levavi oculos.*

I Will lift up mine eyes unto the hills[l]: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not suffer thy foot to be moved[m]: and he that keepeth thee will not sleep.

Will not let thee be subverted. *Bp. Patrick.*

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper[n]: the Lord is thy defence upon thy right hand;

shade. *Bib. Trans.*

6 So that the sun shall not burn thee by day: neither the moon by night.

smite. *Bib. Trans.*

7 The Lord shall preserve thee from all evil[o]: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

doing any thing of what sort soever; when thou goest out to work, or comest home to rest. *Dr. Hammond.*

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followers. From such "lips" and such "tongues" God only can "deliver" the persons and the reputations of the most innocent. *Bp. Horne.*

[g] 3. *What reward shall be given or done unto thee,* &c.] The purport of the question plainly is this: What profit or advantage do you expect to reap from this practice of lying and slandering? what will at last be its end and its reward? Then followeth the answer: "Mighty and sharp arrows," or "Sharp arrows of the mighty one," who is the avenger of truth and innocence; with a fire that burns fiercely, and burns long, like that which was made of "juniper," or some wood used in those days, remarkable for increasing and retaining heat; punishments justly inflicted on a tongue, the words of which have been keen and killing as arrows, and which, by its lies and calumnies, hath contributed to set the world on fire. We read in the Gospel, of one who exclaimed, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." *Bp. Horne.*

[h] 4. *Wo is me,* &c.] The Psalmist lamenteth his long continuance among those deceitful and malicious men, whom he compareth to the wild, barbarous, and idolatrous Arabs, the descendants of "Kedar," the son of Ishmael, Gen. xxv. 13. When our Lord was upon earth, the Jews were become the spiritual Ishmaelites, sons of the bond woman, persecutors of the sons of the free woman, and the children of promise. "O faithless and perverse generation," saith He, how long shall I be with you? how long shall I suffer you?" Matt. xvii. 17. "And as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now," Gal. iv. 29. *Bp. Horne.*

[i] 5. *My soul hath long dwelt* &c.] If this was the case of David, much more might the Son of David make the same complaint, that He "dwelt with them that hated peace;" that although He was "a man of peace," meek, lowly, and gracious in his deportment to all around Him; although He came to make peace, and to reconcile all things in heaven and earth; although his conversation and his preaching were of peace, and love, and the kingdom of God; yet no sooner did He open his mouth to "speak" upon these divine subjects, but his enemies were up in arms, ready to apprehend, to accuse, to condemn, and to crucify Him. Marvel not, O disciple of Jesus! if the world hate and oppose thee; but pray only, that when thou shalt be used as He was, thou mayest be enabled to bear that usage as He did. *Bp. Horne.*

[k] Psalm cxxi.] In this Psalm, the prophet, 1, 2, introduceth a person, most probably an Israelite, on his way to Jerusalem, expressing his trust and confidence in Jehovah, the Maker of heaven and earth, of whose favour and protection, at all times, and in all dangers, the prophet, 3—8, assureth him. These promises, like those in the ninety-first Psalm, were, in their full and spiritual sense, made good to Messiah, and are now daily accomplishing in the members of his mystical body, the Christian church. Bp. Lowth supposes the two first verses to be spoken by David, when going out to war, and the answer of encouragement to be made by the high priest from the holy place. In this case, the idea of warfare is added to that of pilgrimage, and the Psalm rendered still more applicable to us, as well as to the true David our King. *Bp. Horne.*

[l] 1, 2. *I will lift up mine eyes unto the hills:* &c.] The true Israelite, amidst the dangers of his earthly pilgrimage and warfare, looketh continually towards the heavenly city, whither he is travelling. Faith sheweth him afar off the everlasting "hills from whence cometh the help," which must bring him in safety to them. He "lifteth up his eyes" in prayer to the Almighty, whose temple and habitation are thereon. He putteth not his trust in any creature, but imploreth aid immediately of "him who made heaven and earth," and who, consequently, hath power over all things in both. *Bp. Horne.*

[m] 3, 4. *He will not suffer thy foot to be moved:* &c.] In the first two verses, we heard the believer declaring his resolution to trust in God. The prophet now commendeth that resolution, and encourageth him to persevere in it. *Bp. Horne.*

[n] 5. *The Lord himself is thy keeper:* &c.] The meaning is, that the good man, during his journey through life, shall be under God's protection at all seasons; as Israel in the wilderness was defended from the burning heat of the sun, by the moist and refreshing shadow of the cloud; and secured against the inclement influences of the nocturnal heavens, by the kindly warmth and splendour diffused from the pillar of fire. *Bp. Horne.*

[o] 7, 8. *The Lord shall preserve thee from all evil:* &c.] To dissipate our fears, and remove every ground of

PSALM cxxii.[p] *Lætatus sum.*

I Was glad when they said unto me[q]: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is built as a city[r]: that is at unity in itself.

compact together. *Bib. Trans.*

4 For thither the tribes go up[s], even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement[t]: even the seat of the house of David.

6 O pray for the peace of Jerusalem[u]: they shall prosper that love thee.

7 Peace be within thy walls[x]: and plenteousness within thy palaces.

prosperity. *Bib. Trans.*

8 For my brethren and companions' sakes[y]: I will wish thee prosperity.

I will now say, Peace be within thee. *Bib. Trans.*

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

PSALM cxxiii.[z] *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of ser-

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diffidence, Jehovah promiseth, by his holy prophet, to "preserve us from all evil," which might befal us in the way, either by turning it aside, or turning it finally to our advantage, so that we shall not perish, but see our labours happily begun and ended in Him; He "shall preserve our going out, and our coming in," until, through all the vicissitudes of this mortal state, He shall have brought us into his "holy temple," there to become "pillars," and to "go no more out." Rev. iii. 12. *Bp. Horne.*

[p] PSALM CXXII.] The author of this Psalm, as we are informed by its title, was David. The subject of it is, that joy which the people were wont to express, upon their going up in companies to keep a feast at Jerusalem, when the divine services were regulated, and that city was appointed to be the place of publick worship. Every thing, which can be said upon this topick, must naturally hold good in its application to the Christian church, and the celebration of her feasts. *Bp. Horne.*

[q] 1, 2. *I was glad when they said unto me:* &c.] Great was the joy of an Israelite, when his brethren called upon him to accompany them on some festive occasion, to the tabernacle, or temple at Jerusalem; great is the joy of a Christian, when he is invited, in like manner, to celebrate the feasts of the church, to commemorate the nativity, or the resurrection, and to eat and drink at the table of his Lord. *Bp. Horne.*

[r] 3. *Jerusalem is built as a city:* &c.] As if it were said, Jerusalem is a lovely place: the very buildings, being so uniform, are very beautiful; and an emblem of that union of minds, both in charity and united intercessions, which is the most amiable and graceful thing in the church of God. Allusion is here made to what sacred story tells us of the city, the buildings of which, having lien scattered and dispersed, were joined together and compacted by David, and so made one city. 1 Chron. xi. 7, 8. *Dr. Hammond.*

[s] 4. *For thither the tribes go up,* &c.] All the "tribes" of Israel, three times in the year, were seen "going up" to Jerusalem in compliance with the "testimonies," the injunctions and institutions of their law, to acknowledge the mercies, and to give thanks unto the name of "Jehovah," who had done such great things for them. *Bp. Horne.*

[t] 5. *For there is the seat of judgement:* &c.] The Israelites resorted to Jerusalem, because it was the metropolis of the country, and there was the residence of their monarchs, after the kingdom was established in "the house of David." But, alas! that metropolis is desolate, and "the thrones of judgment," which were therein, have been long since cast down to the ground. A Jerusalem, however, remains, which shall never be moved; in that Jerusalem is the throne of eternal judgment erected, and the Son of David sitteth upon it. See Luke i. 32; Matt. xix. 28. *Bp. Horne.*

[u] 6. *O pray for the peace of Jerusalem:* &c.] In this latter part of our Psalm, the members of the Israelitish church are exhorted to pray for its peace and welfare. What that church was, the Christian church militant upon earth now is, and demandeth, in like manner, the prayers of all Christian people for its peace and welfare in a troublesome and contentious world. Its increase here below is in reality the increase of Jerusalem above, of which it is a part, and ought to be a resemblance. Heaven has therefore decreed, that they who contribute their labours, as well as their prayers, to promote so good and so glorious an end, shall enjoy its protection, and its blessing shall be upon the work of their hands; "they shall prosper that love thee." *Bp. Horne.*

[x] 7. *Peace be within thy walls:* &c.] Come, O thou divine Spirit of peace and love, who didst reside in the soul of the holy Jesus, descend into his mystical body, and fill us, who compose it, with all his heavenly tempers; put an end to heresies, heal all schisms, cause bitter contentions to cease, abolish every enmity, and make us to be of one mind in thy holy city; that so, "peace being within her walls," her citizens may give themselves to every profitable employment, and "plenteousness" of grace, wisdom, and truth, as well as of earthly blessings, may be in all her "palaces." Thus will she become a lively portrait of that place which is prepared for them that love one another, where, with one heart and one voice, they shall ascribe "salvation and glory to God and to the Lamb." *Bp. Horne.*

[y] 8. *For my brethren and companions' sakes:* &c.] In these concluding verses, the Psalmist declareth the two motives, which induced him to utter his best wishes, and to use his best endeavours, for the prosperity of Jerusalem; namely, love of his brethren, whose happiness was involved in that of their city; and love of God, who had there fixed the residence of his glory. These motives are ever in force, and ought surely to operate with marvellous energy upon our hearts, to stir us up to imitate the pattern now before us, in fervent zeal and unwearied labour, for the salvation of men, and the glory of their great Redeemer; both which will then be complete, when the church militant shall become triumphant, and the heavenly paradise shall be filled with plants taken from its terrestrial nursery. *Bp. Horne.*

[z] PSALM CXXIII.] This Psalm containeth, 1, 2, an act

vants[a] look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord[b], have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Papists' Conspiracy, second Psalm Morn. Serv. and King Charles's Rest. first Psalm Morn. Serv.

PSALM cxxiv.[c] *Nisi quia Dominus.*

IF the Lord himself[d] had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick : when they were so wrathfully displeased at us. alive. See Vocab.

3 Yea, the waters had drowned us[e] : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord[f] : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord[g] : who hath made heaven and earth.

PSALM cxxv.[h] *Qui confidunt.* Papists' Conspiracy, third Psalm Morn. Serv.

THEY that put their trust in the Lord[i] shall be even as the mount

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of confidence in God, with, 3, 4, a prayer for deliverance from that reproach and contempt which infidelity and sensuality are wont to pour upon the afflicted people of God. *Bp. Horne.*

[a] 2. *Behold, even as the eyes of servants* &c.] The servants of God, like other servants, if they are injured and suffer violence, expect redress and protection from the master whose they are, and whom they serve. Under the law of Moses, a master was to demand satisfaction, and to have it made him, for any hurt done to his servant. And shall not the best of masters avenge wrongs done to those who serve him; and done perhaps, because they serve him? Without doubt, he will avenge them speedily, and reward the sufferers gloriously. *Bp. Horne.*

[b] 3, 4. *Have mercy upon us, O Lord,* &c.] Unbelieving, ungodly, and worldly men, who are "at ease," and boast themselves in the multitude of their riches, will always be ready to cast upon the afflicted servants of Christ some portion of that reproach and contempt, which were so plentifully poured upon their blessed Master, in the day of his passion, and indeed through his whole life. With these they may justly complain that "their souls are exceedingly filled," insomuch that they are compelled to exclaim with redoubled earnestness, "Have mercy upon us, O Lord, have mercy upon us." And let them know for their comfort that the Lord will "have mercy upon them" in that day, when sensuality shall be succeeded by torment, and pride shall end in shame and confusion; when patient poverty shall inherit everlasting riches, and oppressed humility shall be exalted to a throne above the stars. *Bp. Horne.*

[c] Psalm cxxiv.] In this Psalm, which, as we are informed by the title, hath David for its author, the church describeth the danger in which she had been, and giveth to God alone the glory of her deliverance out of it. *Bp. Horne.*

[d] 1. *If the Lord himself* &c.] The people of Israel, rescued from impending ruin, break forth into a joyful acknowledgment of that almighty aid, to which they were indebted for their deliverance. "Men" rose up against them, but "Jehovah" was on their side; men intended to devour, but God interposed to save. May not "the Israel of God" say, in like manner, "If the Lord had not been on our side," when our spiritual enemies, sin, death, and hell, were in arms against us, surely now "they had swallowed us up quick," and we had perished everlastingly! *Bp. Horne.*

[e] 3. *Yea, the waters had drowned us:* &c.] The redeemed are astonished, upon looking back, at the greatness of the danger to which they had been exposed. They can compare the fury and insolence of their adversaries to nothing but overwhelming floods and desolating torrents; and they consider themselves as snatched by a miracle from instant destruction. *Bp. Horne.*

[f] 5. *But praised be the Lord:* &c.] The marvellous deliverance of Israel is illustrated by two other images. It is compared to the escape of a lamb from the jaws of a wolf, or a lion; and to that of a bird, by the breaking of the snare, in which it had been entangled, before the fowler came to seize and to kill it. Save us, O God, from the rage and the subtilty of our spiritual adversary; save us from his teeth, when he would devour; from his snares, when he would deceive: suffer us not, either by persecution or temptation, to fall from thee; let the lion gnash his teeth, and the fowler look for his captive, in vain; that so we too may sing this song of Sion in thy heavenly kingdom. *Bp. Horne.*

[g] 7. *Our help standeth in the Name of the Lord:* &c.] The great lesson which this Psalm, from the beginning to the end, inculcates, is, that for every deliverance, whether of a temporal or spiritual nature, we should, in imitation of the saints above, ascribe "Salvation to God and to the Lamb." *Bp. Horne.*

[h] Psalm cxxv.] In this Psalm, the church is comforted with the promises, 1, 2, of God's protection, and, 3, of his removing, in due time, from his inheritance the rod of the oppressor; when, 4, the faithful will be rewarded, and, 5, apostates punished with other workers of iniquity. Aben Ezra, as cited by Dr. Hammond, applieth the Psalm to the days of Messiah. *Bp. Horne.*

[i] 1, 2. *They that put their trust in the Lord* &c.] The stability of the church, and the protection afforded her by Jehovah, were of old represented by the mountain on which the divine presence resided, and by the hills which encompassed Jerusalem, so as to render that city in a manner impregnable. While her inhabitants continued to "trust in the Lord," this was the case. But when they became faithless and disobedient, she became weak, and like another city. Let not our "trust

Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly[k] cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

shall not rest on. *Bib. Trans.*

4 Do well, O Lord[l] : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers; but peace shall be upon Isrsel.

EVENING PRAYER.

King Charles's Rest. second Psalm Morn. Serv.

PSALM cxxvi.[m] *In convertendo.*

WHEN the Lord turned again[n] the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter[o] : and our tongue with joy.

3 Then said they among the heathen : the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity[p], O Lord : as the rivers in the south.

6 They that sow in tears[q] : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Churching of Women.

PSALM cxxvii.[r] *Nisi Dominus.*

EXCEPT the Lord build the house[s] : their labour is but lost that build it.

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in God" be a presumptuous, ungrounded assurance; but let it be a confidence springing from faith unfeigned, out of a pure heart, a good conscience, and fervent charity. Then shall our situation, whether as a church, or as individuals, resemble that of the holy mount in the beloved city, and our God will be unto us a fortress, and a wall round about. But let us never forget, that the promises to us, like those to Israel, are conditional: "Because of unbelief they were broken off; and we stand by faith." *Bp. Horne.*

[k] 3. *For the rod of the ungodly* &c.] God may, and often doth, permit "the rod" or power "of the wicked to fall upon the lot of the righteous," in this world. But it is only for the purposes of chastisement, or probation. The rod is not suffered to "rest," or abide there too long, lest "the righteous," harassed and worn down by oppression, and seeing no end of their calamities, should be tempted to "put their hands to iniquity," and practise that wickedness which they find to prosper so well here below. *Bp. Horne.*

[l] 4. *Do well, O Lord:* &c.] The "good and true of heart" are they who stand steady in every change of circumstances: who complain not of God's dispensations; but, believing every thing to be best which He ordains, adhere to Him with a will entirely conformed to his, in adversity no less than in prosperity. To these Jehovah will finally "do good;" and they shall receive the reward of their faith and patience: while such as, in time of trial, have fallen away, and returned no more, shall be "led forth" to punishment "with the workers of iniquity," to whose company their apostasy hath joined them. And then "peace shall be upon the Israel of God," with joy and gladness for evermore. *Bp. Horne.*

[m] Psalm cxxvi.] In this Psalm, the children of Sion, 1—4, describe the joy consequent upon their restoration from captivity; 5, they pray God to bring back the rest of their countrymen, and to complete his work; 6, 7, they foresee and predict the success of their labours in rebuilding their ruined city with its temple, and cultivating again their desolated country. The return of Israel from Babylon holds forth a figure of the same import with the exodus of that people from Egypt. And this Psalm, like the prophecies of Isaiah, representeth the blessed effects of a spiritual redemption, in words primarily alluding to that temporal release. *Bp. Horne.*

[n] 1. *When the Lord turned again* &c.] That Cyrus should issue a decree for the Jews to return to their own country, and to rebuild their city and temple; that he should dismiss such a number of captives, not only without money and without price, but should send them home laden with presents, Ezra i. 1—4; this was the work of Jehovah, who only could thus "turn the captivity of Sion." A restoration so complete, so strange and unlooked for, brought about at once, without any endeavours used on the side of Israel, seemed in all these respects as a "dream;" and the parties concerned, when they saw and heard such things, could scarcely believe themselves to be awake. *Bp. Horne.*

[o] 2. *Then was our mouth filled with laughter:* &c.] The people of God soon find, that they are not mocked with illusions, but that all about them is reality and truth. Then sorrow and sighing, fear and distrust, fly away together. Joy fills their hearts, and overflows by their tongues, in songs of praise. The nations hear, and are astonished, and own the hand of Jehovah in the restoration of his people: "Jehovah hath done great things for them." The chosen people echo back the gladsome sound, and reply, with transports of gratitude, "Jehovah hath done great things for us, whereof we are glad." Every word of this agreeth not more exactly to the return from Babylon, than it doth to that eternal redemption thereby prefigured, which is the grand subject of thanksgiving in the Christian church. *Bp. Horne.*

[p] 5. *Turn our captivity,* &c.] The joy occasioned by Cyrus's proclamation having been described in the former part of the Psalm, we may now suppose some of the Jews ready to set out on their return home; at which time, and during their journey, they prefer this petition to God, that He would be pleased to bring back the rest of their countrymen, who, like "floods" rolling down upon the thirsty regions of the "south," might people the land, and by their labours put an end to the desolations of Judah *Bp. Horne.*

[q] 6, 7. *They that sow in tears:* &c.] The fatigue of travelling from Babylon to Judea; the melancholy

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour[t] that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Whereas or since. *Dr. Hammond.*

4 Lo, children and the fruit of the womb[u] : are an heritage and gift that cometh of the Lord.

5 Like as the arrows[x] in the hand of the giant : even so are the young children.

6 Happy is the man[y] that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PSALM cxxviii.[z] *Beati omnes.*

Form of Matrimony.

BLESSED are all they that fear the Lord[a] : and walk in his ways.

2 For thou shalt eat the labours of thine hands[b] : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruit-

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prospect of a long-depopulated country, and ruined city; the toil necessary to be undergone before the former could be again brought into order, and the latter rebuilt; all these considerations could not but allay the joy of the released captives, and even draw many tears from their eyes. They are therefore comforted with a gracious promise, that God would give a blessing to the labours of their hands, and crown them with success, so that they should once more see Jerusalem in prosperity, and behold in Sion the beauty of holiness. This promise is conveyed under images borrowed from the instructive scenes of agriculture. Here, O disciple of Jesus, behold an emblem of thy present labour, and thy future reward. Thou "sowest," perhaps, "in tears;" thou doest thy duty amidst persecution and affliction, sickness, pain, and sorrow; thou labourest in the church, and no account is made of thy labours; no profit seems likely to arise from them. Nay, thou must thyself drop into the dust of death, and all the storms of that winter must pass over thee, until thy form shall be perished, and thou shalt see corruption. Yet, the day is coming, when thou shalt "reap in joy;" and plentiful shall be thy harvest. For thus thy blessed Master "went forth weeping, a man of sorrows, and acquainted with grief, bearing precious seed," and sowing it around Him, till at length his own body was buried, like a grain of wheat, in the furrow of the grave. But He arose, and is now in heaven; from whence He "shall doubtless come again with rejoicing," with the voice of the archangel and the trump of God, "bringing his sheaves with him." Then shall every man receive the fruit of his works, and have praise of God. *Bp. Horne.*

[r] PSALM cxxvii.] If this Psalm were written by Solomon, or by David for Solomon, as the title importeth, it was probably used again at the time of rebuilding the city and temple, after the return from Babylon. But indeed it is a Psalm which can never be out of season, the design of its author being to teach us the necessity of dependence upon God and his blessing, in every work to which we set our hands. *Bp. Horne.*

[s] 1, 2. *Except the Lord build the house:* &c.] In every undertaking, the blessing of God must accompany the labours of man, to render them effectual. No work can prosper without Him, nor can any design miscarry under his favour and protection, which are equally necessary to be obtained by the builder in time of peace, and by the soldier in time of war. *Bp. Horne.*

[t] 3. *It is but lost labour* &c.] The Psalmist doth not, certainly, intend to say, that labour and diligence are vain, but that they are so, except the Lord be with the labourer: the business is not to be done by all the industry and pains, all the carking and caring in the world, without Him; whereas, if his aid be called in, if part of our time be spent in prayer, not the whole of it in prayerless toiling and moiling, our work will become easier, and go on better; a solicitude and anxiety for its success and completion will no longer prey upon our minds by day, and break our rest at night: we shall cheerfully fulfil our daily tasks, and then, with confidence and resignation, lay our heads upon our pillows, and God will "give to his beloved" a sweet and undisturbed "sleep," which shall fit them to return every morning, with renewed vigour and alacrity, to their stated employments. This seemeth to be the import of the verse. *Bp. Horne.*

[u] 4. *Lo, children and the fruit of the womb:* &c.] The labours of mankind, first in building houses and cities, and then in guarding and securing their possessions, are undergone, not with a view to themselves alone, but to their families, which they would establish and perpetuate. The Psalmist, therefore, in the preceding verses, having taught men to expect a happy settlement only from the favour of Jehovah, now directs them to look up to Him for the farther blessing of a numerous and virtuous progeny. *Bp. Horne.*

[x] 5. *Like as the arrows* &c.] Children, when well educated, are like so many "arrows in the hand of a strong man;" ready winged with duty and love, to fly to the mark; polished and keen, to grace and maintain the cause of their parents, to defend them from hostile invasions, and instantly to repel every assailant. *Bp. Horne.*

[y] 6. *Happy is the man* &c.] In a house full of dutiful children consisteth the happiness of their parents, who then can never want friends; friends, that will at no time be "ashamed," but will at all times rejoice to appear for them, to meet their "enemies" and accusers "in the gate," or place of judgment; there to answer any charge against them, to vindicate them in their persons, their good name, or their property. It is a glorious sight to behold children thus standing forth in the defence of their parents. *Bp. Horne.*

[z] PSALM cxxviii.] This Psalm containeth a promise made to him who, 1, feared Jehovah, and walked in his ways, that he should be blessed, 2, in his person, and, 3, 4, in his family, and that he should see the good of Jerusalem. The Psalm was, probably, sung at the marriages of the Israelites, as it is now a part of the matrimonial service among us. *Bp. Horne.*

[a] 1. *Blessed are all they that fear the Lord:* &c.] Happiness belongeth not to the rich, the powerful, and the prosperous, as such; but in every state and condition, blessed is the man that "feareth Jehovah," that so feareth Him as to obey Him, and to "walk in his ways," notwithstanding all the obstructions he may meet with from the world, the flesh, and the devil. *Bp. Horne.*

[b] 2. *For thou shalt eat the labours of thine hands:*

ful vine[c] : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed[d] : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee[e] : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

King Charles's Rest. third Psalm Morn. Serv. afflicted. *Bib. Trans.*

PSALM cxxix.[f] *Sæpe expugnaverunt.*

MANY a time have they fought against me[g] from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back[h] : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion. hate Zion. *Bib. Trans.*

6 Let them be even as the grass growing upon the house-tops[i] : which withereth afore it be plucked up;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not

&c.] The person is here beautifully changed, and to the man who feareth Jehovah is addressed an enumeration of those blessings which shall attend him. He is to "eat the labour of his hands," that is, the fruit, or returns of his labours. Hereby it is implied, that he is not to be idle, but to "labour," that he may eat; that he is not to be niggardly, but to "eat," when he has laboured; that he is neither to be unjust, by living upon the labours, nor enslaved, by depending upon the bounty, of others, but to eat of "his own" labours; and that he, whose labours procure him a sustenance, hath enough to be "blessed" and happy. "Happy shalt thou be, and it shall be well with thee:" every thing shall happen, which God seeth to be best for thee in this life, and (as saith the Chaldee Paraphrast on the place) "it shall be good to thee in the world to come." *Bp. Horne.*

[c] 3. *Thy wife sholl be as the fruitful vine:* &c.] Marriage was ordained by God to complete the felicity of man in a state of innocence; and the benediction of heaven will ever descend upon it, when undertaken in the "fear of the Lord." The vine, a lowly plant, raised with tender care, becoming, by its luxuriancy, its beauty, its fragrance, and its clusters, the ornament and glory of the house to which it is joined, and by which it is supported, forms the finest imaginable emblem of a fair, virtuous, and faithful wife. The olive-trees, planted by the inhabitants of the eastern countries around their tables, or banqueting places in their gardens, to cheer the eye by their verdure, and to refresh the body by their cooling shade, do no less aptly and significantly set forth the pleasure which parents feel, at the sight of a numerous and flourishing offspring. *Bp. Horne.*

[d] 5. *Lo, thus shall the man be blessed:* &c.] Are temporal blessings, then, the reward of piety? They are not its only, nor chief reward, but are often "added" even under the new dispensation, to those who "first seek the kingdom of God, and his righteousness." When they are withholden, or withdrawn, it is for the security or increase of those more valuable blessings which are spiritual. There are times, when father, mother, brethren, sisters, wife, children, and lands, must be given up for Christ's and the Gospel's sake. But ample amends are promised to be made to all who thus part with earthly relations and possessions. They find in the church other fathers, mothers, brethren, sisters, children, &c., and at the resurrection they will "inherit all things," Rev. xxi. 7; and brighter coronets of glory shall sparkle from their heads. The Scriptures shew us the servants of God in every state and condition: we view them rich and poor, honoured and despised, sick and in health, married and single, childless and otherwise, in prosperity and in adversity; to teach us, that all things work together for good to them who love God: so that the believer hath comfort always. If temporal blessings be granted him, he accepteth them as shadows of those which are eternal; if they are denied, he remembereth that they are only shadows, and are therefore denied, that he may fix his thoughts and affections more firmly on the substance. *Bp. Horne.*

[e] 6. *The Lord from out of Sion shall so bless thee:* &c.] Every true Israelite rejoiceth in the prosperity of Sion; a blessing upon the church diffuseth itself to all the members thereof; and the good of Jerusalem, with peace upon Israel, is all the good we can desire to see upon earth. Hereafter we shall see greater things than these. Jehovah from the heavenly Sion will bless us with the vision of his immortal glory; we shall see the good of the new Jerusalem, the wealth, beauty, and majesty of that holy city; we shall see the generations of the faithful walking in the light of it; with that everlasting peace and rest, which remain for the Israel of God. *Bp. Horne.*

[f] Psalm cxxix.] In the former part of this Psalm, 1—4, the church declareth herself to have been often assailed and persecuted by her enemies, but as often rescued and preserved by Jehovah; in the latter part of it, 5—8, she predicteth the miserable end of all those who hate Zion. *Bp. Horne.*

It seems to have been composed by Ezra, or some one of that time, at the return from the captivity. *Dr. Hammond.*

[g] 1. *Many a time have they fought against me* &c.] Affliction is nothing new to the people of God. Many a time have the righteous been under persecution, from the hour when Cain rose up against his brother Abel, to this day. Like the bush which Moses beheld in the desert, the church hath "burned with fire," but is not yet "consumed:" and for the same reason, because God is in the midst of her. He, who took our nature upon Him, was also "afflicted from his youth," but his enemies "prevailed not finally against him." *Bp. Horne.*

[h] 3, 4. *The plowers plowed upon my back:* &c.] The

so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

PSALM cxxx.[k] *De profundis.*

Ash-Wednesday, second Psalm Even. Serv.

OUT of the deep[l] have I called unto thee, O Lord: Lord, hear my voice.

be attentive to. *Bib. Trans.*

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme[m] to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee[n]: therefore shalt thou be feared.

forgiveness. *Bib. Trans.* served and reverenced. *Travell.*

5 I look for the Lord; my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch[o], I say, before the morning watch.

7 O Israel, trust in the Lord[p], for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

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former of these two verses expresseth a state of great affliction, the latter, a deliverance from that state. *Bp. Horne.*

[l] 6. *Let them be even as the grass growing upon the house-tops:* &c.] The transient prosperity of mortal man is often in sacred writ compared to grass, the history of which is contained in these few words, "It cometh up, and is cut down." But here the comparison is carried still farther. Not the common grass in the field, but "grass growing on the house-tops," is selected to convey the idea of bad men; grass, which, having no depth of earth, into which it may strike its roots, doth not wait the hand of the gatherer, but "withereth" even "before it is plucked up." And then, so thin, so wretched, and so unprofitable, is the crop, that none are employed to collect and carry it in; none to whom passengers might address those acclamations and salutations, customary at such times, as "The Lord be with you, bless you," &c. Ruth ii. 4. Thus, while the felicity of Sion's children is rooted and grounded in Christ, that of her enemies hath no foundation at all. While the church subsisteth from generation to generation, the kingdoms and empires, that have persecuted her, fade and wither away of themselves. And at the general harvest of the world, when the righteous shall be carried by angels, with joyful acclamations, into the mansions prepared for them above, the wicked, unregarded by the heavenly reapers, and unblessed by all, shall become fuel for a fire that goeth not out; resembling, in this their sad end likewise, that worthless grass, "which to-day is, and to-morrow is cast into the oven." *Bp. Horne.*

[k] Psalm cxxx.] This is the sixth of those which are styled "penitential Psalms." It is calculated for the use of the church, or any member thereof; and containeth, 1, 2, a complaint of great distress; 3, a confession of man's sinfulness; 4—8, an act of faith in the divine mercy, and the promised redemption. *Bp. Horne.*

Some attribute this Psalm to David: it was more probably composed in the captivity by some pious persons there. *Dr. Nicholls.*

[l] 1. *Out of the deep* &c.] From the depths of sin, and the misery occasioned by sin, the penitent, like another Jonas, entombed in the whale's belly, and surrounded by all the waves of the ocean, crieth unto God for help and salvation. Fervent prayer will find its way through every obstruction, to the ears of Him who sitteth upon his holy hill. *Bp. Horne.*

[m] 3. *If thou, Lord, wilt be extreme* &c.] A reason is here urged, why God should spare and pardon the suppliant, namely, because, was He accurately to note the offences of the best men, and to produce them in judgment against the offenders, no man could stand in that judgment, but the whole race of Adam must continue to eternity, under the dominion of sin and death; which a gracious and merciful God will not permit to be the case. It is accordingly declared, in the next verse, that measures had been taken to prevent so deplorable a catastrophe. *Bp. Horne.*

[n] 4. *For there is mercy with thee:* &c.] The fear of God in this place signifies obedience to his laws. *Dr. Hammond.* True repentance is founded upon the sense of our own wretchedness, and faith in the divine mercy. Without the former, we should never seek for pardon and grace; without the latter, we should despair of finding them. The Psalmist, therefore, having in the three preceding verses expressed the one, now maketh profession of the other. "There is forgiveness with thee;" thou wilt not "mark iniquities," or leave us to the rigours of strict justice, but thou hast devised means that we perish not for ever: thou hast provided an atonement, and in virtue of that atonement, the sinner may obtain pardon; he need not, therefore, reject thy service, and cast himself away in despair, but is encouraged to serve thee acceptably through faith, with godly fear: "there is forgiveness with thee, that thou mayest be feared." Or the meaning may be, Thou forgivest man, that so, being restored to thy favour, and endued with thy grace, he may thenceforth fear, or serve thee, as it becomes one who hath obtained mercy to do. *Bp. Horne.*

[o] 6. *My soul fleeth unto the Lord: before the morning watch,* &c.] In other words, the guards every morning, that hasten to their watches, are not earlier than I am in my daily addresses to God. Who these watches or guards of the morning are, the Chaldee hath best expressed: They that observe the morning watches, that they may offer their morning oblation, that is, the priests, which in their turns officiated; or rather, some officers of theirs, which were peculiarly appointed from a tower to expect the first appearance of break of day. *Dr. Hammond.*

[p] 7, 8. *O Israel, trust in the Lord,* &c.] The church of Israel was exhorted to "hope" in Jehovah, because with Him there was "mercy, and plenteous redemption." And of what nature was that redemption? A redemption from sin: "He shall redeem Israel from all his sins;" consequently from all trouble and misery, which are but the effects of sin, and will cease when their cause shall be finally taken away. Now what is this, but the Gospel itself? or where is the difference between this of the Psalmist, "He shall redeem Israel from all his sins," and that of the Evangelist, "Thou shalt call his name Jesus: for he shall save his people from their sins?" Matt. i. 21. The Israel of God, or church universal, "hoping" in the same "mercy" and the same "plenteous redemption," expecteth the full accomplishment of this gracious promise, at the second

PSALM cxxxi.[q] *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul[r], and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord[s] : from this time forth for evermore.

MORNING PRAYER.

Christmas-day, third Psalm Even. Serv.

PSALM cxxxii.[t] *Memento, Domine.*

LORD, remember David[u] : and all his trouble;

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house : nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest;

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata[x] : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

of it. *Bib. Trans.* namely, of the place or habitation for the Lord, last mentioned. *Poole.*

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advent of her Saviour, when the penalty of sin shall be taken off, and death be swallowed up in victory. *Bp. Horne.*

[q] PSALM cxxxi.] This Psalm containeth, 1—3, a description of true humility, and resignation to the will of God, with, 4, an exhortation to the practice thereof. It is most probably a Psalm of David, and is eminently applicable to Messiah, in his state of humiliation on earth. Happy would it be for the world, if all his disciples could imbibe the spirit of this short but lovely Psalm, and copy after the example which it setteth before them. *Bp. Horne.*

[r] 3. *But I refrain my soul,* &c.] A child newly weaned mourneth because of the favourite aliment which is withdrawn from him; but, depending absolutely on the mother for every thing, learneth to acquiesce in her treatment of him, and quietly to accept what it shall please her to give. Such was the humble resignation of the Lamb of God to the will of his heavenly Father, under the severest dispensations, when even the divine presence, and that support which it afforded, seemed to have been withdrawn : "Father, into thy hands I commend my spirit!" Who, then, can expect to enter into the kingdom of heaven, "except he be converted, and become as a little child?" Matt. xviii. 3. *Bp. Horne.*

[s] 4. *O Israel, trust in the Lord :* &c.] After the example, therefore, of the King of Israel, who thus demeaned himself in his afflictions, lowly, contented, and resigned, casting all his care upon the Father who cared for him, and patiently waiting his time for deliverance and salvation; after this their example and pattern, let his faithful people hope and trust, not in themselves, their wisdom, or their power, but in Jehovah alone, who will not fail to exalt them, as He hath already exalted their Redeemer, if they do but follow his steps. *Bp. Horne.*

[t] PSALM cxxxii.] This is one of the Proper Psalms, which the Church hath appointed to be used on Christmas-day. It containeth, 1—5, a petition that Jehovah would be mindful of the zeal shewn by his servant David, in preparing a place for his habitation; 6, the exultation of the faithful upon hearing the glad tidings, that God would dwell among them; and, 7, their resolution to worship at the place which He had chosen for that purpose; 8—10, an address to Jehovah, used by Solomon at the dedication of the temple, whence some have thought him to have been the author of the Psalm; 11—19, the substance of God's promises made to David and to his seed. The whole Psalm is perfectly well adapted to the festival of the incarnation. *Bp. Horne.*

[u] 1—5. *Lord, remember David :* &c.] In all circumstances and situations, David was solicitous for the tabernacle and service of God. Of the oath and vow here mentioned, we have, indeed, no account in the sacred history; but we read, 2 Sam. vii. 2, of the uneasiness which he expressed to Nathan the prophet, at the thought of his dwelling in a palace of cedar, while the ark of God dwelt only within the curtains of a tent. Nay, we find, by 1 Chron. xvi. 43, that that he did not bless, and consequently did not inhabit, his own house, until he had brought the ark to Sion, where the temple was afterwards erected. He could take neither pleasure nor rest, until a place was prepared for the residence of Jehovah in the midst of his people; and from thenceforth he gave himself, with unwearied diligence, to lay in a plentiful store of the most costly materials, silver, gold, and precious stones, which were employed by his son and successor Solomon, in constructing the magnificent and mystick edifice. *Bp. Horne.*

[x] 6. *Lo, we heard of the same at Ephrata :* &c.] In other words, as Bishop Patrick hath paraphrased this verse, "And now, behold, the Lord himself, to our great joy, hath told us the very place where he will fix his habitation, 1 Chron. xxi. 18—26; in the territory of Bethlehem Ephrata, Gen. xxxv. 13—19; in the fields of that forest, where the angel stood and directed David to build an altar to the Lord," 1 Chron. xxi. 18; xxii. 1. Bethlehem Ephratah was the city of David; it was likewise the city wherein the Son of David was born, as the prophet Micah hath foretold : "And thou Bethlehem, in the land of Judah : art not the least among the cities of Judah : for out of thee shall come a Governor, that shall rule my people Israel," Micah v. 2, cited by the chief priests and scribes to Herod, Matt. ii. 6. Christians, as well as Jews, may therefore say, and upon the festival of Christ's nativity, using this Psalm, they do say, "Lo, we heard of it at Ephratah;" for there the angel first proclaimed the news of the incarnation to the shepherds : "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord," Luke ii. 10. There was "found" the true tabernacle and temple, "not made with hands, the place for Jehovah, the habitation for the mighty God of Jacob." *Bp. Horne.*

8 Arise, O Lord, into thy resting-place[y] : thou, and the ark of thy strength.

all thy pious worshippers. *Bp. Patrick.* thy chosen people. *Dr. Nicholls.*

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

10 For thy servant David's sake[z] : turn not away the presence of thine Anointed.

the face. *Bib. Trans.*

11 The Lord hath made a faithful oath unto David[a] : and he shall not shrink from it;

12 Of the fruit of thy body : shall

throne. *Bib. Trans.* I set upon thy seat.

13 If thy children will keep my covenant[b], and my testimonies that

teach. *Bib. Trans.* I shall learn them : their children

throne. *Bib. Trans.* also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish[c] : I have ordained a lantern for mine Anointed.

bud. *Bib. Trans.* lamp. *Bib. Trans.*

19 As for his enemies[d], I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM cxxxiii.[e] *Ecce, quam bonum !*

BEHOLD, how good and joyful[f] a thing it is : brethren, to dwell together in unity!

pleasant. *Bib. Trans.*

2 It is like the precious ointment

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[y] 8. *Arise, O Lord, into thy resting-place:* &c.] When the ark marched before the children of Israel, to find out a resting-place, it is recorded, Numb. x. 35, 36, that Moses said, "Rise up, Jehovah, and let thine enemies be scattered, and let them that hate thee flee before thee;" and when it rested, he said, "Return, or bring back, the many thousands of Israel." The verse before us was used, with the two succeeding verses, by Solomon, as the conclusion of his prayer at the dedication of the temple, 2 Chron. vi. 41. The purport of the petition therefore was, that the presence of Jehovah might rest upon Sion, and dwell in the house prepared for it, as the same presence hath since dwelt in Christ, and is to be with the Christian church to the end of the world. *Bp. Horne.*

[z] 10. *For thy servant David's sake:* &c.] Solomon beseecheth God, for the sake of his favourite servant David, and the promises made to him and his seed, that He would not deny the request of David's son, now "anointed" to be king over Israel, and, by so doing, confound, put him to shame, or "turn away his face," according to the Hebrew in 1 Kings ii. 16. A Christian asketh nothing but in the name, and for the sake of the Son of David, Jesus Christ our Lord, in whom all the promises are Yea and Amen, and in whom whomsoever believeth shall never be confounded, or denied that which it is really good and profitable for him to receive. *Bp. Horne.*

[a] 11. *The Lord hath made a faithful oath unto David:* &c.] That this is a prophecy of Messiah, we have the authority of St. Peter to say, Acts ii. 30, "David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne," &c. This promise to David occurs, 2 Sam. vii. 12, and hath a twofold sense, relating to Solomon in type and shadow, to Christ in truth and substance. See more on Ps. lxxxix. 3, 4. *Bp. Horne.*

[b] 13. *If thy children will keep my covenant,* &c.] The promises of God to Christ are absolute: but to his "children," as well as those of David, they are conditional; so that our interest in them dependeth on our faith, our obedience, our perseverance. "Behold," saith, St. Paul, "the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in that goodness; otherwise, thou also shalt be cut off," Rom. xi. 22. *Bp. Horne.*

[c] 18. *There shall I make the horn of David to flourish:* &c.] Or, "to bud." A horn, as before observed, is an emblem of strength and power: possibly its being made to "bud" or sprout may allude to the successive renewal of the horns of some animals, such as deer. *Travell.* Bishop Patrick hath well paraphrased this verse: "There, namely, in Jerusalem, will I make the regal power and majesty of David to put forth itself afresh in his royal successors: no sooner shall one be extinguished, but another shall shine in such splendour, as shall give a lustre to the name of that anointed servant of mine, till the great Prince, the Messiah, appear:" then will the horn of salvation be raised up in the house of David, to subdue the empires of the world, and to vanquish all opposition; then shall the branch of Jehovah bud into beauty and glory upon the earth; then shall the lamp of Israel become a sun of righteousness, burning and shining with lustre inextinguishable, to all eternity. That this verse doth mystically refer to Christ, the Jews confess, as Dr. Hammond hath observed. So saith R. Saadiah, "The Lamp is the King, which illuminates the nations;" and Kimchi, "The Horn of David, is the Messias." *Bp. Horne.*

[d] 19. *As for his enemies,* &c.] It is here predicted, that God would blast and bring to nothing every design formed to destroy the house of David, until King Messiah should arise out of it to sit upon the throne of his Father. In Him all the promises centre, and the kingdom is established for ever: "His enemies," who will not have Him to reign over them, shall, at the last day, be "clothed with shame," and everlasting confusion: "but upon himself shall his crown flourish," filling heaven and earth with the brightness of his glory. *Bp. Horne.*

[e] PSALM CXXXIII.] This short but pleasing Psalm was composed either to recommend unity among the tribes of Israel, or to celebrate it when it had taken place. Bishop Patrick justly observes, that it was as fitly used by the first Christians, to express their joy for the blessed union of Jews and Gentiles; and may now

upon the head[g], that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

and as the dew that descended on the mountains of Zion. *Bib. Trans.* either, where brethren live in peace and unity; or rather in Sion, last mentioned. *Poole.*

4 For there the Lord promised his blessing : and life for evermore.

PSALM cxxxiv.[h] *Ecce nunc.*

BEHOLD now, praise the Lord : all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven[i] and earth : give thee blessing out of Sion.

PSALM cxxxv.[k] *Laudate Nomen.*

O Praise the Lord[l], laud ye the Name of the Lord : praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob[m] unto himself : and Israel for his own possession.

5 For I know that the Lord is

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serve the uses of all Christian societies, whose happiness lies in holy peace and concord." It containeth, 1, a rapturous exclamation on the comforts and advantages of union, which, 2—4, are illustrated by the two exquisite similitudes of the holy anointing oil and of dew. *Bp. Horne.*

[f] 1. *Behold, how good and joyful* &c.] Or "pleasant." Many things are good, which are not pleasant; and many pleasant, which are not good. But unity among brethren, whether civil or religious, is productive both of profit and pleasure. Of profit, because therein consisteth the welfare and security of every society; of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all. It is unity alone, which gives beauty, as well as strength, to the state; which renders the church, at the same time, "fair as the moon, and terrible as an army with banners," Cant. vi. 10. *Bp. Horne.*

[g] 2. *It is like the precious ointment upon the head*, &c.] Aptly may it be compared to that costly and odoriferous ointment, which, at the consecration of the high priest, was poured upon him in such profusion, that it spread over his face, and reached the cellar of his garment, diffusing its fragrant odours all around. Or it may be compared to the refreshing dews, which descend upon the mountainous tract of Hermon, or upon the hill of Sion, that sacred spot, to which God has been pleased to promise his blessing and protection. *Travell.*

The spirit of heavenly love was that oil of gladness which Jehovah poured without measure on Him who is the high-priest and head of his church. Insinuating and healing, comforting and exhilarating, it is diffused from Him over his body mystical, even down to the least and lowest members: "Of his fulness have we all received." Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah, than are the influences of grace, when descending in soft silence from above upon the church; in the union and communion of which, God hath "commanded the blessing, even life for evermore." O come the day, when division shall cease, and enmity be done away; when the tribes of the spiritual Israel shall be united in a bond of eternal charity, under the true David, in the Jerusalem which is above; and saints and angels shall sing this lovely Psalm together! *Bp. Horne.*

[h] Psalm cxxxiv.] It is uncertain by whom this Psalm was composed. But it seems to have been sung by some of the Levites, at the shutting up of the gates of the temple, to excite the rest, whose turn it was to watch that night, 1 Chron. ix. 33, to be diligent in their office of singing psalms, and making devout prayers for the people. *Bp. Patrick.* The three first verses were sung by the priests without, who are going away for the night, upon the steps of the great gate: the last verse by the priests remaining within. *Bp. Horsley.*

With this Psalm, Christians in the church, like the Levites of old in the temple, 1—3, call upon each other to bless God, and, 4, upon God to bless them all. *Bp. Horne.*

[i] 4. *The Lord hath made heaven* &c.] The preceding verses seem directed to the priests in the temple: this is therefore returned as from them. And thus it is, that prayer and praise, which by grace are caused to ascend from our hearts to God, will certainly return in the benedictions of heaven upon our souls and bodies, our persons and our families, our church and our country. *Bp. Horne.*

[k] Psalm cxxxv.] This Psalm seems to be one adapted for common use in the temple, and to be a general form of thanksgiving for God's great mercies to the nation of the Jews. *Dr. Nicholls.*

In this Psalm, 1, 2, the servants of Jehovah are exhorted to praise Him, 3, on account of his goodness; of the pleasure to be found in the employment; 4, of his peculiar mercies shewn to Israel; 5, of his infinite superiority over the gods of the nations, manifested, 6, 7, in the works of creation, 8—14, in his dealings with the church and with her adversaries. 15—18, The folly of idolatry, and of those who practise it, is described; and, 19—21, Israel is again stirred up to praise Jehovah. *Bp. Horne.*

[l] 1. *O praise the Lord*, &c.] All the servants of God, they, more especially, who minister in the temple, are repeatedly, as in the foregoing Psalm, excited to praise their blessed Master. Two reasons are assigned why they should do this. First, the goodness of that Master; and secondly, the pleasantness of the employment. *Bp. Horne.*

[m] 4, 5. *For why? the Lord hath chosen Jacob* &c.] A third reason why the children of Israel should praise the name of Jehovah, was the circumstance of their having been selected from among the nations to be his church, to receive the law and the promises, to have his presence residing in the midst of them, and to be the guardians of the true faith and worship. And a fourth reason was the superiority of Jehovah their God over the

great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds[n] from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

from the ocean which encompasses the habitable world. *Dr. Nicholls.*

8 He smote the first-born of Egypt[o] : both of man and beast.

wonderful demonstrations of his power. *Bp. Patrick.*

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations[p] : and slew mighty kings ;

11 Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

the monuments of thy fame. *Dr. Nicholls.*

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen[q], they are but silver and gold : the work of men's hands.

Idols. *Bib. Trans.*

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel[r] : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

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gods of the heathen, and consequently over those who worshipped them ; from whence followed this comfortable inference, that He was able to protect and to defend his people against every enemy that had evil will at Sion. Shall not we Christians, then, praise the same gracious Lord, who hath chosen us out of the world, who hath given unto us his Gospel, who dwelleth in us by his Spirit, and who, by that Spirit, maketh us more than conquerors over our spiritual adversaries ? *Bp. Horne.*

[n] 7. *He bringeth forth the clouds* &c.] They, who in old times paid their devotions to the elements, imagined those elements to be capable of giving or withholding rain at pleasure. Therefore we find the prophet Jeremiah reclaiming that power to Jehovah, as the God who made and governed the world : "Are there any among the vanities of the Gentiles that can cause rain ? or can the heavens give showers ? Art thou not he, O Jehovah our God ? Therefore we will wait upon thee : for thou hast made all these things," Jer. xiv. 22. Among the Greeks and Romans we meet with a Jupiter possessed of the thunder and the lightning, and an Æolus ruling over the winds. The Psalmist teacheth us to restore the celestial artillery to its rightful owner. Jehovah, the God of Israel, and the Creator of the universe, contrived the wonderful machinery of light and air, by which vapours are raised from the earth, compacted into clouds, and distilled in rain. At his commands the winds are suddenly in motion, and as suddenly at rest again ; we hear the sound, but cannot tell whence they come, or whither they go : as if they were taken from secret storehouses of the Almighty, and then laid up till their service was required again. The same idea God Himself is pleased to give us in the book of Job, xxxviii. 22. *Bp. Horne.*

[o] 8, 9. *He smote the first-born of Egypt :* &c.] Egypt was the theatre of the grand contest between the God of Israel and the gods of the heathen. The superiority of the former over the latter was shewn in every possible way by the miracles of Moses, which demonstrated all the powers of nature to be under the dominion of Jehovah, and to act at his command ; so that, instead of being able to protect, they were made to torment and destroy their deluded votaries. See more on Psalm lxxviii. 44, &c. The objects of a man's sin frequently become, in the end, the instruments of his punishment. *Bp. Horne.*

[p] 10—12. *He smote divers nations :* &c.] The victories gained by Israel over Sihon and Og, in their passage to Canaan, and afterwards over the idolatrous kings of that country, are more proofs of the same point. For Israel therefore conquered, because Jehovah fought for them, and put them in possession of that good land, when the iniquity of its old inhabitants was full, and cried to heaven for vengeance. The enemies we have to encounter in our way to the promised inheritance, will also, if vigorously opposed, fall before us. "The kingdom of heaven suffereth violence, and the violent take it by force." But it is God who fighteth for us, and with us, who giveth us the victory, and putteth us in possession, through our Lord Jesus Christ. *Bp. Horne.*

[q] 15—18. *As for the images of the heathen,* &c.] In these verses is set forth the difference between the God of Israel, and the idols of the nations, as also between the worshippers of each ; all tending to confirm the truth of what was asserted, ver. 5, "I know that the Lord is great, and that our Lord is above all gods." As the same words occur, Psalm cxv. 4, &c. the reader is referred thither for the explication of them. *Bp. Horne.*

[r] 19—21. *Praise the Lord, ye house of Israel :* &c.] He, who proved Himself superior to the objects of ancient idolatry, is no less superior to every object on which deluded man can place his affections. The Lord gave, and the Lord will take them away. Let "the house of Israel," therefore, and "the sons of Aaron," the church and the ministers thereof, let all who "fear

EVENING PRAYER.

PSALM cxxxvi.[s] *Confitemini.*

O Give thanks unto the Lord [t], for he is gracious : and his mercy endureth for ever.

good. *Bib. Trans.*

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

infinitely above all the heathen deities. *Dr. Hammond.*

3 O thank the Lord of all lords : for his mercy endureth for ever.

and above the greatest potentates on earth. *Dr. Hammond.*

4 Who only doeth great wonders [u] : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens : for his mercy endureth for ever.

made it stand out above the waters, and let the dry ground appear. *Dr. Nicholls.*

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever;

8 The sun to rule the day : for his mercy endureth for ever;

9 The moon and the stars to govern the night : for his mercy endureth for ever.

10 Who smote Egypt [x] with their first-born : for his mercy endureth for ever;

11 And brought out Israel from among them : for his mercy endureth for ever;

12 With a mighty hand, and stretched out arm : for his mercy endureth for ever.

13 Who divided the Red sea in two parts : for his mercy endureth for ever;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever;

18 Yea, and slew mighty kings : for his mercy endureth for ever.

19 Sehon king of the Amorites : for his mercy endureth for ever;

20 And Og the king of Basan : for his mercy endureth for ever;

21 And gave away their land for an heritage : for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever;

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the Lord," bless and praise his holy name in the temple here below, until they shall be admitted to do it for evermore, in that which is above. *Bp. Horne.*

[s] PSALM cxxxvi.] This is a delightful hymn of praise and thanksgiving to Jehovah, 1—3, God of gods and Lord of lords, for the wonders, 4—9, of creation, 10—27, of providence and grace; which were probably celebrated in due order by one-half of the choir, while the other half, or perhaps the whole in full chorus, took up the burden of each verse, "For his mercy endureth for ever!" a form of acknowledgment, as Bishop Patrick observes, prescribed by David, 1 Chron. xvi. 41, to be used continually in the divine service; a form highly proper for creatures, and sinful creatures, to use, whose great employment it is now, and will be for ever, to magnify the mercy and loving-kindness of their God. *Bp. Horne.*

[t] 1—3. *O give thanks unto the Lord,* &c.] We are called upon to praise Jehovah, first, for his own essential attributes; then, for the exertion of those attributes in his works. The attributes here mentioned are those of "goodness" and "power;" the one renders Him willing, the other able, to save; and what can we desire more, but that He should continue to be so? Of this likewise we are assured, by contemplating the unchangeableness of his nature. His disposition altereth not, and his kingdom none can take from Him: "his mercy endureth for ever." *Bp. Horne.*

[u] 4—9. *Who only doeth great wonders:* &c.] All the works of God are "wonderful," and speak Him "alone" to have been their author. The established course of the world is, in reality, no less admirable, than are those extraordinary interpositions of Omnipotence, whereby it hath been sometimes interrupted and suspended; though the latter, on account of their novelty, are apt to effect us more than the former doth, which is ever before our eyes, and therefore less regarded by us. How many of those, for whom the wonders of creation, providence, and redemption have been wrought, think none of them worthy their attention; angels admire and adore, where man will not deign to cast an eye, or employ a thought. *Bp. Horne.*

[x] 10—24. *Who smote Egypt* &c.] From the works of creation, the Psalmist proceeds to those of providence and grace. He celebrates that mercy which rescued Israel from oppression, brought them out of the house of bondage, divided the sea to make a way for them, supported and conducted them through a waste howling wilderness, crushed the might and power of those who opposed them, and at length settled them in the inheritance promised to their fathers. Eternal mercy hath in Christ Jesus realized all these figures, and accomplished the great redemption, thus foreshadowed of old. The Israel of God hath been rescued from the oppression of Satan, and brought out of the house of spiritual bondage. In the waters of baptism the old man of sin is buried, and we arise triumphant, to sing the praises of God our Saviour, who from thenceforth supports and conducts us in our passage through the world, strengthening us in the day of battle against every enemy that opposeth us, until we enter the heavenly Canaan, promised to the fathers of our faith, and dwell for ever in the possession of peace. When we consider how God has thus "remembered us in our low estate," and thus "redeemed

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh[y] : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

PSALM cxxxvii.[z] *Super flumina.*

BY the waters of Babylon[a] we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up[b] : upon the trees that are therein.

3 For they that led us away captive[c] required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lord's song : in a strange land?

5 If I forget thee, O Jerusalem[d] : let my right hand forget her cunning. its skill in touching the harp. *Bp. Patrick.*

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth. let me never be able to sing again. *Dr. Nicholls.* above my chief joy. *Bib. Trans.*

7 Remember the children of Edom, O Lord[e], in the day of Jerusalem : how they said, Down with it, down with it, even to the ground. that is, of its desolation. *Bp. Patrick.*

8 O daughter of Babylon[f], wasted with misery : yea, happy shall he be who art to be destroyed. *Bib. Trans.* or, the destroyer. *Dr. Hammond.* that delightest in destruction. *Bp. Horsley.*

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us from our enemies," can we be weary of repeating, "For his mercy endureth for ever?" *Bp. Horne.*

[y] 25—27. *Who giveth food to all flesh:* &c.] The same bounty, which, in the natural world, provideth proper nutriment for every creature, hath also provided for the spirits of all flesh the bread of eternal life. In either sense, Jehovah "openeth his hand, and filleth all things living with plenteousness." Be, therefore, his praise as universal and lasting as his mercy! *Bp. Horne.*

[z] PSALM cxxxvii.] The Israelites captive in Babylon, 1, 2, describe their woful estate; and, 3, 4, the insults of their masters. 5, 6. They declare their inviolable affection for Jerusalem; 7, pray that God would remember the behaviour of Edom; and, 8, 9, predict the destruction of Babylon. *Bp. Horne.*

It seems to have been composed soon after the return from the captivity, or when they saw the taking and wasting of Babylon approach. *Dr. Hammond.*

[a] 1. *By the waters of Babylon* &c.] What an inexpressible pathos is there in these few words! How do they at once transport us to Babylon, and place before our eyes the mournful situation of the Israelitish captives! Driven from their native country, stripped of every comfort and convenience, in a strange land, among idolaters, wearied and broken-hearted, they sit in silence by those hostile waters. Then the pleasant banks of Jordan present themselves to their imaginations; the towers of Salem rise to view; and the sad remembrance of much-loved Sion causes tears to run down their cheeks: "By the waters of Babylon we sat down, yea, we wept, when we remembered Sion!" *Bp. Horne.*

[b] 2. *As for our harps, we hanged them up:* &c.] The additional circumstance, which the divine painter hath here thrown into his piece, is, to the last degree, just and striking. It was not enough to represent the Hebrew captives weeping, on the banks of the Euphrates, at the remembrance of Sion, but, upon looking up, we behold their harps unstrung, and pendent on the willows that grew there. *Bp. Horne.*

[c] 3, 4. *For they that led us away captive* &c.] The Babylonians are introduced as insulting over the Israelites, and scoffing at their faith and worship, not without a taeit reflection on their God, who could not protect his favoured people against their enemies. "Now sing us one of your songs of Sion; now let us hear you sound the praises of that God, of whom ye boasted, that He dwelt among you in the temple which we have laid waste, and burnt with fire." Thus the faithful have been, and thus they will be, insulted by infidels in the day of their calamity. And "how," indeed, "can they sing the Lord's song in a strange land?" How can they tune their voices to festive and eucharistick strains, when God, by punishing them for their sins, calleth to mourning and weeping? But then, Israel in Babylon foresaw a day of redemption: and so doth the church in the world; a day when she shall triumph, and her enemies shall lick the dust. No circumstances, therefore, should make us forget her, and the promises concerning her. *Bp. Horne.*

[d] 5, 6. *If I forget thee, O Jerusalem:* &c.] The whole nation may be supposed in these words to declare, as one man, that neither the afflictions nor the allurements of Babylon should efface from their minds the remembrance of Jerusalem, or prevent their looking forward to her future glorious restoration. If any temptation should induce them to employ their tongues and their hands in the service of Babel, rather than in that of Sion, they wish to lose the use of the former and the skill of the latter. *Bp. Horne.*

[e] 7. *Remember the children of Edom, O Lord,* &c.] The people of God beseech Him to take their cause in hand, and to avenge them on their adversaries, particularly on the Edomites, who, though their brethren according to the flesh, being descended from Esau, the brother of Jacob, yet in the day of Jerusalem's affliction, when the Chaldeans came against it, were aiding and encouraging those pagans to destroy it utterly. Edom is charged with this unnatural behaviour, and threatened for it, by God Himself, in the prophecy of Obadiah, ver. 10, &c. It may be observed, that the Jews afterwards acted the same part towards the Christian church, which the Edomites had acted towards them, encouraging and stirring up the Gentiles to persecute and destroy it from off the face of the earth. And God "remembered" them for the Christians' sakes, as they prayed Him to "remember Edom" for their sakes. Learn we hence, what a crime it is for Christians to assist the common enemy, or call in the common enemy to assist them, against their brethren. *Bp. Horne.*

[f] 8, 9. *O daughter of Babylon,* &c.] The subject of these two verses is the same with that of many chapters

that rewardeth thee, as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM cxxxviii.[g] *Confitebor tibi.*

I Will give thanks unto thee[h], O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy Word, above all things.

3 When I called upon thee, thou heardest me[i] : and enduedst my soul with much strength.

when they hear. *Bib. Trans.* or, for they shall hear. *Dr. Hammond.* the Gospel preached. *Dr. Hammond.*

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy month.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high[k], yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

looketh upon them with scorn and contempt. *Poole.*

7 Though I walk in the midst of trouble[l], yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

against the wrath. *Bib. Trans.*

8 The Lord shall make good his loving-kindness[m] toward me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

forsake not. *Bib. Trans.*

MORNING PRAYER.

PSALM cxxxix.[n] *Domine, probasti.*

O Lord, thou hast searched me out[o], and known me : thou knowest my down-sitting, and mine

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in Isaiah and Jeremiah, namely, the vengeance of heaven executed upon Babylon by Cyrus, raised up to be king of the Medes and Persians, united under him for that purpose. The meaning of the words, "happy shall he be," is, He shall go on and prosper, for the Lord of hosts shall go with him, and fight his battles against the enemy and oppressor of his people, empowering him to recompense upon the Chaldeans the works of their hands, and to reward them as they served Israel. The slaughter of the very infants, mentioned in the last verse, is expressly predicted by Isaiah, chap. xiii. 16, "Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished." The destruction was to be universal, sparing neither sex nor age. Terrible, but just, are thy judgments, O Lord! *Bp. Horne.*

[g] PSALM cxxxviii.] This Psalm containeth, 1—3, a resolution to praise God for a deliverance vouchsafed; 4, 5, a prophecy that the kings of the earth should glorify Jehovah for his mercy, shewn, 6, in exalting the humble, and abasing the proud; 7, 8, an act of faith and confidence in God. *Bp. Horne.*

Having been first composed by David, it is said by the Seventy to have been made use of by Haggai and Zechariah at the rebuilding of the temple. *Dr. Hammond.*

[h] 1, 2. *I will give thanks unto thee,* &c.] In these verses we evidently hear the voice of one whom God had delivered from a state of great affliction and danger, and who therefore determines to make the due acknowledgments in publick; to give thanks "before the gods," that is, before "kings" and "rulers" in the great congregation; to "worship in the temple," and there to set forth the "loving-kindness" and "truth" of Jehovah, in having accomplished the promised salvation, and thereby "magnified" his holy "name" and his faithful "word" over every thing that opposeth itself against it. The Christian church cannot find stronger and more emphatical terms, in which to express her sense of the greatest of all mercies, the redemption of the world, by the resurrection of Jesus from the dead, and his exaltation "above every name that is named in heaven and earth." *Bp. Horne.*

[i] 3—5. *When I called upon thee, thou heardest me:* &c.] From this part of the Psalm it appears to be a prophetical one. The deliverance which it celebrates is of such a nature that, when the glad tidings of it should be published to the world, we are told, it should induce the nations, with their princes, to adore Jehovah, to walk in his ways, and to chant forth his praises. The call of the Gentiles to the Gospel is here foretold in words which cannot be mistaken; and the redemption of the church in Christ her head, is spoken of as the subject of thanksgiving among the kings of the earth. "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." For this reason, "All the kings of the earth shall praise thee, O Lord," &c. *Bp. Horne.*

This is a prophecy of the calling of the Gentiles. *Poole.*

[k] 6. *For though the Lord be high,* &c.] Humility is the way to salvation and glory. It is said of our blessed Lord, that "because he humbled himself, therefore God highly exalted him:" and the great potentates of the world must tread in his steps, if they would be exalted with Him. As to the proud, God "knoweth" and He detesteth them; He beholdeth and keepeth them at a "distance." *Bp. Horne.*

[l] 7. *Though I walk in the midst of trouble,* &c.] Who doth not "walk in the midst of trouble," while his pilgrimage is prolonged upon the earth? Who hath not "enemies" encompassing him on every side? O how comfortable, then, the reflection that He is with us, who can "revive" the dead; that we are under the protection of an "arm" which is almighty! *Bp. Horne.*

[m] 8. *The Lord shall make good his loving-kindness* &c.] In troublous times, and the days of affliction, we must look back on that which God hath already done for us, and from thence draw an argument, that He will "perfect" that which remains, and not leave

up-rising; thou understandest my thoughts long before.

before my deeds discover them. *Dr. Hammond.*

2 Thou art about my path, and about my bed: and spiest out all my ways.

art acquainted with. *Bib. Trans.*

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

beset. *Bib. Trans.*

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit[p]: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

the state of the dead. *Dr. Hammond* the lowest depth of the earth. *Bp. Patrick.*

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

thou hast possessed my reins. *Bib. Trans.*

12 For my reins are thine[q]: thou hast covered me in my mother's womb.

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his work unfinished: we must remember, that his mercies fail not after a time, but "endure for ever" the same; and when we call to mind that we are "the work of his own hands," how can we think He will "forsake us" unless we utterly and finally forsake Him? *Bp. Horne.*

[n] Psalm cxxxix.] It seems evident, from the latter part of this noble and instructive Psalm, that the author penned it at a time when he was persecuted and calumniated, as an appeal to the all-seeing Judge between him and his adversaries. He takes the opportunity of expatiating, in the sublimest manner, 1—11, on the omnipresence and omniscience of Him, who, 12—16, formeth man in the womb by his power, and, 17, 18, preserveth him through life by his providence. He then, 19, 20, expresseth his confidence that God, as knowing all things, would deliver him from his enemies; 21, 22, he declareth his zeal and fidelity in the service of his divine Master, by whom, 23, 24, he petitioneth to be proved, purified, and perfected in the way of holiness. *Bp. Horne.*

The Psalm was composed by David, but it appears not on what particular occasion. *Dr. Hammond.* The composition, for the purity and justness of religious sentiment, and for the force and beauty of the images, is certainly in the very first and best style. *Bp. Horsley.*

[o] 1—5. *O Lord, thou hast searched me out,* &c.] The Psalmist employeth a beautiful variety of expressions to denote his faith in the omnipresence and omniscience of Jehovah, to whom, in the latter part of the Psalm, he appealeth, as the proper judge between him and his implacable enemies. He describeth his God as having that complete knowledge of him and his affairs, which, among men, the most accurate "search" and the strictest scrutiny could not obtain; as being thoroughly "acquainted with all his ways" or proceedings, nay, with his very "thoughts," while yet existing only in embryo, in his own mind; as watching and observing him at all seasons during the actions of the day, and his repose at night; and, in short, as having so "beset" him on all sides, and "laid his hand upon him," that he could not move without his knowledge and consent. When we reflect that "all things are thus naked and open to him with whom we have to do;" that although He dwelleth in the highest heavens, He surveyeth not only the outward acts, but the very hearts and imaginations, of men upon earth; must we not each of us cry out, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it;" I cannot admire it enough, for I cannot conceive of it aright! *Bp. Horne.*

[p] 6—11. *Whither shall I go then from thy Spirit:* &c.] We can never sin with security but in a place where the eye of God cannot behold us. And where is that place? Had we a mind to escape his inspection, "whither should we go?" Heaven is the seat of his glory, creation the scene of his providence, and the grave itself will be the theatre of his power; so that our efforts will be equally vain, whether we ascend, or descend, or fly abroad upon the wings of the morning light, which diffuseth itself with such velocity over the globe from east to west. The arm of the Almighty will still at pleasure prevent, and be ready to arrest, the fugitives in their progress. Darkness may, indeed, conceal us and our deeds from the sight of men; but the divine presence, like that of the sun, turns night into day, and makes all things manifest before God. The same consideration, which should restrain us from sin, should also encourage us to work righteousness, and comfort us under all our sorrows; namely, the thought, that we are never out of the sight and protection of our Maker. The piety and the charity which are practised in cottages; the labour and the pain which are patiently endured in the field, and on the bed of sickness; the misery and torment inflicted by persecution in the mines, the galleys, and the dungeons; all are under the inspection of Jehovah, and are noted down by Him against the day of recompense. He sees, and He will reward, all we do, and all we suffer, as becometh Christians. *Bp. Horne.*

[q] 12, 13. *For my reins are thine:* &c.] That God seeth in darkness, and that from Him nothing is hidden, his knowledge of, and power over, our most inward parts, do plainly shew. He "formed," and He therefore "possesseth," as his own property, our "reins," and is consequently privy to all those affections and desires which flow from thence. It was He who "covered" us in the womb, or, as it is elsewhere expressed, Job x. 11, who "clothed us with skin and flesh, and fenced us with bones and sinews;" a work so astonishing, that before the Psalmist proceeds in his description of it, he cannot help breaking forth in rapture at the thought; "I will praise thee, for I am fearfully and wonderfully made!" *Bp. Horne.*

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

My substance was not. *Bib. Trans.*

14 My bones are not hid from thee[r] : though I be made secretly, and fashioned beneath in the earth.

when I was made in secret, and curiously wrought in the lowest parts of the earth. *Bib. Trans.*

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

embroidered. *Dr. Hammond.*

16 Which day by day were fashioned : when as yet there was none of them.

rude unformed mass. *Dr. Hammond.*

17 How dear are thy counsels unto me[s], O God : O how great is the sum of them !

in continuance. *Bib. Trans.*

18 If I tell them, they are more in number than the sand : when I wake up I am present with thee.

How precious also are thy thoughts. *Bib. Trans.*

19 Wilt thou not slay the wicked[t], O God : depart from me, ye bloodthirsty men.

designs or intentions. See Vocab.

Surely thou wilt slay. *Bib. Trans.*

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God[u], and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

PSALM cxl.[x] *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man[y] : and preserve me from the wicked man.

violent. *Bib. Trans.*

2 Who imagine mischief in their hearts : and stir up strife all the day long.

contrive. See Vocab.

3 They have sharpened their

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[r] 14—16. *My bones are not hid from thee:* &c.] By the "lower parts of the earth" is undoubtedly to be understood the "womb," where the fetus is gradually formed and matured for the birth, like plants and flowers under ground. The process is compared to that in a piece of work wrought with a needle, or fashioned in a loom ; which, with all its beautiful variety of colour, and proportion of figure, ariseth by degrees to perfection under the hand of the artist, framed according to a pattern lying before him, from a rude mass of silk, or other materials. Thus, by the wisdom and power of God, and after a plan delineated in his book, is a shapeless mass wrought up into the most curious texture of nerves, veins, arteries, bones, muscles, membranes, and skin, most skilfully interwoven and connected with each other, until it becometh a body, harmoniously diversified with all the limbs and lineaments of a man, not one of which at first appeared, any more than the figures were to be seen in the ball of silk. But then, (which is the chief thing here insisted on by the Psalmist,) whereas the human artificer must have the clearest light whereby to accomplish his task, the divine Work-master seeth in secret, and effecteth all his wonders within the dark and narrow confines of the womb. *Bp. Horne.*

[s] 17, 18, *How dear are thy counsels unto me,* &c.] From the wonders of God's forming hand, the Psalmist proceeds to those of his all-directing providence, which afford additional proofs of the divine omniscience and omnipresence. The "thoughts" and counsels of Jehovah concerning David, his appointment to the throne, his troubles and his preservation in the midst of them, were "precious" and delightful subjects of meditation and praise, never to be exhausted of the rich matter they contained. With these in his mind he lay down at night to rest, and "when he awoke" in the morning, his thoughts naturally recurred to the pleasing theme ; he began where he had left off, and found himself, in heart and soul, "still present with God," still ruminating on Him and his works. The mercies of heaven in the redemption of the church, by the sufferings and exaltation of the true David, according to the divine decree concerning Him—how precious are they to believers ! How great is the sum, how far exceeding all human arithmetick to number them ! Let them be to us the constant subjects of contemplation, admiration, and thanksgiving, day and night ; and let death, that last sleep, find us engaged in an employment, which, when we awake and arise from the grave, we shall resume, and prosecute to eternity in the presence of God. *Bp. Horne.*

[t] 19. *Wilt thou not slay the wicked,* &c.] As if he had said, Since then thou art every where present, and knowest even the thoughts of men, surely, O God, thou wilt take vengeance upon the ungodly. *Travell.* David now draws the intended conclusion from the premises, so largely expatiated upon in the former part of the Psalm. *Bp. Horne.*

[u] 23. *Try me, O God,* &c.] In the first verse of the Psalm, David declared, that Jehovah had "searched him out, and known him ;" he concludes with a petition, that his proceedings, and even his thoughts, might be still scrutinized by his Maker, in order to their perfect purification from any evil which might be in them, or adhere to them. Should the hottest furnace of adversity be found necessary to purge the dross from the silver, he refuseth not to be dissolved in it, and newformed, so that he might only become a vessel of honour, fitted for the Master's use here below, and vouchsafed a place afterwards in his temple above. "See if there be any wicked way in me, and lead me in the way everlasting !" *Bp. Horne.*

[x] PSALM cxl.] This Psalm containeth, 1—8, a prayer for deliverance from persecutors and calumniators, their violence and their wiles ; 9—11, a prophecy of their final destruction, and, 12, 13, the salvation of the afflicted righteous. It was composed by David in his troubles, and is applicable to Christ and to the Church, respectively in theirs. *Bp. Horne.*

[y] 1. *Deliver me, O Lord, from the evil man:* &c.] "Evil and violent men" exist in all ages to harass and oppress the servants of God ; their thoughts are employed in "imagining mischief" against such, and their

tongues like a serpent[z] : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me[a], and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God[b] : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

salvation. *Bib. Trans.* See Vocab.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

plot or design. See Vocab. exalt themselves. *Bib. Trans.*

9 Let the mischief of their own lips[c] fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

An evil speaker. *Bib. Trans.*

12 Sure I am that the Lord will avenge the poor[d] : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

dwell in thy presence. *Bib. Trans.*

PSALM cxli.[e] *Domine, clamavi.*

LORD, I call upon thee[f], haste thee unto me : and consider my voice when I cry unto thee.

give ear unto. *Bib. Trans.*

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hands are ready at all times for the "war." Had we no enemies without, there are those within, who are ever fighting and troubling us. *Bp. Horne.*

[z] 3. *They have sharpened their tongues like a serpent:* &c.] Slander and calumny must always precede and accompany persecution, because malice itself cannot excite people against a good man, as such; to do this, he must first be represented as a bad man. What can be said of those who are busied in this manner, but that they are a "generation of vipers," the brood of the old "serpent," that grand accuser and calumniator of the brethren, having under their tongues a bag of "poison," conveying instant death to the reputation on which they fasten? Thus David was hunted as a rebel, Christ was crucified as a blasphemer, and the primitive Christians were tortured as guilty of incest and murder. *Bp. Horne.*

[a] 5. *The proud have laid a snare for me,* &c.] David here describeth the subtilty and industry employed by his enemies to effect his destruction, by lying in wait for him, as a skilful fowler doth for his game, so that they thought it impossible he should escape their hands. Such was the conduct of the Jews, with regard to the Son of David. And, O how refined the policy, how unwearied the application, of our spiritual adversaries! *Bp. Horne.*

[b] 6—8. *I said unto the Lord, Thou art my God:* &c.] Jehovah, the God of David, is also our God, and He is always ready to hear our supplications. He is our strength, and hath often covered our head with the helmet of salvation, in the day of battle and open war with our spiritual enemies. Nor will He, for the glory of his name, grant their desires, or permit their more secret "devices" and machinations to work the destruction of his people; lest they exalt themselves as having frustrated his counsels for the redemption of his servants. *Bp. Horne.*

[c] 9—11. *Let the mischief of their own lips* &c.] The prophet, in these three verses, predicteth those just judgments which heaven will inflict on the slanderers and persecutors of the righteous. Their lips, which uttered mischief against others, shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged. Those tongues, which have contributed to set the world on fire, shall be tormented with the hot burning coals of eternal vengeance: and they, who, with so much eagerness and diligence, have prepared pits for the destruction of their brethren, shall be cast into a deep and bottomless pit, out of which they will not rise up again any more for ever. Evil speakers and false accusers shall gain no lasting establishment, but punishment shall hunt sin through all its doubles, and seize it at last as its legal prey. Let these great truths be firmly rooted in our hearts, and they will keep us steady in the worst of times. *Bp. Horne.*

[d] 12, 13. *Sure I am that the Lord will avenge the poor:* &c.] That unjust and oppressive men shall, in the end, suffer proportionably to their deserts, we are assured from this consideration, namely, that the Almighty is the patron of the injured and oppressed. He will plead the cause of the meek and lowly, who are used by the world as their blessed Master was used before them. A day will come, when, delivered out of all their troubles, they shall "give thanks unto thy name," O Lord, and "dwell in thy presence" for evermore. *Bp. Horne.*

[e] PSALM cxli.] David seems to have composed this Psalm just before his flight to Achish king of Gath; when he had a second time spared Saul's life, but could trust him no longer: see 1 Sam. xxvi, and xxvii. 1, 2. He prayeth earnestly for help, and entreateth to be heard, as when able to attend the service of the tabernacle; 3—8, he beseeches God that He would assist him in his distress, and enable him to bear with patience the persecutions of his enemies, and the reproofs of his friends; 9, 10, he professeth his faith in Jehovah, and redoubleth his prayer to Him; 11, he predicteth the destruction of his enemies, and his own deliverance. *Bp. Horne, Travell.*

[f] 1, 2. *Lord, I call upon thee,* &c.] The earnest and repeated supplication for help, in the first of these two verses, sufficiently declares the Psalmist to have been, at the time, in a situation of the utmost distress. And the second verse as plainly sheweth that he was then at a distance from the tabernacle, where all the solemn prayers of the Israelites, together with their daily sacrifices, were offered up. And, therefore, with his face probably directed thither, like Daniel in Babylon, praying towards Jerusalem, he begs that God would accept of all which it was in his power to perform, namely, the devotion of his heart, and the elevation of his hands in

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord[g], before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

See Prov. iv. 17.

5 Let the righteous rather smite me friendly[h] : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

namely, the calumnies and mischievous attempts of his enemies. *Dr Hammond.*

7 Let their judges be overthrown[i] in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit[k] : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets[l] together : and let me ever escape them.

EVENING PRAYER.

PSALM cxlii.[m] *Voce mea ad Dominum.*

I Cried unto the Lord[n] with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness[o] thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

overwhelmed within me. *Bib. Trans.*

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prayer; that the one might ascend to heaven, fragrant and well pleasing, as the cloud of "incense" mounting from the holy altar; and the other, in conjunction with it, prevail instead of the "evening oblation," for the deliverance of himself and his companions. *Bp. Horne.*

[g] 3, 4. *Set a watch, O Lord,* &c.] As if he had said, Grant me, O Lord, thy guidance both for my words and actions: for my words, that, whatever the dealings of my enemies towards me are, I may not be provoked to any speech of rashness or impatience or disloyalty towards Saul; and for my actions, that I may not be tempted to any unlawful practice, that I may not, for any appearance of advantage to myself thereby, give ear to any evil counsel. My resolutions are firm to the contrary: and, how inviting soever the temptations are, I hope I shall never taste of the sweets of them. *Dr. Hammond.*

[h] 5, 6. *Let the righteous rather smite me friendly:* &c.] Instead of following the example of my wicked enemies, let me rather enjoy the conversation of good men and true friends, who will rebuke me for any miscarriages and failures they may observe in me. For these fraternal corrections shall not break my head, but shall be like a precious unguent poured upon it, which will rather heal a wound that was there before: and, as for the wicked designs of my adversaries, all the opposition, which I shall make against them, shall be my prayers. *Dr. Nicholls.*

[i] 7. *Let their judges be overthrown* &c.] These men, when they shall see the judgments of God executed upon their rulers and commanders, who set them to work, shall then find favour, in the day of affliction, in my words, and shall acknowledge the fidelity and good purpose thereof. *Bp. Hall.* The sense seems to be, that certain great men whose course of life the Psalmist reproves, when they find themselves involved in the evil consequences of their own folly, will then listen to his advice, and be sensible of the propriety of it. *Bp. Horsley.*

[k] 8. *Our bones lie scattered before the pit:* &c.] This probably alludes to the bloody massacre of Ahimelech and the priests that were in Nob, who to the number of eighty-five persons, all of a sacred character, and all innocent, were inhumanly slaughtered together by Doeg the Edomite. Such havock as this might well be compared to the cutting and cleaving of wood, like the fragments of which the bones of the sufferers lay scattered here and there upon the ground, as many of the bodies might be devoured, before pits were prepared, near the field of slaughter, for their interment. *Bp. Horne.*

[l] 11. *Let the ungodly fall into their own nets* &c.] From the sequel of the history we find that the hope and assurance here expressed by the Psalmist were not vain. He escaped all the snares that were laid for him on every side; he lived to see the death of Saul, who fell in a battle with the Philistines, and those Philistines subdued by himself and his subjects. So will the devices of all our enemies be in the end turned against themselves: they shall fall and perish, but we shall triumph, with our Redeemer, to eternity. *Bp. Horne.*

[m] Psalm cxlii.] The title of this Psalm informs us, that it was a prayer of David, when he was in the cave, that is, most probably, the cave of Adullam, whither he fled when in danger both from Saul and from the Philistines, 1 Sam. xxii. 1. It containeth, 1, 2, a supplication; 3—6, an act of confidence in God at that season of danger and destitution; 7, 8, a tender complaint of his sufferings; and, 9, a petition for deliverance. *Bp. Horne.*

[n] 1. *I cried unto the Lord* &c.] The state of David in the cave of Adullam, was a state of utter destitution. Persecuted by his own countrymen, dismissed by Achish, and not yet joined by his own relations, or any other attendants, he took refuge in the cave, and was there alone. But in that disconsolate, and seemingly desperate situation, he desponded not. He had a friend in heaven, into whose bosom he "poured forth his complaint," and told Him the sad story of his trouble and distress. When danger besetteth us around, and fear is on every side, let us follow the example of David, and that of a greater than David, who, when Jews and Gentiles conspired against Him, and He was left all alone, in the garden, and on the cross, gave Himself unto prayer. *Bp. Horne.*

[o] 3. *When my spirit was in heaviness* &c.] The mean-

4 I looked also upon my right hand[p]: and saw there was no man that would know me.

defend or patronize me. *Dr. Hammond.*

5 I had no place to flee unto: and no man cared for my soul.

my life. *Dr. Hammond.*

6 I cried unto thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.

the only inheritance left me in this world. *Dr. Hammond.*

7 Consider my complaint[q]: for I am brought very low.

Attend unto my cry. *Bib. Trans.*

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Ash-Wednesday, third Psalm Even. Serv.

PSALM cxliii.[r] *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgement[s] with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul[t]; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

overwhelmed. *Bib. Trans.*

5 Yet do I remember the time past[u]; I muse upon all thy works: yea, I exercise myself in the works of thy hands.

the days of old. *Bib. Trans.* meditate. *Bib. Trans.* muse on the work. *Bib. Trans.*

6 I stretch forth my hands unto thee[x]: my soul gaspeth unto thee as a thirsty land.

thirsteth after. *Bib. Trans.*

7 Hear me, O Lord, and that soon[y], for my spirit waxeth faint:

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ing is, Though my thoughts are so broken and confused, that I am not able to counsel and direct myself in these straits, yet thou knowest the path wherein I walk, thou art with me, and wilt preserve me from those who watch all my steps, and lie in ambush for me. Such should be at all times the confidence of believers in the wisdom, the power, and the goodness of God, even when human prudence has done its utmost, and is at its wit's end. *Bp. Horne.*

[p] 4. *I looked also upon my right hand:* &c.] The advocate used to stand at the right hand of his client: and to this phrase seems to refer. *Dr. Hammond.*

[q] 7. *Consider my complaint:* &c.] This prayer of David was heard and answered; he was delivered from his persecutors, enlarged from his distress, exalted to the throne, and joined by all the tribes of Israel. The true David was delivered from his stronger persecutors, brought from the sepulchre, exalted to his heavenly throne, owned and submitted to by the converted nations, who became the Israel and people of God. Nor let us fear, though we be brought very low, and our persecutors, the world, the flesh, and the devil, be at any time too strong for us. God will deliver us from the bondage of sin, and redeem us from the prison of the grave, to join the great assembly before the throne, and there to praise his name for ever. *Bp. Horne.*

[r] PSALM cxliii.] This is the seventh and the last of the penitential Psalms; and as we are not informed of any particular temporal calamities, which gave occasion to its being composed, we shall explain it according to the general use now made of it in the church for which, indeed, it seems to have been originally and entirely designed. After the example of David, the penitent, 1, maketh his prayer to God for pardon; 2, acknowledgeth the impossibility of any man being saved but by grace; 3, 4, deploreth the lamentable effects of sin; 5, comforteth himself with a retrospect of God's mercies of old; and, 6—12, prayeth, in a variety of expressions, for remission of sin, sanctification, and redemption. *Bp. Horne.*

[s] 2. *And enter not into judgement* &c.] In the first verse the suppliant appealed to the promises of God, and his fidelity in performing them. Here he urgeth the fallen, sinful, wretched state of human nature, which hath rendered it absolutely impossible that any son of Adam can be saved, should God "enter into judgment with him," and exact the punishment due to his offences according to the law, instead of pardoning them by an act of grace. *Bp. Horne.*

[t] 3, 4. *For the enemy hath persecuted my soul;* &c.] We have an "enemy" who "persecutes" us with unrelenting malice; he "smites our life down to the ground," as often as we yield to temptation, and fall from our state of holiness, to grovel in base and earthly desires; he "makes us to dwell in darkness," when he has thus withdrawn us from the light of heaven, which before illuminated us, while we walked in it; the spiritual life, for a time, is extinguished, and we become, for all the purposes of faith and charity, "like those that have been long dead. Therefore," at the consideration of this our sad estate, when God has enabled us to see and know it, our "spirit is overwhelmed within us," with remorse, anxiety, and despondency: and "our heart within us," deprived of the comforts of conscience, the joys of the Spirit, and the presence of the Beloved, "is desolate," forlorn, miserable. To rescue the sinner from this disconsolate and lost condition, our blessed Saviour was forsaken on the cross; "his spirit was overwhelmed within him, and his heart within him was desolate; the enemy" was suffered to "smite his" precious "life down to the ground," and He "dwelt for three days, in darkness, as the men that have been long dead." *Bp. Horne.*

[u] 5. *Yet do I remember the time past;* &c.] When sin has thus laid us low, and, as it were, slain and entombed us, we begin to revive and to arise from the dead, through hope of forgiveness and restoration to the divine favour, by "remembering the days of old, and meditating on all the works" of love and mercy, which Jehovah then wrought towards those who were sinners like ourselves. While we "muse" on such instances of his goodness, the reflection is obvious, Is He not still the same gracious God? Will He not do as much for us upon our repentance, as He hath formerly done for others, upon theirs? "Let us arise, and go to our Father!" *Bp. Horne.*

[x] 6. *I stretch forth my hands unto thee:* &c.] Prayer

hide not thy face from me, lest I be like unto them that go down into the pit.

timely and speedily. *Dr. Hammond.*

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

Thou shalt. *Dr. Hammond.*

11 Quicken me, O Lord[z], for thy Name's sake: and for thy righteousness' sake bring my soul out of trouble.

cut off. *Bib. Trans.*

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul; for I am thy servant.

MORNING PRAYER.

PSALM cxliv.[a] *Benedictus Dominus.*

BLESSED be the Lord my strength[b]: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust: who subdueth my people that is under me.

3 Lord, what is man[c], that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heavens, O Lord[d], and

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is the voice of faith. The sinner, who views his situation, and believes, on having considered God's works of old, that he shall be delivered out of it, will soon "stretch forth his hands," in supplication to heaven. His soul will gasp and pant after that grace and mercy, which descend from above, like the rain in its season, to bestow refreshment, beauty, and fertility, on a parched and "thirsty land." *Bp. Horne.*

[y] 7. *Hear me, O Lord, and that soon*, &c.] These words would come with propriety from the mouth of one in danger of temporal death. They are no less proper in the mouth of him who is in danger of death eternal. Rather they receive an additional force and energy when used in this latter sense. *Bp. Horne.*

[z] 11, 12. *Quicken me, O Lord*, &c.] The verbs in these two last verses, as Dr. Hammond hath noted, should be rendered in the future; "Thou shalt quicken," &c.; and then the Psalm will end, as usual, with an act of faith and assurance, that all those mercies which have been asked shall be obtained; that God, for the sake of his "name," and his "righteousness," of his glory, and his faithfulness in the performance of his promises, will not fail to be favourable and gracious to his servants, "quickening" them, even when dead in trespasses and sins, and bringing them, by degrees, "out of all their troubles;" going forth with them to the battle against their spiritual "enemies," and enabling them to vanquish the authors of their "affliction" and misery, to mortify the flesh, and to overcome the world; that so they may triumph with their Redeemer, in the day when He shall likewise quicken their mortal bodies, and put all enemies under their feet. *Bp. Horne.*

[a] Psalm cxliv.] It appears from verse 2, and verse 10, of this Psalm, that it was composed after David's accession to the throne. And it is evident, from verse 5, &c. that he had more enemies still to conquer, such as the Philistines, &c. He, therefore, 1, 2, blesseth Jehovah; and, 3, 4, expresseth his astonishment at the divine goodness shewn to such a creature as man; 5—8, he beseecheth God to perfect his work, and subdue the remaining adversaries by the might of his power. 9, 10, He breaks forth again into a strain of thanksgiving, and, 11—15, again returns to his prayers for the complete redemption and the prosperity of Israel. *Bp. Horne.*

[b] 1. *Blessed be the Lord my strength:* &c.] What David here acknowledgeth, with regard to his victories, and that skill or might by which they were obtained, should be likewise acknowledged by all earthly kings and generals, in the day of battle and conquest. *Bp. Horne.*

[c] 3, 4. *Lord, what is man*, &c.] After a thanksgiving for the works which Jehovah had wrought, followeth a reflection on the creature "man," for whom they were wrought. Such a reflection introduced in the same manner, and almost in the same words, we meet with in Ps. viii. 4; which passage, being cited by the apostle, Heb. ii. 6, and applied to Christ, affords an argument, as Dr. Hammond hath justly observed, for a like application of the verses now before us, in their more eminent, prophetick, mystical sense. For, certainly, if David, upon the remembrance of what God had done for him, could break forth into this reflection, much more may we do so, for whom the Redeemer hath been manifested in the form of a servant, and in that form hath humbled Himself to the death of the cross, to gain us the victory over principalities and powers, to put all things under our feet, and to make us partakers of his everlasting kingdom. *Bp. Horne.*

[d] 5. *Bow thy heavens, O Lord*, &c.] David, having celebrated his victories over some of his enemies, and extolled the mercy and goodness of God, to whom he ascribeth the achievement of them, now proceedeth to request a farther manifestation of the omnipotent arm in his favour against other hostile forces, which still threatened his country, upon his accession to the throne; such as the Philistines, Moabites, Ammonites, &c.; see 2 Sam. v. and viii. These are called, metaphorically, "great waters," threatening to overwhelm and destroy every thing; and, in plainer terms, "strange children," or aliens from the covenant of Jehovah, and the commonwealth of Israel; children who "speak lies, and work wickedness;" or, as Dr. Hammond interpreteth the 8th verse, "whose mouth speaketh, or maketh profession of, vanity, that is, idolatry; and their right hand," that on which they depend for support, the object of their confidence, "is a right hand of

come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

that is, our enemies. *Dr. Hammond.*

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

speaketh. *Bib. Trans.*

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

falsehood. *Bib. Trans.*

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me[e] from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

folds or pastures. *Dr. Hammond.*

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

PSALM cxlv.[f] *Exaltabo te, Deus.*

Whit-Sunday, second Psalm Even. Serv.

I Will magnify thee, O God, my King[g] : and I will praise thy Name for ever and ever.

2 Every day will I give thanks

falsehood," and one that will fail all who rely upon it for help. Jehovah, the God of Israel, is therefore entreated once more to appear in the cause of his anointed; to go forth, as of old, to the battle against the enemies of his people, with all the tokens of displeasure and vengeance, dismaying and putting to flight these "armies of aliens." *Bp. Horne.*

[e] 11—15. *Save me, and deliver me* &c.] After thanksgiving in the two preceding verses for mercies already vouchsafed to the son of Jesse, prayer is here again made for the continuance of God's favour, and a complete victory over every enemy ; the happy consequences of which, in the establishment of Israel, and the prosperity of Jerusalem, are particularly described. Victory is productive of peace, and peace is the mother of all earthly blessings to communities, and the families that compose them ; whose happiness consists in a numerous and hopeful progeny of sons and daughters ; the former healthy and well nurtured, growing up, like young plants in a kindly soil, until they attain their full strength and stature; the latter fair and virtuous, like so many tall, well-proportioned, highly polished, and richly ornamented columns, gracing the house to which they belong. When to these we have added plenty of corn, and all other provisions, in the granaries and storehouses; flocks and herds, ever thriving and increasing ; freedom from hostile invasions and domestick complaints, so that there be "no breaking in, nor going out," no irruption of aliens into the commonwealth, nor emigration of inhabitants to foreign countries, by captivity, or otherwise; we shall find ourselves possessed of most of the ingredients, which enter into the composition of temporal felicity. Such felicity God promised to his people Israel, and bestowed on them, while they kept his statutes, and observed his laws. The good things of this world may fall to the lot of the righteous, who are distinguished from the wicked by the use which they make of them, when given ; and by their meek resignation of them, when taken away. Whatever be the will of God concerning our having or wanting these outward comforts, we know that we have, as the faithful servants of God in every age had before us, greater and more precious promises, a better and an enduring substance, pleasures that fade not, and riches that fly not away, reserved for us in a heavenly country, and a city which hath foundations. *Bp. Horne.*

[f] Psalm cxlv.] Hitherto, in this divine book, we have been presented with chequered scenes of danger and deliverance, distress and mercy. The voice of complaint hath sometimes been succeeded by that of thanksgiving; and praise, at other times, hath terminated in prayer. But now, as if the days of mourning in Sion were ended, we hear no more of Messiah, as a man of sorrows; or of the Church, as despised and afflicted, after the same example in the world. Henceforth we seem not to be upon earth, but in heaven, mingling with celestial spirits around the throne, and singing, as in the following Psalm, 1, 2, the praises of our God and King ; extolling, 3, his greatness, 4, his might, 5, his glory, 6, 7, his justice, 8, 9, his mercy ; 10—13, the majesty of his kingdom, and, 14—21, all his adorable perfections and wondrous works. Bishop Patrick mentions a saying of the ancient Hebrews, that "He could not fail to be a child of the world to come, who would say this Psalm three times every day." *Bp. Horne.*

The general subject of the Psalm makes it suitable to the service of Whit-Sunday, when we celebrate that great blessing, the descent of the Spirit. *Travell.*

[g] 1, 2. *I will magnify thee, O God, my King:* &c.] The same divine person, who was, in a peculiar manner, the "God" and "King" of Israel, now standeth in those relations to the Gentile Christian church, and by her is "extolled" in the words of this Psalm, originally composed and used for this purpose among the Israelites. Christ is our "God," who hath saved us according to his covenant and promise; He is our "King," who hath set up the universal and everlasting kingdom, foretold by Daniel and the other prophets; who hath "all power in heaven and earth;" and who "must reign till he hath put all enemies under his feet, and swallowed up death in victory." In the mean time it is the daily employment of us, his redeemed subjects

unto thee : and praise thy Name for ever and ever.

3 Great is the Lord[h], and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship[i] : thy glory, thy praise, and wondrous works;

majesty, honour. See Vocab.

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

terrible. *Bib. Trans.*

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious, and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord[k] : and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom : and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall[l] : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord[m] : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

satisfiest the desire of every living thing. *Bib. Trans.*

17 The Lord is righteous in all his ways : and holy in all his works.

all his dispensations and dealings. *Dr. Hammond.*

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

in truth. *Bib. Trans.*

19 He will fulfil the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them

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and servants, to chant forth the praises of his saving and glorious "name," with which the church, on earth, and in heaven, will resound, "for ever and ever." *Bp. Horne.*

[h] 3. *Great is the Lord*, &c.] The "greatness" of Jehovah, whether we consider it as relating to his essence, or his works, is never to be fully comprehended by his saints, whose delight it is to contemplate "the breadth, and length, and depth, and height," Eph. iii. 18, the extent and duration of his being and his kingdom, the profundity of his counsels, and the sublimity of his power and glory. These are the inexhaustible subjects of divine meditation, transmitted from age to age. And as the greatness of God our Saviour hath no bounds, so his praises should have no end, nor should the voice of thanksgiving ever cease in the church. As "one generation" drops it, "another" should take it up, and prolong the delightful strain, till the sun and the moon shall withdraw their light, and the stars fall extinguished from their orbs. *Bp. Horne.*

[i] 5—7. *As for me, I will be talking of thy worship:* &c.] Those works of God, which demand to be celebrated by the tongues of men, are here divided into three kinds. First, such as declare his glory, and excite our admiration whenever we behold them. Of this sort are the shining frame of the heavens, and all the bodies which move therein; the earth, with its furniture without, and its contents within; the magnificent and stupendous ocean, which flows around it; the different tribes of animals inhabiting both the one and the other; and, above all, the construction of man, the lord of this lower world. Under the second class of God's works are ranged all those which the Psalmist styleth his "terrible acts," or the exertions of his power against his enemies; such as, the destruction of the old world by water; of Sodom and Gomorrah by fire; of Pharaoh and his host in the Red sea; of the Canaanitish nations by the sword; and the victory gained over sin and death by the resurrection of Christ. In the third rank stand those works which have proceeded from the "goodness" of God, and his "righteousness" in the performance of his promises. And among these we may reckon all the different species of provision, which have been made by Providence for the bodies of men in the world, and by grace for their souls in the church. On any of these subjects meditation cannot be long employed, without breaking forth into wonder, gratitude, and praise. *Bp. Horne.*

[k] 10—13. *All thy works praise thee, O Lord:* &c.] As "all the works" of God, in their several ways, make a due return for the mercy vouchsafed unto them, and set forth his glory; so more especially ought this to be done by man, who is the principal party concerned in the fall and redemption. The "saints" are the subjects of Messiah's kingdom; and of that kingdom it is their duty to publish to the world the blessings and the glories, to the end that, when these are made known, the nations may be thereby induced to submit their hearts to so gracious a sceptre, and the dominion of Christ may become as universal in its extent, as it is everlasting in its duration. *Bp. Horne.*

[l] 14. *The Lord upholdeth all such as fall:* &c.] After having proclaimed the glory and eternity of the kingdom, the prophet draws a character of the King, who, in the execution of his regal and pastoral office, is ever mindful of the necessities of his subjects. *Bp. Horne.*

[m] 15. *The eyes of all wait upon thee, O Lord:* &c.] What a just and beautiful picture is here presented to view! We see the whole animal world assembled before us, with their eyes fixed on the great King and Father of all things, like those of a flock on their shepherd, when he enters the field, in time of dearth, with provender for them. From the same divine person, as the Saviour of men, as the King, Father, and Pastor of the church, do believers, with earnest expectation, wait for the food of eternal life. And neither one nor the

will destroy. *Bib. Trans.*

that love him[n]: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord[o]: and let all flesh give thanks unto his holy Name for ever and ever.

PSALM cxlvi.[p] *Lauda, anima mea.*

PRAISE the Lord, O my soul; while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes[q], nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever;

6 Who helpeth them to right[r] executeth judgement for the oppressed. *Bib. Trans.*

other look and wait in vain. To both He giveth their meat in due season: "He openeth his hand, and satisfieth the desire of every living thing." *Bp. Horne.*

[n] 20. *The Lord preserveth all them that love him*: &c.] To protect his subjects and destroy their enemies, is the finishing part of the regal character, as here drawn from its great original in "the King of saints." By his grace He now preserveth us from innumerable dangers and temptations, and gradually destroyeth sin in us, and by his power He will hereafter execute, in the fullest and most extensive sense, this part of his office, "when the wicked shall be consumed with the spirit of his mouth, and destroyed with the brightness of his coming." Then the bodies of the righteous, preserved to a joyful resurrection, shall be reunited to their souls, and both together, perfected and glorified, shall reign and shine with Him for ever. Thus the Lord Jesus Christ "preserveth all that love him," and maketh good his promise, "There shall not an hair of your head perish," Luke xxi. 18. *Bp. Horne.*

[o] 21. *My mouth shall speak the praise of the Lord*: &c.] The Psalmist having now given the reasons why he had resolved to "extol his God and King, and to bless his name for ever and ever," concludes with repeating his resolution, and exhorts all the world to follow his example, in time and eternity. *Bp. Horne.*

[p] PSALM cxlvi.] In this Psalm the church is taught, 1, to prolong the praises of Jehovah, as her God and King; 2—5, to beware of trusting in the powers of the world, and to rely on the world's Creator and Redeemer, whose miracles of love and mercy, wrought for the children of men, 6—9, are enumerated, and the eternity of whose kingdom, 10, is proclaimed. *Bp. Horne.*

The Psalm was probably composed by David. The seventh verse was most exactly and literally fulfilled in our Lord Christ, when He came to give salvation to us. *Bp. Patrick.* The Psalm from this verse to the end hath a most visible, remarkable aspect unto the Messiah, the eternal Son of God, in his incarnation; as is acknowledged by the Jews themselves. *Dr. Hammond.*

[q] 2—5. *O put not your trust in princes*, &c.] From Him, who is "the Prince of the kings of the earth," Sion looks for deliverance, and by Him her true sons expect to be exalted. He "keepeth truth for ever," He is able and willing to perform his promises, and never disappoints those who rely on Him. The faithful servant of his Master is by that Master infallibly approved and rewarded. Earthly princes, if they have the will, often want the power, even to protect their friends. And should they want neither will nor power to advance them, yet still all depends upon the breath in their nostrils, which, perhaps, at the very critical moment, "goeth forth: they return to their earth; their thoughts," and all the thoughts of those who had hoped to rise by their means, fall into the same grave, and are buried with them for ever. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? But trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength," Isa. ii. 22; xxvi. 4. *Bp. Horne.*

[r] 6—9. *Who helpeth them to right* &c.] That the Lord, of whom all these things are spoken, is the Messiah, or Jehovah incarnate, appears, as Dr. Hammond hath justly observed, from what is said of Him in verse 7, "The Lord openeth the eyes of the blind;" the miracle of restoring sight to men born blind being one reserved for the Son of God to work, at his coming in the flesh. "Since the world began," saith the man to whom sight had been thus restored, "was it not heard, that any man opened the eyes of one that was born blind," John ix. 32. This therefore was the first of those tokens given by Jesus to the disciples of John, whereby it might be known, that He was the expected Christ: "Go and tell John the things which ye have heard and seen; the blind receive their sight," &c. But how did this evince Him to be the Messiah? Plainly, because it had been foretold by the prophets, (as in Isaiah xxxv. 5; xxix. 18; xlii. 18; so in this passage of our Psalm, which is exactly similar to those texts.) that Messiah, when He came, should give sight to the blind. Now, if one part of the Psalmist's description belong to Christ, the other members of it must do so likewise, it being evident that the whole is spoken of the same person. He, therefore, is "the God of Jacob, who made heaven and earth, the sea and all that therein is;" and, upon his appearing among men in the body of our flesh, He shewed Himself possessed of power to relieve all the wants, corporal and spiritual, of poor lost mankind. When He rescued men from the bondage of Satan, He "executed judgment for the oppressed:" when He fed thousands by a miracle, or when He preached the word to such as desired to hear and receive it, He "gave food to the hungry;" when, by pardon and grace, He released those who were bound with the chains of their sins, He "loosed the prisoners:" when He poured light into the sightless eye-ball, or illuminated with saving knowledge the understanding of the ignorant, He "opened the eyes of the blind:" when He made the crooked woman straight, or rectified the obliquity of a depraved will, He "raised those that were bowed down:" while He protecteth, and guideth to the city of their eternal habitation, the sons of Adam, who are exiles, pilgrims, and sojourners upon earth, He "preserveth the strangers:" when He became a husband to the church, and a parent to her destitute chil-

that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

EVENING PRAYER.

PSALM cxlvii.[s] *Laudate Dominum.*

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem[t]: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart[u]: and giveth medicine to heal their sickness. bindeth up their wounds. *Bib. Trans.*

4 He telleth the number of the stars[x]: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek[y]: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving[z]: sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men;

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

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dren, He "relieved the fatherless and widow:" and when He shall come in his glorious majesty, to reward his servants, and to confound their enemies, it will be seen how "he loveth the righteous, and turneth the way of the wicked upside down." Happy the people of such a God! happy the subjects of such a King! Rejoice, and sing, and shout aloud; for lo, "the Lord shall reign for ever, even thy God, O Sion, unto all generations. Praise ye the Lord!" *Bp. Horne.*

[s] Psalm cxlvii.] It hath been conjectured from ver. 2, that this Psalm was written to celebrate the return of Israel from Babylon, when Jerusalem and the temple were rebuilt. 1—3, The people of God are exhorted to praise Him for the mercies vouchsafed to them; 4—6, for his wisdom, power, and goodness; 7—9, for his providential care, and, 10, 11, the wonderful salvation wrought by his arm; 12—14, for the security, increase, and prosperity of the church; 15—18, for the happy change of her condition, like that produced in nature, when spring succeeds to winter; 19, 20, and for the glorious privilege of the divine word, revealed and committed to her. *Bp. Horne.*

[t] 2. *The Lord doth build up Jerusalem:* &c.] If this Psalm were written on occasion of the return from Babylon, and the rebuilding of the earthly city, the ideas are to be transferred, as in other Psalms of the same kind, to a more important restoration from a much worse captivity, and to the building up of the church under the Gospel, when Christ "gathered together in one the children of God that were scattered abroad," John xi. 52; that is, in the words of our Psalm, He "gathered together the outcasts of Israel!" So shall He again at the resurrection "gather together his elect from the four winds," Matt. xxiv. 31, and "build up a Jerusalem, in which they shall serve and praise Him for ever. *Bp. Horne.*

[u] 3. *He healeth those that are broken in heart:* &c.] The "broken hearts and wounded spirits" of the Israelites were "healed and made whole," when they returned to their own land, when they beheld Jerusalem rising again in beauteous majesty, and sang the songs of Sion in the courts of the temple. Thus Christ came "to preach deliverance to the captives, and to bind up the broken-hearted," Isa lxi. 1; Luke iv. 18; to speak pardon and peace to the wounded and contrite spirit, and to put a new song of thanksgiving in the mouth of the penitent, which he might sing, when restored to the holy city, and the house of his heavenly Father. The hour is coming, when God shall heal the breaches which death has made in the bodies of his people, and translate them likewise from Babylon to Jerusalem. *Bp. Horne.*

[x] 4. *He telleth the numbers of the stars:* &c.] And He who does this cannot be ignorant of the situation and circumstances of his elect. He knoweth each individual, and numbereth all the atoms which go to the composition of his frame. He can call his saints from the depths of earth and sea, "by their names," as when once "he cried with a loud voice, Lazarus, come forth." *Bp. Horne.*

[y] 6. *The Lord setteth up the meek:* &c.] To exalt and reward the humble, penitent, believing, and obedient; to depress and punish the proud, impenitent, unbelieving, and disobedient; these are the measures and ends of all the divine dispensations. And as a man ranks himself in one or other of these two divisions, he may expect from heaven storm or sunshine, mercy or judgment. *Bp. Horne.*

[z] 7—9. *O sing unto the Lord with thanksgiving:* &c.] The faithful praise God for his goodness to the animal world, both on account of that goodness in itself, and also because they behold therein an emblem and assurance of his mercy to themselves. The watchful care of Providence over all creatures speaks the same language to us, which Jehovah made use of to Joshua, and which the apostle hath applied to Christians: "I will never leave thee, nor forsake thee," Joshua i. 5; Heb. xiii. 5. Our Lord pressed this argument on his disciples; Luke xii. 24, "Consider the ravens;" Matt. vi. 26, "Behold the fowls of the air; for they sow not,

10 He hath no pleasure in the strength of an horse[a]: neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth[b]: and his word runneth very swiftly.

16 He giveth snow like wool: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob[c]: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

PSALM cxlviii.[d] *Laudate Dominum.*

O Praise the Lord of heaven[e]: praise him in the height.

the heights.. *Bib. Trans.* those high and heavenly places. *Poole.*

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon[f]: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and

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neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" *Bp. Horne.*

[a] 10. *He hath no pleasure in the strength of an horse:* &c.] If, therefore, the inference deduced above be a just one, namely, that God, who takes care of the wild beasts, and the birds of the air, will support and defend his church; then, however weak she may be, and however strong her adversaries may be, yet she may rest secure, as having him on her side, to whom it is equal to save by many, or by few; who giveth not the victory to the pomp and pride of carnal strength, to thousands or ten thousands, but to "those who fear him, and hope in his mercy." The history of Israel is one continual exemplification of this truth; and in our spiritual warfare, "this is the victory which overcometh the world, even our faith," 1 John v. 4. *Bp. Horne.*

[b] 15. *He sendeth forth his commandment upon earth:* &c.] The wonders of nature represent to us the miracles of grace; and the change of seasons produceth not greater alterations in the world, than those which take place in the church, when her God hideth from her, or restoreth to her, the light of his countenance, which, like its emblem, the bright ruler in the heavens, at its departure leaves winter behind it; and brings the spring with it at its return. *Bp. Horne.*

[c] 19. *He sheweth his word unto Jacob:* &c.] That "word," the effects of which upon the spiritual system are similar to those experienced by nature in the vernal season, that "word was shewed unto Jacob," and became the property of "Israel," while Israel continued to be the church of God. It hath since been made over, with all its types realized and its prophecies accomplished in Jesus, to the church Christian; it is that peculiar blessing, which distinguishes her from the rest of the world, and for which her children are bound, at all times, to "praise the Lord." *Bp. Horne.*

[d] Psalm cxlviii.] All the creatures in the invisible and visible world are called upon by the Psalmist to unite in a grand chorus of praise and thanksgiving. The various parts are to be performed by, 1, 2, the angelick hosts; 3—6, the material heavens, and the luminaries placed in them; 7, the ocean with its inhabitants; 8, the meteors of the air; 9, 10, the earth, as divided into hills and valleys, with the vegetables that grow out of it, and the animals that move upon or about it; 11, 12, the human race, of every degree, of each sex, and of every age; 13, more especially the Israel, or church of God. *Bp. Horne.*

It doth not appear who was the author of this hymn, nor upon what occasion it was composed. But the last verse shews it to have been written, when the nation was in a very flourishing condition; probably therefore by David, when God had given him rest from all his enemies. *Bp. Patrick.*

[e] 1, 2. *O praise the Lord of heaven:* &c.] When St. John saw in vision the King of glory seated on his throne, he tells us that he heard all the angels which stood around the throne, with the elders, and every creature in heaven, earth, and sea, lifting up their voices, and singing together a hymn of thanksgiving in honour of Him. Such a choir we find here summoned by the inspired Psalmist, and exhorted to join and assist him in praising the same divine Person, whom the elders, in the Revelation, declare "worthy to receive glory, and honour, and power," because He "created all things, and for his pleasure they are and were created," Rev. v. 13; iv. 11. From the heavens and those unutterable heights, where hosts of immortal spirits, admitted to a sight of their King, enjoy unfading pleasures, the song is to begin. And when the strain is thus set by the celestial part of the choir, it is to be taken up, and echoed back, by the creatures of this lower world, animate and inanimate, which have all their several parts assigned them, in the great work of glorifying their Creator. *Bp. Horne.*

[f] 3—6. *Praise him, sun and moon:* &c.] The material heavens, through all their various regions, with the luminaries placed in them, and the waters sustained by them, though they have neither speech nor language, and want the tongue of men, yet, by their splendour and magnificence, their motions and their influences, all regulated and exerted according to the ordinance of their Maker, do, in a very intelligible and striking manner, declare the glory of God: they call upon us to translate their actions into our language, and copy their

they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

namely, the rules and laws of their nature. *Dr. Nicholls.*

7 Praise the Lord upon earth[g]: ye dragons, and all deeps;

this inferior globe of the earth and sea. *Bp. Hall.*

8 Fire and hail[h], snow and vapours: wind and storm, fulfilling his word;

or whales. *Dr. Hammond.*

9 Mountains and all hills[i]: fruitful trees and all cedars;

creeping things. *Bib. Trans.*

10 Beasts and all cattle: worms and feathered fowls;

11 Kings of the earth[k] and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people[l]; all his saints shall praise him: even the children of Israel, even the people that serveth him.

PSALM cxlix.[m] *Cantate Domino.*

O Sing unto the Lord a new song[n]: let the congregations of saints praise him.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let the saints be joyful with glory: let them rejoice in their beds.

with triumph. *Bp. Patrick.*

6 Let the praises of God be in their mouth[o]: and a two-edged sword in their hands;

in the security and peace bestowed on them. *Bp. Patrick.*

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obedience in our lives; that so we may, both by word and deed, glorify, with them, the Creator and Redeemer of the universe. *Bp. Horne.*

[g] 7. *Praise the Lord upon earth:* &c.] From heaven above, the Psalmist descendeth to the deep beneath, which, while it proclaims the power, observes the laws and decrees, of Him, who made it, and poured it abroad. And the same may be said of its enormous inhabitants, which are under the command of Jehovah, and of none but Him. *Bp. Horne.*

[h] 8. *Fire and hail,* &c.] These are so many messengers, always ready to go forth, at the command of the Most High, for the purposes of mercy, or judgment. They praise and glorify God after their manner, while they "fulfil his word" upon the earth. *Bp. Horne.*

[i] 9. *Mountains and all hills:* &c.] Who shall ever understand and comprehend all the wisdom of God displayed in the vegetable world, from the cedar to the hyssop; in the animal, from the elephant to the pismire, from the eagle to the sparrow? The more we study them, the more we shall find Him glorified in them; and the more, on that account, will He be glorified by us, *Bp. Horne.*

[k] 11, 12. *Kings of the earth* &c.] After the whole creation hath been called upon to praise Jehovah; man, for whom the whole was made; man, the last and most perfect work of God; man, that hath been since redeemed by the blood of the Son of God incarnate, is exhorted to join and fill up the universal chorus of heaven and earth, as being connected with both worlds, that which now is, and that which is to come. Persons of every degree, of each sex, and of every age; "kings," whose power God hath made an image of his own, and who are the suns of their respective systems; "judges," and magistrates of all kinds, who derive their power, as the moon and planets do their light, from its original source; "young men and maidens," in the flower of health, strength, and beauty; "old men," who have accomplished their warfare, and are going out of life; "children," who are just come into it, and see every thing new before them: all these have their several reasons for "praising the Lord, whose name is excellent, and his glory above heaven and earth." *Bp. Horne.*

[l] 13. *He shall exalt the horn of his people;* &c.] As men, above all other creatures, so, above other men, the "Israel" of God, the "people" that are admitted to draw "near unto him," in his house, by faith and charity, by prayer and participation of the sacraments, are bound to praise Him, who now "exalteth" them from sin to righteousness, and will hereafter exalt them from dust to glory. *Bp. Horne.*

[m] Psalm cxlix.] This Psalm was a solemn form of thanksgiving for God's people for a signal victory afforded them by Him: and it mystically contains the eminent honour of God to his church, and the conquest of the Christian faith over the heathen potentates. *Dr. Hammond.*

The children of Sion are excited, 1—3, to rejoice, and sing the praises of their King, on account, 4, of the salvation which He has already wrought for them, and which will hereafter be completed in them, when, 5, they shall enter his rest, and, 6—9, triumph with Him over the persecuting powers of the world, and all the opposers of Christ, on whom will then be executed the judgment written. *Bp. Horne.*

[n] 1—3. *O sing unto the Lord a new song:* &c.] Christians are now the people, to whom belong the names and characters of "saints, Israel, and children of Sion." They "sing" this holy "song," as the Psalmist hath enjoined them to do. They sing it "new" in its evangelical sense, as new men, celebrating new victories, new and greater mercies, a spiritual salvation, an eternal redemption. They "rejoice," with hearts, voices, instruments, and every other token of joy, "in him who hath made," or created them again, in righteousness and true holiness; they are "joyful in their King," who hath Himself overcome, and is now leading them on to final conquest and triumph, to honour and immortality. *Bp. Horne.*

[o] 6—9. *Let the praises of God be in their mouth:* &c.] Let that sword of the Spirit, even that two-edged sword, which divideth the hearts and reins, the word of truth, be in the mouths and hands of his holy ones:

7 To be avenged of the heathen : and to rebuke the people;

8 To bind their kings in chains : and their nobles with links of iron.

To execute upon them the judgement written. *Bib. Trans.*

9 That they may be avenged of them, as it is written : Such honour have all his saints.

PSALM cl.[p] *Laudate Dominum.*

sanctuary. *Bib. Trans.*

O Praise God in his holiness[q] : praise him in the firmament of his power.

for his mighty acts. *Bib. Trans.*

2 Praise him in his noble acts[r] : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet[s] : praise him upon the lute and harp. with. *Bib. Trans.*

4 Praise him in the cymbals and dances : praise him upon the strings and pipe. with. *Bib. Trans.*

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath[t] : praise the Lord.

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which powerful word of his, in the mouths of his faithful messengers, shall be able to confound and restrain the most furious tyrants of the earth, and bring the great potentates of the world in humble subjection to the Gospel of peace; and, upon their perverseness and obstinate continuance in their sins, to denounce against them those judgments, which are written in the book of God. Behold, then, what honour God hath put upon his saints, to be so powerful agents both in mercy and judgments. *Bp. Hall.*

Thus hath the faith of Christ been assisted by God, and prospered and propagated wonderfully, till it subdued the greatest princes and empires of the world to the sceptre of Christ. *Dr. Hammond.* But the scene, of which we have here a prophetical exhibition, will more completely take place after the resurrection, when the saints shall be called to sit on thrones, as assessors, 1 Cor. vi. 2, 3, at the condemnation of their once insulting persecutors, who will be cut asunder, with the "two-edged sword," and bound with indissoluble chains. Thus will be executed upon them the eternal "judgment written" and announced against the enemies of Messiah, in the Scriptures of truth. "This honour will all his saints then have." *Bp. Horne.*

[p] PSALM cl.] The Psalmist exhorteth men to praise Jehovah, 1, for his holiness, and the firmament of his power, 2, for the wonders of his might, and for his excellent greatness, 3—5, with all kinds of musick. 6, He concludeth his divine book of praises, by calling upon every thing that hath breath, to employ that breath in declaring the glory of Him who gave it. *Bp. Horne.*

[q] 1. *O praise God in his holiness :* &c.] If our translation be retained, the meaning is, that God should be praised in the "sanctuary," or temple, below, and likewise in "heaven" above : the former being planned and constructed as a resemblance of the latter. But the context rather, perhaps, requires us to suppose the Psalmist giving the reasons why God should be praised; namely, on account of "his holiness," and of his "power;" which power is more especially displayed in the formation of the "firmament," or "expansion," of the material heavens, and their incessant operations, by means of the light and the air of which they are composed, upon the earth and all things therein. *Bp. Horne.*

[r] 2. *Praise him in his noble acts :* &c.] "Noble and mighty" were the "acts" which God wrought for Israel, and "great" was the Holy One in the midst of his ancient people; but far mightier acts did He perform in Christ Jesus, for the redemption of the world; and more "excellent greatness" hath He manifested in the conversion of the nations, the overthrow of paganism, and the erection and preservation of the Christian church. O that her gratitude bore some proportion to his goodness! *Bp. Horne.*

[s] 3—5. *Praise him in the sound of the trumpet :* &c.] It is impossible for us to distinguish and describe the several sorts of musical instruments here mentioned, as the Hebrews themselves acknowledge their ignorance in this particular. Thus much is clear, that the people of God are enjoined to use all the various kinds of them, in the performance of their divine services. And why should they not be so used under the Gospel? We read of sacred musick before the Law, in the instance of "Miriam, the prophetess, the sister of Aaron," who, to celebrate the deliverance from Pharaoh and the Egyptians, "took a timbrel in her hand, and the women went out after her, with timbrels and dances," Exod. xv. 20. The custom, therefore, was not introduced by the Law, nor abolished with it. Well-regulated musick, if ever it had the power of calming the passions, if ever it enlivened and exalted the affections of men in the worship of God, (purposes for which it was formerly employed,) doubtless hath still the same power, and can still afford the same aids to devotion. When the beloved disciple was, in spirit, admitted into the celestial choir, he not only heard them "singing" hymns of praise, but he heard likewise "the voice of harpers harping upon their harps," Rev. xiv. 2. And why that, which saints are represented as doing in heaven, should not be done, according to their skill and ability, by saints upon earth; or why instrumental musick should be abolished as a legal ceremony, and vocal musick, which was as much so, should be retained, no good reason can be assigned. Sacred musick, under proper regulations, removes the hindrances of our devotion, cures the distraction of our thoughts, and banishes weariness from our minds. It adds solemnity to the publick service, raises all the devout passions in the soul, and causes our duty to become our delight. "Of the pleasures of heaven," says the eloquent and elegant Bishop Atterbury, "nothing further is revealed to us, than that they consist in the practice of holy musick, and holy love; the joint enjoyment of which, we are told, is to be the happy lot of all pious souls to endless ages." *Bp. Horne.*

[t] 6. *Let every thing that hath breath :* &c.] The breath of natural life, which God hath breathed into our nostrils, and the breath of that new and eternal life, which He hath given us through Christ Jesus our Lord, should be returned in hallelujahs. And then the church, composed of many and different members, all actuated, like the pipes of a well-tuned organ, by the same spirit, and conspiring together in perfect harmony, would become one great instrument sounding forth the praises of God most high. *Bp. Horne.*

FORMS OF PRAYER

TO BE USED AT SEA[a].

¶ *The Morning and Evening Service to be used daily at Sea shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in her Majesty's Navy every day.*

Job ix. 8. Ps. lxxxix. 9. Job xxvi. 10. OEternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Ps. lxv. 7; xviii. 48. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lady Queen *VICTORIA*, and her Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of 1 Tim. ii. 2. our Island may in peace and quietness serve thee our God; and that Deut. xxxiii. 13; xxviii. 8. Ps. cxxviii. 2. Isa. iii. 10. we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a Ps. xxx. 4; xcvii 12. Ps. lxxxvi. 9. 12. thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Prayers to be used in Storms at Sea.*

OMost powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see, how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake in Jesus Christ thy Son, our Lord. *Amen.*

Ps. cxlvii. 15. 18; xciii. 3; lxxxix. 9. Ps. cxli. 1; lxi. 2; xviii. 6; cix. 26; xx 9. Matt. xiv. 30; viii. 25. Deut. vi. 10—12; viii. 10, 11. 14. Ps. l. 22; xliv. 17. Jer. xiii. 10. Zech vii. 11. 1 Kings xix. 12. Ps lxvi. 3; cxlv. 5, 6; xcv. 3; xcvi. 4; lxxvi. 11. Ps. cxlv. 5—7. 10, 11. Ps. cix. 26; cxv. 1.

Or this.

OMost glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech

Exod. xv. 11. Ps. lxxxvi. 15. Ps. xxxiii. 13, 14; xi. 4; xiv. 2.

[a] *Forms of Prayer to be used at Sea.*] These were first added at the last review, but not designed for a complete office, nor comprised in any regular method: but are, all of them, except the two first which are "to be used daily in her Majesty's Navy," occasional forms, to be used as the circumstances of their affairs require; and are so well adapted to their several occasions, that any one who observes them will see their suitableness without any illustration. *Wheatly.*

thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

Ps. cxxx. 1. Jonah ii. 2, 3. Ps. cxvi. 3, 4. Matt. viii 25. Isa. xxxviii. 19. Ps. cxlvii. 15. 18. Matt. viii. 25, 26. Ps. lxxxvi. 9. 12. Ps. xxx. 10.

¶ *The Prayer to be said before a Fight at Sea against any Enemy.*

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Ps. ix. 4. Ps. x. 16. *C. P. T.* 1 Sam. xxiv. 12. 15. Ps. lxxx. 2. 1 Sam. xvii. 47. Eccles. ix. 11. 1 Sam. xiv. 6. Gen. iv. 10. Ps. lxi. 3; xxi. 12; xxxi. 2. Isa. xlix. 26. Ps. xl. 17; cxliv. 2.

¶ *Short Prayers for single persons, that cannot meet to join in Prayer with others, by reason of the Fight or Storm.*

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake.

Thou art the great God that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God, to be feared above all: O save us, that we may praise thee.

Ps. xli. 4; cxv. 1. Prov. xvi. 4. Neh. ix. 6. Acts xvii. 24. 2 Chron. xx. 6. Ps. lxxix. 9. Ps. cxix. 175.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

Ps. xxxv. 1; xliii. 1.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

Ps. xviii. 2, 3; lxii. 6, 7.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Matt. viii. 24. Mark iv. 37. Luke viii. 23.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. *Amen.*

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth,*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and

indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.

Jubilate Deo. Psalm lxvi.

O Be joyful in God, all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing toward the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidest trouble upon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thine house with burnt-offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with mine heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Confitemini Domino. Psalm cvii.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in;

Hungry and thirsty: their soul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the Most Highest ;

He also brought down their heart through heaviness : they fell down, and there was none to help them.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat : and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them : and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in ;

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are minished, and brought low : through oppression, through any plague, or trouble ;

Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso is wise will ponder these things : and they shall understand the loving-kindness of the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress: Even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which we, now being in safety, do give all praise and glory to thy holy Name; through Jesus Christ our Lord. *Amen.*

Ps. xxiii. 6.
Ps. lxvi. 9; xxxv. 17.
Ps. cvii. 22; cxvi. 17.
Ps. cvii. 6. 13. 19. 28.
Ps. xliv. 4.

Or this,

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us, when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

Ps. cxlv. 9.
Ps. cxlv. 6; cvii. 24.
Ps. cvii. 31.
Ps. xxxi. 19.
Ps. cvii. 25; cxlvii. 18; cxlviii. 8.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. Ps. cvii. 1.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea. Ps. cvii. 2.

The Lord is gracious and full of compassion: slow to anger, and of great mercy. Joel ii. 13.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities. Ps. ciii. 10.

But as the heaven is high above the earth: so great hath been his mercy towards us. Ps. ciii. 11.

We found trouble and heaviness: we were even at death's door. Ps. cxvi. 3. Ps. cvii. 18.

The waters of the sea had well-nigh covered us: the proud waters had well-nigh gone over our soul. Ps. cxxiv. 4.

The sea roared: and the stormy wind lifted up the waves thereof. Ps. cvii. 25.

We were carried up as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble; Ps. cvii. 26.

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress. Ps. cvii. 28.

Blessed be thy Name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us. Ps. cii. 17. Ps. xxxiv. 6.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm. Ps. cxlvii. 15. Ps. cvii. 29.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men. Ps. cvii. 8.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us. Ps. lxviii. 19.

He is our God, even the God of whom cometh salvation: God is the Lord by whom we have escaped death. Ps. xviii. 29.

Thou, Lord, hast made us glad

through the operation of thy hands : and we will triumph in thy praise. Ps. xcii. 4.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen. Ps. lxxii. 18, 19.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us; Ps. cxxiv. 1, 2. 4, 5.

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us. 1 Sam. xi. 13. Luke i. 69.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us. Ps. xliv. 3.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle. Ps. cxl. 7.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us. Ps. ii. 9; iii. 1.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the glory. Ps. cxv. 1.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice. Ps. cxxvi. 3.

Our help standeth in the Name of the Lord : who hath made heaven and earth. Ps. cxxi. 2.

Blessed be the Name of the Lord : from this time forth for evermore. Ps. cxiii. 1.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *After this Hymn may be sung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.* 2 Chron. xx. 6. Ps. lxix. 30; cxv. 1. Ps. lxii. 1, 2; l. 15. 1 Chron. xxix. 11. 2 Kings v. 1. *Marg. Trans.* Gal. vi. 10. Ps. xviii. 50; cxliv. 10.

2 *Cor.* xiii.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *The office in the Common Prayer Book may be used; only instead of these words* [We therefore commit his body to the ground, earth to earth, &c.] *say,*

WE therefore commit his body to the deep, to be turned

Dan. x. 8. Jonah ii. 6. 1 Cor. xv. 42. Rev. xx. 13.

into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

THE

FORM AND MANNER

OF

MAKING, ORDAINING, AND CONSECRATING

OF

BISHOPS, PRIESTS, AND DEACONS

ACCORDING TO THE ORDER OF THE

UNITED CHURCH OF ENGLAND AND IRELAND.

THE PREFACE.

IT is evident unto all men diligently reading the holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church[a]; Bishops[b], Priests, and Deacons[c].

[a] —*there have been these Orders of Ministers in Christ's Church;*] Being about to prescribe the several forms for ordaining deacons, priests, and bishops, we studiously avoid the odious charge of innovation, and therefore appeal to Scripture and antiquity as our evidence, that these three orders have been in the church from the apostles' time: whereby we make a distinction, between these three truly sacred orders, which were instituted by Christ and his apostles, and are alone retained by our reformers, as necessary for all ages; and those inferior orders of subdeacons, acolyths, exorcists, readers, &c., invented by men in later times, and therefore laid aside in this reformed church. *Dean Comber.*

It became the received doctrine of the church of Rome at the time of the Reformation, that there were seven distinct orders of the ministry, all of them laying claim to apostolical institution. But still this doctrine of the seven orders was only a theological opinion, and not settled as a point of faith, until the Council of Trent, fifteen years after the composing of this rubrick: when, this being established for matter of faith, the opposers of it were anathematized. But the five sorts of ecclesiastical officers, enumerated by the Council, namely, subdeacons, acolyths, exorcists, readers, and ostiaries, are not distinct orders of the clergy; and, as they are not of very great antiquity, so, when they came to be used in the church, they were esteemed only as officers belonging to the church, erected for convenience sake, as our clerks, sextons, and pew-keepers are; and not as initiatory orders, and those of divine institution, which every clergyman, who would be advanced to any of the higher orders, must first pass through. *Dr. Nicholls.*

Of these five orders in the church of Rome, 1, the subdeacon is he, who delivereth the vessels to the deacon, and assisteth him in the administration of the sacrament of the Lord's Supper. 2. The acolyth is he, who bears the lighted candle, whilst the Gospel is in reading, or whilst the priest consecrateth the host. 3. The exorcist is he, who abjureth evil spirits in the name of Almighty God, to go out of persons troubled therewith. 4. The reader is he, who readeth in the church of God, being also ordained to this, that he may preach the word of God to the people. 5. The ostiary is he, who keepeth the doors of the church, and tolleth the bell. These, though some of them ancient, were human institutions, and such as come not under the limitation, which immediately precedes, "from the apostles' times:" for which reason, and because they were evidently instituted for convenience only, and were not immediately concerned in the sacred offices of the church, they were laid aside by our first Reformers. *Dr. Burn.*

As to these three orders our preface modestly dates their use from the apostles' time, for it might have been carried much higher: since it is also evident that in the Jewish economy, the first church settled by a written divine law, about three thousand years ago, three orders were appointed, the high priest, the priests, and Levites, answering to our bishops, presbyters, and deacons, and being the very pattern to the apostles in the institutions of those three Christian orders, as divers of the fathers have observed. *Dean Comber.*

[b] *Bishops,*] Our Church here doth assert, that the order of bishops was "from the apostles' time:" referring us to those texts of Scripture, occurring in the history of the Acts, and the apostolical Epistles, which are usually urged for the proof of the episcopal order. And of a great many which might be alleged these are some. In the short history, which we have of the apostles, we find them exercising all the peculiar offices of the episcopal order. They ordain church ministers: "And when they had prayed they laid their hands on them," Acts vi. 6. They confirm baptized persons: "Who, when they were come down, prayed for them that they might receive the Holy Ghost," viii. 15. They excommunicate notorious offenders, as the incestuous person, 1 Cor. v. 5. The like episcopal powers we find in Scripture committed to others, whom from the tenour of Scripture, and the testimony of antiquity, we judge to have been advanced to that order. Not only a power of ordination, but a particular charge in conferring it, is given to Timothy; namely, that he "lay hands suddenly on no man," 1 Tim. v. 22. That he caution the presbyters under him "that they teach no other doctrine," i. 3. Rules are given him how he should animadvert on an offending presbyter; "Against an elder receive not an accusation, but before two or three witnesses," v. 19: and to what conduct he should oblige the deacons, iii. 8. The same episcopal powers are committed to Titus, to "ordain elders in every city," Tit. i. 5: and to excommunicate hereticks after the first or second admonition, iii. 10. Now these are very good proofs to all reasonable men, that diligently read the holy Scriptures, that the order of bishops was inclusively "from," that is, in "the apostles' time."

But to all diligent and impartial readers of ancient writers the case is yet more out of doubt. The earliest ecclesiastical writer extant is Clemens Romanus, who wrote his first epistle to the Corinthians within forty years after our Saviour's ascension. And he speaks, not only of presbyters and deacons, but of bishops likewise, as an order in use in his time: clearly distinguishing also between the two orders of bishops and presbyters. In the epistles of Ignatius, who was Bishop of Antioch seventy years after Christ, in which

Which Offices were evermore had in such reverend Estimation[d], that no man might presume to execute any of them[e], except he were first called,

he continued forty years, being martyred in the year of our Lord 108, just seven years after St. John's death, all the three orders are clearly and exactly distinguished. Of lower authorities the instances are innumerable. Clement of Alexandria wrote in the latter end of the second century; and he mentions the three orders as the established use of the church in his time. Origen, who lived at the same time, uses corresponding language. Tertullian likewise mentions these three orders, as established ranks of the hierarchy. And so infinite other authors make these three orders perfectly distinct. *Dr. Nicholls.*

Of the distinction among the governours of the church there was never in ancient times made any question; nor did it seem disputable in the church, except to one malecontent, Arrius, who did indeed get a name in story, but never made much noise, or obtained any vogue in the world. Very few followers he found in his heterodoxy. No great body even of hereticks could find cause to dissent from the church in this point. But all Arians, Macedonians, Novatians, Donatists, &c., maintained the distinction of orders among themselves, and acknowledged the duty of the inferior clergy to their bishops. And no wonder: seeing it standeth upon so very firm and clear grounds; upon the reason of the case, upon the testimony of holy Scripture, upon general tradition, and unquestionable monuments of antiquity, upon the common judgment and practice of the greatest saints, persons most renowned for wisdom and piety in the church.

Reason doth plainly require such subordinations. This all experience attesteth: this even the chief impugners of episcopal presidency do by their practice confess: who for prevention of disorders have been fain of their own heads to devise ecclesiastical subordination of classes, provinces, and nations; and to appoint moderators, or temporary bishops, in their assemblies. So that reason hath forced the dissenters from the Church to imitate it.

The holy Scripture doth also plainly enough countenance this distinction. For therein we have represented one "Angel" presiding over principal churches, which contained several presbyters, Rev. ii. 1, &c.: therein we find episcopal ordination and jurisdiction exercised: we have one bishop constituting presbyters in divers cities of his diocese, Tit. i. 5; 1 Tim. v. 1, 17, 19, 20, 22, &c.; ordering all things therein concerning ecclesiastical discipline; judging presbyters; rebuking "with all authority," or imperiousness, as it were, Tit. ii. 15; and reconciling offenders, secluding hereticks and scandalous persons.

In the Jewish church there were an high priest, chief priest, a sanhedrim, or senate, or synod.

The government of congregations among God's ancient people, which it is probable was the pattern that the apostles, no affecters of needless innovation, did follow in establishing ecclesiastical discipline among Christians doth hereto agree: for in their synagogues, answering to our Christian churches, they had, as their elders and doctors, so over them an ἀρχισυνάγωγος, the head of the eldership, and president of the synagogue.

The primitive general use of Christians most effectually doth back the Scripture, and interpret it in favour of this distinction, scarce less than demonstrating it constituted by the apostles. For how otherwise is it imaginable, that all the churches founded by the apostles in several most distant and disjointed places, at Jerusalem, at Antioch, at Alexandria, at Ephesus, at Corinth, at Rome, should presently conspire in acknowledgment and use of it? How could it without apparent confederacy be formed, how could it creep in without notable clatter, how could it be admitted without considerable opposition, if it were not in the foundation of those churches laid by the apostles? How is it likely, that in those times of grievous persecution, falling chiefly upon the bishops, when to be eminent among Christians yielded slender reward, and exposed to extreme hazard, when to seek pre-eminence was in effect to court danger and trouble, torture and ruin, an ambition of irregularly advancing themselves above their brethren should so generally prevail among the ablest and best Christians? How could those famous martyrs for the Christian truth be, some of them so unconscionable as to affect, others so irresolute as to yield to, such injurious encroachments? And how could all the holy fathers, persons of so renowned, so approved wisdom and integrity, be so blind as not to discern such a corruption, or so bad as to abet it? How indeed could all God's church be so weak, as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive, that all the best monuments of antiquity down from the beginning, the Acts, the Epistles, the Histories, the Commentaries, the writings of all sorts, coming from the blessed martyrs and most holy confessors of our faith, should conspire to abuse us; the which do speak nothing but bishops; long catalogues and rows of bishops succeeding in this and that city; bishops contesting for the faith against Pagan idolaters, and heretical corrupters of Christian doctrine; bishops here teaching, and planting our religion by their labours, there suffering, and watering it with their blood? *Dr. Isaac Barrow.*

It was so well known that a bishop was of a superior order to a presbyter, that it was deemed sacrilege by the fourth general Council to thrust a bishop down from the first to the second degree. So that however persecution and dire necessity may perhaps excuse some late churches, for being forced to mix the two first orders, and to have only priests and deacons; yet we, who have a prescription of above 1600 (1700) years for us even from the apostles' time, have the right of our side, and must never depart therefrom. *Dean Comber.*

[c] *— Bishops, Priests, and Deacons.*] The word "bishop" is from the Saxon "biscop," and that from the Greek ἐπίσκοπος, an overseer or superintendent; so called from that watchfulness, care, charge, and faithfulness, which by his place and dignity he hath and oweth to the church. The word "priest" is nearly the same in all Christian languages: the Saxon is "preost," the German "prister," the Belgick "priester," the Swedish "prest," the Gallick "prestre," the Italian "prete," the Spanish "preote;" all evidently enough taken from the Greek πρεσβύτερος. In the like manner the word "deacon" with little variation runneth through all the same languages, deduced from the Greek διάκονος. *Dr. Burn.*

[d] *Which Offices were evermore had in such reverend Estimation,*] A reverend regard to the several offices of those, who minister about holy things, has been thought fit to be enjoined by all nations and religions. And, when Christianity has commanded the same to the ministers of that institution, it has not so much laid down a new precept, as enforced a natural law, which all mankind before were agreed to be reasonable. For hardly any nation has been so barbarous, or any reli-

tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority[f]. And therefore,

gion so foolish, but, if they have thought fit to establish a religion, they have always kept up the credit of the ministers of it, by respectful honours allowed them, and penalties denounced against those who affront or injure them, or who boldly intrude upon the exercise of their office without a lawful and regular admission into it. *Dr. Nicholls.*

The honour and dignity of the priesthood is only mentioned here as a reason, why so solemn an admission to it and so extraordinary qualifications in the candidates are required. Yet it deserves our particular consideration, because we live in an age wherein not only religion, with all holy times, places, and things, but with them the persons also that are consecrated to God's service, and have been honoured in all nations and ages of the world, are despised by separatists and enthusiasts, as well as by the atheistical and profane. *Dean Comber.*

[e] — *that no man might presume to execute any of them,* &c.] Since the dignity is so great, and the office so honourable, it is fit the entrance should be well guarded, lest they should be profaned by arbitrary or promiscuous intrusions: St. Paul hath told us, "that no man taketh this honour to himself, except he be called of God as was Aaron," Heb. v. 4. He, being the great Master of his house, the church, must appoint his own officers. It was the sin of Jeroboam, and the ruin of his house, to admit every one that would, to be one of his priests, 1 Kings xiii. 33, 34. And the false prophets are called in the Hebrew, Ezek. xiii. 2, the self-made prophets: a name very well agreeing to the teachers of our modern sectaries, who without any proof of a divine call, or any previous trial and examination, presume to execute some of these offices, to the danger of their own and their hearers' souls. But in our, and all regular churches, there is, and ought to be, a solemn scrutiny into the qualifications of the candidates before admission.

Such an inquiry was made before the admitting of a Jewish priest, Lev. xxi. 17; yea, the heathens were very nice in receiving men into their ridiculous orders. And numerous instances might be brought to shew, that all mankind agreed to use great caution in the choosing and initiation of the ministers about holy things: but our previous care relies on a better foundation than this, for we have command of God in Scripture and the laws and practice of the primitive church for it. *Dean Comber.*

Christianity was no sooner settled, but great care was taken to admit none to the priesthood, or any other office of the ministry, but only such as were sufficiently qualified, and that by the way and method which our religion prescribed. There was a commission given by our Saviour to his twelve apostles for their preaching, even before his crucifixion. "These twelve Jesus sent forth, and commanded them saying, Preach &c.; freely ye have received, freely give," Matt. x. 5. 7, 8. And so after his resurrection, "As my Father hath sent me, even so send I you," John xx. 21. "Go ye and teach all nations," Matt. xxviii. 18. Paul and Barnabas are said to be "sent forth by the Holy Ghost," Acts xiii. 4. St. Paul styles himself "called an apostle," and "ordained a preacher," 1 Tim. ii. 7. And looking upon it as an absurdity to preach without a mission, asks the question, "How shall they preach except they be sent?" Rom. x. 15. Paul and Barnabas "ordained elders in every church," Acts xiv. 23. And Titus is ordered to "ordain elders in every city," Tit. i. 5. The Apostolical Canons, which, though not what their name imports, yet are certainly ancient, injoin that "a presbyter be ordained by one bishop." By the Council of Laodicea one lately baptized was not allowed to be ordained a priest. The Council of Nice disallows the confessions of those, who are admitted to the order of presbyter without due examination. And it is thus enjoined by the Council of Sardis, "Every degree of holy orders requires a considerable length of time, wherein the faith of the ordained person, his morals, his steadiness, and his moderation, may be known. For it is by no means convenient, neither is it agreeable to the search after the person's knowledge and conversation, that any one, hand over head and lightly, be ordained either a bishop, a priest, or a deacon." *Dr. Nicholls.*

[f] — *and also—admitted thereunto by lawful Authority.*] It would make intolerable confusion in all professions, if every man, who judged himself qualified for an eminent station, might thrust himself into it, instead of being solemnly admitted by lawful authority. It is therefore required, first, that the clergy be solemnly admitted by prayer and imposition of hands: which is not only appointed in conformity to the divine directions under the law, concerning the admission of Aaron and his sons to officiate; but is agreeable also to the Christian rites of ordination, as always used on these occasions. For our Lord directed his disciples to pray immediately before He created them apostles, Matt. ix. 38; x. 1: and both deacons and others were ordained by fasting, prayer, and imposition of hands, Acts vi. 6; xiii. 2, 3; 1 Tim. iv. 14: which holy custom was kept up in all ages of the church. Secondly, it is required, that men be admitted into holy orders by lawful authority, which we affirm to be only that of bishops. And I shall not content myself to prove this by the statute law of this land, "that no man can be a lawful priest or deacon, unless he be ordained by a bishop," *Stat.* 13 *Eliz. and Act of Uniformity* 14 *Car. II.*: but farther shew, that this law is grounded upon holy Scripture, and the canons and practice of the universal church. First, our Lord, as supreme Ruler of his church, called and ordained his apostles, Matt. x. 1, 2; xxviii. 19, 20; John xx. 21—23; and they ordained deacons, presbyters, and bishops, Acts vi. 6; xiv. 23; 2 Tim. i. 6: but they gave the power of admitting all others only to the bishops, to whom also they only gave rules to choose candidates by, 1 Tim. iii. 1, &c.; Tit. i. 6; ii. 2. Secondly, nothing can be clearer than the sole right of the bishops to ordain, if we consult the canons or usage of the church in all former ages.

But some object, this will deprive divers foreign churches, where they have no bishops, of a lawful ministry, because their ministers have no ordination but by presbyters. To which I shall only say, that the first presbyter, who presumed to ordain, had no such power given to him, and so could not rightly convey that which he never received; there is no precedent in mere presbyters ordaining alone, and such ordinations would have been declared null in the primitive ages; yea, for 1500 years together no such were allowed. Their surest plea is that some of these churches were forced by dire necessity to this irregularity by the obstinate refusal of the Popish bishops to ordain any that were for reformation, so that they must either have such a clergy as they could have, or have none to officiate in the Protestant way; to which I reply, that

to the intent[g] that these Orders may be continued, and reverently used and esteemed, in the United Church of *England* and *Ireland;* no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the United Church of *England* and *Ireland*, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration, or Ordination.

And none shall be admitted a Deacon, except[h] he be Twenty-three years of age, unless he have a Faculty[i]. And every man which is to be admitted a Priest shall be full Four-and-twenty years old. And every man which is to be ordained or consecrated Bishop shall be full Thirty years of age.

And the Bishop, knowing either by himself, or by sufficient testimony[k],

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where this necessity was real, and while it was so, as perhaps it might be in some places at first, it will go far to excuse them. And as for those, who highly value the episcopal order, wish for bishops, but are by persecution and violence kept from that happiness; we pity them, and pray for them, and hope God will excuse this defect, till they can remedy it; but we are thankful to that Providence which allows us to keep up the primitive orders in a due subordination, and to have a right and true canonical ministry, in this well-constituted church, the exact transcript of the primitive, and the glory of the whole Reformation. *Dean Comber.*

[g]—*And therefore, to the intent* &c.] In this passage our Church censures not the new way, nor condemns those that are foreign, but secures the old way, and takes care to oblige her own members, declaring that none shall be accounted a lawful bishop, priest, or deacon in this Church of England, nor exercise any of these functions here, unless according to the primitive discipline he be first called, tried, and examined, and then ordained according to this form; except he hath elsewhere had episcopal, that is, lawful ordination: which last clause seems designed to allow of Romish converted priests, who were ordained by bishops before, whom we receive without re-ordination, if they renounce their errors; because that church preserves the order of bishops, and the substance of the primitive forms in her ordinations, though corrupted with many modern superstitious rites, as we shall shew more particularly afterwards. And in this also we follow the primitive sense; for re-ordinations are forbid, when the orders had been once rightly conferred: and how those of Rome, who allow the Greek ordinations, can justify rejecting our orders, where they can make no objection to our form, nor prove us heretical in any article of faith, I cannot conceive. It is pride and uncharitableness, not arguments or examples of antiquity, that guides them in this most unjust proceeding. As to these forms of ordination prescribed to be alone used here, they are exactly conformable to the directions given in holy Scripture, and more agreeable to the practice of the primitive church than any offices of this kind in the world, being neither so naked as the way of Geneva, nor so luxuriant in ceremony as that of the Roman church; for we have added to the general rules of Scripture all and only the primitive rites, agreeing with the reformed in that which we have taken from Scripture, and with the Roman forms in all that accord with genuine antiquity. And upon the whole it is so instructing, so pious, and so very proper to the occasion, that I do recommend it, first, to all that are to enter into holy orders, to read that form over which belongs to the order he is about to receive, that he may prepare himself for it, by understanding his duty and considering his vows before he make them. Secondly, because we must perform our vows, and practise our duty all our lives long; it is convenient, if not necessary, for every clergyman once a year at least seriously to read the same office over to keep him mindful of his engagements. *Dean Comber.*

[h] *And none shall be admitted a Deacon, except* &c.] All the orders of the ministry have duties of so concerning an import charged upon them, that they are not to be intrusted but to persons of a supposed steadiness and resolution, which are hardly attainable in general before the ages here specified. By ancient canons something more than these ages was required for the several offices of the ministry. *Dr. Nicholls.* Because the Scripture hath not determined the exact time, when men shall enter into these several orders, every church hath fixed the ages by the rules of prudence as they saw most fit: but all churches have agreed not to admit men very young into these weighty offices. If any should object, that we admit men something younger than was done of old, I think two sufficient reasons may be assigned for that practice: first, that the methods of learning are now more compendious than in former ages; secondly, our clergy are not now obliged to vow celibacy, and that is a reason given in some later Councils, why they bound them to stay to so confirmed an age, that they might upon trial of their inclinations better know, whether they were able to keep such a vow or not. *Dean Comber.*

[i]—*unless he have a Faculty.*] So that a faculty or dispensation is allowed for persons of extraordinary abilities to be admitted deacons sooner. Which faculty, as it seemeth, must be obtained from the Archbishop of Canterbury. But for the admission of a priest under the age of four-and-twenty years there is no dispensation. *Dr. Burn.*

In case of great and early merit, or an extraordinary occasion, the limitation with respect to deacons may be dispensed with. No doubt there are some persons of early parts, and extraordinary learning and wisdom, though they be very young; and in such cases they are to be regarded rather according to their discretion and knowledge than their ages. Such was the famously learned Bishop Usher, ordained before he was twenty-one; and the pious and eloquent Bishop Jeremy Taylor, who entered into orders younger than he; wherefore it is fit there should be a power of dispensing, being necessary in some cases and commendable in others. *Dean Comber.*

[k] *And the Bishop, knowing either by himself, or by sufficient testimony,* &c.] The apostle having laid it down as a standing canon in the church, that "a bishop must be blameless, and have a good report of them that are without," 1 Tim. iii. 2. 7; thence the church of God has in all ages taken especial care to require a sufficient

any Person to be a man of virtuous conversation[l], and without crime; and, after examination and trial, finding him learned in the Latin Tongue[m], and sufficiently instructed in holy Scripture, may at the times appointed in the Canon[n], or else, on urgent occasion, upon some other Sunday or Holy-day,

satisfaction, that all persons who are to be admitted into that or any other inferior order of the clergy, have such a good report for a pious and virtuous conversation. This Tertullian mentions as a very singular honour of the Christian priesthood. In pursuance of which practice of the ancient church, our Church of England has forbidden the bishop to admit any person into sacred orders, "except he shall then exhibit letters testimonial of his good life and conversation under the seal of some College in Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before," Can. 33. The same is further provided for by our statute law: "None shall be made minister, unless he first bring to the bishop of that diocese, from men known to the bishop to be of sound religion, a testimonial both of his honest life, and of his professing the doctrine expressed in the said Articles," 13 Eliz. chap. xii. *Dr. Nicholls.*

Such as sign these testimonials have it put into their power to discover evil men, and commend only those that are worthy: wherefore, since so great a trust is reposed in them, they ought never to sign any testimonial which they know to be false; yea, which they do not know to be true: lest they become guilty of bearing false witness, and mislead the bishop, who cannot see all things with his own eyes, nor hear all with his own ears, and so must rely on others to direct his choice. And let him be ever so desirous to keep out wicked pastors, an hypocrite commended by eminent hands may deceive him; and then the dishonour of God and mischief to souls, which are the sad consequence of such misinformation, are to be charged only upon those, who for fear, favour, or negligence, signed the false certificate: who deserve a severe punishment in this world, if our law did allow it; however they shall certainly answer for it in the next world. And I heard a most reverend and worthy prelate (Abp. Dolben) charge his clergy, "not to impose upon him by signing testimonials, which they did not know to be true, as they would answer it to him at the dreadful day of judgment." Which being duly considered will, I hope, prevent that evil custom of giving men's hands, out of custom or compliment to mere strangers, or to oblige a friend that we know doth not deserve it. *Dean Comber.*

A sham testimonial of life and manners doth not only deceive the bishop in a point of the nicest concernment, both with regard to his office and his reputation; but does an injury to the church itself, and affects the interests and credit of the ministry at large. And therefore to attest worthy characters of unworthy persons, in order to bring them into a situation where they may expose themselves and their functions, do publick mischief, and give open scandal, is destitute of any justifiable pretence; and I wish I could add it were equally destitute of any precedent.

I must acknowledge that human respects, and solicitations of acquaintance, and other mere social regards, are great temptations with people of kind dispositions, to too easy a compliance in granting this favour; and such persons may be sometimes drawn into the signing of testimonials, when their judgment doth not concur with their good nature. I am loth to blame any friendly or neighbourly qualities, yet sometimes they do deserve blame, as in this case in particular; where they are the occasions of a mischief, which much better qualities cannot repair, or make sufficient amends for. *Archdeacon Sharp.*

[l] — *a man of virtuous conversation,*] The first inquiry is into their lives, for that is over and over repeated by St. Paul, that they "must be blameless," 1 Tim. iii. 2; Tit. i. 6, 7: and, if they be ever so learned or ingenious, and be not virtuous, their example will do more harm than their preaching can do good: they discourage the pious, and harden sinners; dishonour our Lord Jesus, disgrace his church, and not only destroy their own but others' souls also. So that if men be vicious and criminal, no other qualifications ought to recommend them: they must by all means be kept from holy orders. *Dean Comber.*

[m] — *and, after examination and trial, finding him learned in the Latin Tongue,* &c.] The next care of the bishop is to examine and try the understandings of such as come to offer themselves to be ordained, of which he and his chaplains are competent judges. So that if he ordain any illiterate person, that fault must lie upon the ordainer only; since virtue may, but learning cannot, be counterfeited before a learned and diligent examiner. It is St. Paul's injunction, and so indispensable, that he "be apt," or, as the word imports, able "to teach," 1 Tim. iii. 2: nor can any man be fit to teach others, who hath not himself been well instructed, first, in secular learning, and secondly, in holy Scripture. The apostles, wanting time and opportunity to get learning in an ordinary way, were miraculously inspired both with the knowledge of all tongues, and all divine truths, to shew that Christ Himself judged these were necessary qualifications for his ministers. But, as the manna ceased, when God's people came to a land, where corn would grow by industry, so Heaven hath now withdrawn this immediate inspiration, and left us to acquire knowledge by study and other proper means. *Dean Comber.*

Under the Jewish dispensation the priests were obliged to be learned in the law, which then obtained. Upon which account the prophet Malachi says, that "the priests should preserve knowledge, because the people were to inquire the law at their mouth," Mal. ii. 7. And St. Paul lays it down as an indispensable qualification of a Christian clergyman, that he be "apt to teach," 1 Tim. iii. 2. And because the most considerable books of Christian literature are written in the Latin tongue, our Church has wisely injoined that every candidate for holy orders should be skilled in that tongue. The ancient Greek and Latin churches, having the most considerable works of the first Christian authors written in their tongue, especially the Greek church, did not require the study of any language but their own from a clergyman. And, though they forbade the reading of the heathen authors out of wantonness, yet they commended the study of them, in order to the better understanding of Scripture, the explaining and inforcing of Christian doctrines, and the confuting of hereticks. But without a tolerable competency in learning they were not to be admitted into holy orders. Above all, the study of the holy Scriptures was injoined them as their principal task. *Dr. Nicholls.*

in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

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[n] — *at the times appointed in the Canon,*] Namely, the 31st Canon: that is, on the Sundays after the four ember weeks, which were the ancient seasons for this office. But, however, it ought to be on some Sunday or Holy-day, as was used even from the primitive times: and as the time, so the place also, should be known and publick: namely, "in the face of the church." *Dean Comber.*

THE FORM AND MANNER

OF

MAKING OF DEACONS[o].

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon*[p] *or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons, how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.*

¶ *First the Archdeacon*[q]*, or his Deputy, shall present unto the Bishop* (*sitting in his chair*[r] *near to the holy Table*[s]) *such as desire to be ordained Deacons,* (*each of*

[o] *The Form and Manner of Making of Deacons.*] The Greek word, whence comes our English word "deacon," is sometimes of larger signification in Scripture than barely to denote that particular ecclesiastical order, for which it is now generally used. See Rom. xv. 8; iii. 5; Acts xx. 24; Rom. xi. 13; 2 Tim. iv. 5. But this name is more especially used in Scripture to denote the order of deacons, the first institution of which is related in the sixth chapter of the Acts. For, some discontents arising about the distribution of the charitable collections, the apostles found that they had not leisure to determine these differences, and to collect and dispose of the alms to the poor according to their several exigences; therefore they erected a new ecclesiastical order to be assistants to them, particularly in managing the affair of the charities. This charge was exercised by them, after their province was enlarged, and they had several other duties laid upon them: such as assisting the bishop and the priest in the communion; instructing the catechumens, and grounding them in the principles of religion; reading the Gospel in the communion service; reading the litanies: making proclamation, before the communion service began, for all catechumens, excommunicates, unbelievers, &c. to depart. Several other matters the deacons were wont to look after: besides baptizing by the leave of the bishop, and in the absence of a presbyter. *Dr. Nicholls.* In the earliest monuments of antiquity we find that deacons constantly attended on the bishop in all his sacred ministrations, and assisted him. But their special duty was to distribute the bread and cup to the people after the bishop had consecrated it: they also bore a part in the liturgy with the priest or bishop: and, when churches were built in the country, deacons alone sometimes performed the whole office there, and not only read the prayers, but the Gospel, and by licence preached or made an homily upon it. *Bp. Beveridge, Dean Comber.*

[p] *— after Morning Prayer is ended, there shall be a Sermon*] The place of our sermons ordinarily is after the Nicene Creed: but on these days, lest the office should he broken, the preaching is fixed after the end of our Morning Prayer, strictly so called; the Litany being removed into the Communion Service, as very proper to this occasion, otherwise the Litany would be to be said twice in one morning, and so too much lengthen the offices. And since the ordination is to be performed at the altar, and always joined with a communion, this rubrick orders, that all the rest shall be finished in the body of the church, before the bishop and candidates go up to the holy table.

Secondly, as to the subject of the sermon, it is required that it relate to this occasion. For nothing is more comely, nor more profitable, "than a word spoken in due season," Prov. xxv. 11. It is very fit to instruct at this time, first, the candidates in the several parts of their duty, and the nature of their office; that they may weigh and consider well the great charge they are about to undertake, and be encouraged cheerfully to promise, and sincerely to resolve, that they will perform it by God's help. It is also equally proper now to teach the congregation, what reverent esteem they ought to have of such as are set to watch for their souls, to offer up their prayers to God, and to make known to them God's word and will. And thus all may be edified by such a pertinent discourse. And truly the usefulness of such a sermon at this time is sufficient to justify our own and other reformed churches in requiring it, if we had no precedents for it in antiquity. *Dean Comber.*

[q] *— the Archdeacon,*] In great churches where the bishop had many deacons the eldest had the title of archdeacon, and was a sort of governour over all the rest: afterwards they were chosen first by the deacons, and then by the bishops, not for age alone, but for other good qualities. Among their various duties one was, to examine and approve of candidates for holy

them being decently habited[t],) *saying these words,*

REVEREND Father in God[u], I present unto you these persons[x] present to be admitted Deacons.

The Bishop.

1 Tim. iii. 10. TAKE heed that the persons, whom ye present unto us[y], be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I Have enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people*[z]*:*

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orders: indeed the bishops employed them in so many affairs, that they were called "the eyes of the bishop;" but still they were only of the order of deacons. In time, though they kept the old title of archdeacons, they were often presbyters: and their powers were then much enlarged, for they were employed by the bishops to visit their dioceses for them. In the Roman Ordinal they are called "the bishops' vicars." *Deon Comber.*

[r] — *unto the Bishop* (*sitting in his chair* &c.] This usage, for the bishop to sit in a chair or seat prepared for this purpose, and placed near the altar at the time of ordination, is very ancient in the church. This seat was not the great seat of the bishop, where he sate during the lessons and sermons, and which was called his "throne," whence he was said to be "inthroned," because of his being solemnly placed therein at his inauguration or admission into his bishoprick. For that was a large seat built in the church on a high basis or eminence, and not removable as this lesser seat was. This seat the Roman Ordinals call "faldistorium:" which seems to be derived from the German "falden," *to fold:* it being a chair or stool made so that it might be folded together, for the better conveniency of removing it from place to place. *Dr. Nicholls.*

[s] — *near to the holy Table*)] Ordinations in all churches being accompanied with the Communion, have constantly been celebrated near the altar. *Dean Comber.*

[t] — (*each of them being decently habited,*)] Almighty God Himself prescribed the garments for the high priest, the priest, and Levites under the Law; and they were such as might procure honour and glory even to the lowest order, Exod. xxviii. 2. 40. And in all nations in the world their priests wore garments differing from other men. Our own canons injoin that ministers shall at all times wear grave, distinct, and decent habits, Can. 74: wherein our law agrees with the orders of other ancient churches, which forbid the clergy to imitate the laymen's fashion, in any sort of clothes, and to use any but a very grave habit, even when they do not officiate.

The foreign reformed churches, as well as the ancients, agree with us in this matter. So that if the clergy oppose these orders, and affect to be gay and modish, or cast off the garments which mark their order, they act contrary to the reason of mankind and the custom and laws of all nations, as well as of our Church, which injoins them always to go decently in peculiar habits. *Dean Comber.*

The canons of the Church, as well as the rubrick, and indeed the homilies, give a decided opinion on the subject of dress. Dress is not indifferent. Though not an essential quality of character, it is certainly a sign of decorum. Modesty of apparel bespeaks modesty of demeanour, and a well-ordered mind. St. Paul does not withhold his admonitions on such outward decorations, even in common life: how much more in those who are expected to be grave in office, as well as in character? Probably in this place is more particularly intended the habit of the order, or the academical dress of the student.

Variety of habit will accommodate itself to times and seasons: but decency and propriety of apparel will be well understood in every age. All that we have to attend to is, that the raiment be suited to the character. *Brewster.*

[u] *Reverend Father in God,*] The "sons" of the prophets called them by the honourable and endearing name of "fathers," 2 Kings ii. 12; and kings gave them the same title in those days also, 2 Kings xiii. 14. The apostles called clergymen their sons, 1 Tim. i. 1; 2 Tim. i. 2; Tit. i. 4: and claimed to be "fathers" to them and to all the faithful, 1 Cor. iv. 15; by which name Christian bishops, who succeeded them in their office, were generally called. But, to distinguish them from natural parents, they saluted them "Fathers in God," or "in Christ:" and they are so particularly in this solemn act to those whom they ordain, wherein they put them into a new and nearer relation to God and Christ Jesus; and adopt them into, not only the service, but the family of their heavenly Father. *Dean Comber.*

[x] — *I present unto you these persons,* &c.] These words were something altered at our Reformation: for in the old Roman forms the archdeacon said, "Our holy mother the Catholick church requires you would ordain," &c. But in regard that the archdeacon hath no commission to appear for the whole Catholick church, our Reformers did judge it better for him to speak in his own name: and, since the duty of examining lay on him, he was thought fittest to pass for them; and this he must do explicitly, by saying, He thinks them to be duly qualified; and not with that unseasonable salvo, which the Roman Ordinal puts into his mouth, "as far as human frailty suffers me to know:" which the forms of Edward the Sixth caused to be left out, lest any neglect might shelter itself under such an excuse. But however, lest any unworthy person should impose upon the archdeacon or his deputies, divers of our best and greatest bishops have used, after all, to examine the candidates themselves; and though they did not lay aside the use of their delegate, nor of this form, yet they resolved to be certain of their own knowledge, that the archdeacon did both answer truly and judge aright. *Dean Comber.*

[y] *Take heed that the persons, whom ye present unto us,* &c.] This admonition of the bishop applies with great force to the archdeacon or his deputy, with respect to the due discharge of his important office: "Take heed." There is no dissembling with God on so solemn an occasion. The bishop demands an explicit answer: and, blessed be God! we have reason to be satisfied, that, since the days of the Reformation of religion, this duty has been discharged in the Church

Acts vi. 2. 1 Tim. iii. 2. 10. Tit. i. 7.

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected*[a], *the Bishop shall surcease from ordering that person until such time as the party accused shall be found clear of that Crime.* 2 Chron. vi. 41.

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation*[b]*) shall, with the Clergy and people present, sing or say the Litany*[c]*, with the Prayers as followeth.* Ps. cxxxii. 8. Eph. vi. 18, 19. 1 Thess. v. 25.

England with a conscientious regard to "the honour of God, and edifying of his church." Though it may happen, as all human institutions, even the most sacred, are liable to the intrusion of the designing, that some instances will occur of those who enter not by the door into the sheepfold, but climb up some other way; yet the ministers of our Church have never been insidiously introduced within her pale, to answer any purpose inconsistent with her avowed principles; but, as far as the general imperfection of human nature admits, they have shewn themselves well qualified for the exercise of their ministry, both as to their "learning and godly conversation." *Brewster.*

[z] *Then the Bishop shall say unto the people:* &c.] This inquiry of the people concerning the worthiness of the person to be ordained, or whether they know any ill concerning him, is agreeable to the earliest practice of antiquity, and the word of God itself. For the Apostle injoins, that none exercise the office of a deacon, who is not found "blameless," 1 Tim. iii. 10. And in the first institution of the deacon's order, the brethren were to vouch for the good character of the persons, who were to undertake that office: "Brethren, look out among you seven men of honest report," Acts vi. 3. And afterwards it continued a practice in the church, that when any deacon, or especially any one of the superior orders of priest or bishop, were nominated and notified to the people, they in testimony of his abilities and good behaviour were used to cry out, "He is worthy." From this usage the Greek and Latin churches have inserted into their liturgies forms for the people to declare the worthiness of the person to be ordained. *Dr. Nicholls.*

The people are not called upon to take any part in the ordination of ministers. That sacred duty, from the days of the apostles, and by the original constitution of the church of Christ, in a succession of ages, has been intrusted to other hands. Popular elections of ministers were never the practice of the primitive times, nor have they ever been admitted into the constitution of any church established on the primitive model. But the people are not considered as silent observers of the appropriation of persons to the ministry. A due deference is paid to their testimony in setting apart proper persons for so holy an office. So strict indeed is the scrutiny, that in the parish church of the place, where the candidate resides, notice of his intention is required to be publickly given during the time of divine service: and every man, who knows any specifick offence, with which he may be charged, or any moral impediment, which would disgrace his office, or render his instructions void, is required to declare them. This notification, as we see here, is again made on the day and at the time of ordination; so that if one opportunity of preventing an unworthy person from having any lot or portion in this ministry should have been omitted, another occurs at the awful moment of completing the appropriation. *Brewster.*

If any of the people know any impediment or notable crime in any of the persons to be ordained, for which he ought not to be received into the ministry, it is their fault if he be ordained, for they may hinder it if they will: nay, they are bound to do it, by discovering what objections they have against it. Whence it may be observed by the way, that whatsoever disorderly or unworthy persons are admitted to holy orders, the people must not blame the bishop, but themselves, or those that know them, for it. For it cannot be supposed that he should have the personal knowledge of every one that comes to him for orders: all that he can do, is to inquire of them, and consider what credit is to be given to the letters testimonial which they bring to him, wherein it may be possible for him to be imposed upon. But they, who do not only personally know them, but know them to be of so wicked and loose a conversation, that they ought not to be received into the ministry, and yet do not acquaint the bishop with it, either before, or when he requires them to do it in the face of the congregation, ought to bear all the blame now, and must answer for it another day. *Bp. Beveridge.*

[a] *And if any great Crime or Impediment be objected,* &c.] If it should so happen, that the bishop, for some alleged cause, should surcease from ordering any particular person, let it be observed that he still acts under the impression of Christian forbearance. Though under such a circumstance it would be indiscreet and improper to proceed to the ordination of a person charged with offence, it is charitably supposed that he may be innocent of the accusation: and therefore the ceremony is suspended, "until such time as the party accused shall be found clear of that crime." *Brewster.*

[b] *Then the Bishop* (*commending—to the Prayers of the Congregation*) &c.] If there be no objection, the office proceeds. And first the bishop commends those, who are found fit, to the prayers of the people: and, if any priests are ordained, that being the more weighty office, a space is allowed for the congregation's private devotions: for some of them may be friends or relations to the candidates, or be such as are to be under their charge; and then they will desire time to put up particular requests for them, for which this vacant time gives them an opportunity. But even they, who have no such special ties, are obliged, as Christians and members of that Church wherein these men are to officiate, to pray heartily, that its clergy may be rightly chosen and replenished with grace, since that is a common blessing to all good Christians in every part of the nation. The ancient Western offices, referring to the people's crying "Worthy, worthy," do immediately order them all to join in their prayers to God, as they have done in their testimony of these men; saying, Let your common prayer follow your common consent. And, as now the whole congregation hath at least by their silence consented to their admission; so they are concerned for the general good earnestly to pray for them. *Dean Comber.*

[c] *— the Litany,*] This having been treated of before, it is here only requisite to note, that it is a most comprehensive deprecation of all evil, and intercession for the whole church and all degrees of men therein; and

The Litany and Suffrages.

O God the Father, of heaven: have mercy upon us miserable sins.

O God the Father, of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension;

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so must be very proper on this occasion, which is a publick and universal concern to all sorts of people who wish well to religion: upon which ground all other churches use it at ordinations, and, as we do, add a peculiar petition for the persons now to be ordained. The Greek church, according to their custom, have two or three short Litanies in this office, and say therein, "For the servant of God, N., now to be promoted a deacon, a priest, or a bishop, and his salvation, Let us intreat the Lord." But this is too short. The Latin Ordinals have this in the end of their Litany: "That thou wouldest vouchsafe to bless these elected," *Ans.* "We beseech thee," &c.; and then in two other petitions, "To bless and sanctify," &c.; "To bless, sanctify, and consecrate these elected." Which, as a vain repetition, was rejected by our Reformers in the book of Edward the Sixth; but, instead thereof, this excellent request is put in, "That it may please thee to bless these thy servants, now to be admitted to the order of deacons, or priests; and to pour thy grace upon them, that they may duly execute their office, to the edifying of thy church, and the glory of thy holy name." Which are as full, and as much to the purpose, as can be expressed in so few words.

For, first, In general we beg God's blessing on them: and then as to their office we intimate, 1, What is the means; and, 2, the manner of executing it well. To "execute the priest's office" is a Scripture phrase, and comprehends their whole duty, and the "making full proof of their ministry," Luke i. 8; 2 Tim. iv. 5: or using the office of a deacon or priest well, in St. Paul's way of speaking, 1 Tim. iii. 13. Now this cannot be done, unless they have abundance of grace, a double portion of the Spirit, 2 Kings ii. 9. Other men are only to take care of their own salvation; and ordinary measures may serve them for the duties of common life. But these are to "save themselves and those that hear them," 1 Tim. iv. 16. Besides, the manner and end of their performing all their duty is, first, to edification: a common metaphor in holy writ, where the church is compared to "the house of God," Eph. ii. 19; 1 Tim. iii. 15; ministers to builders, 1 Cor. iii. 10; every convert they make, and every sinner they reform, by their prayers, sermons, and private admonitions, are living stones added to this building, Eph. ii. 21, 22; and their improvement in wisdom and virtue is their "edification," Eph. iv. 12. So that a minister especially is to mind that great rule, to "do all things to edification," 1 Cor. xiv. 26. He must not seek his own interest, but the benefit of his people. Nor, secondly, aim at his own praise, but at the honour and glory of God, 1 Cor. x. 31. It is not enough that they commend his parts or learning, but that they can justly bless God for their growth in all goodness. And this is the sum of this proper petition. *Dean Comber.*

and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgement,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant *VICTORIA*, our most gracious Queen and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve the Prince *Albert*, *Albert* Prince of *Wales*, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or Priests*,] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

Luke i. 8. 1 Tim. iii. 13. 2 Tim. iv. 5. Eph. ii. 19. 21, 22; iv. 12. 1 Cor. iii. 10; xiv. 26. 1 Cor. x. 31.

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly

fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought; and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities: and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *Then shall be sung or said the Service for the Communion*[d]*, with the Collect, Epistle, and Gospel, as followeth.*

The Collect[e].

ALMIGHTY God, who by thy Divine Providence hast ap- Eph. iv. 8. 11, 12.

pointed[f] divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants[g] now called to the like Office and Administration; replenish them so[h] with the truth of thy Doctrine, and adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

Acts vi. 5, 6.
2 Cor. ii. 16; iii. 5.
Acts vi. 3. Luke ii. 40. 2 Tim. iii. 17. Tit. ii. 7; ii. 10. Matt. xxv. 21. 1 Cor. iv. 2.

The Epistle[i]. 1 Tim. iii. 8.

LIKEWISE must the Deacons be grave, not doubletongued,

[d] *Then shall be sung or said the service for the Communion,*] The Communion service succeeds the Litany, not only in this, but all other churches: and that with great propriety. For since the candidates are to draw near to God, and therefore must be more than ordinarily sanctified, Lev. x. 3; the confession of sin after each commandment, with the collect for purity of heart which precedes it, are extremely proper at this time for those, who ought now to purify themselves by fervent devotion and hearty repentance, before they enter on so solemn an admission to this sacred employment. *Dean Comber.*

[e] *The Collect.*] Prayer hath always been used at ordination; and Scripture, as well as reason, shews that they must never be put asunder. When our Lord was about to appoint his twelve apostles, He directs his disciples in the very verse before, which we have ill divided, and put it into another chapter, to "pray to the Lord of the harvest to send forth labourers into his harvest," Matt. ix. 38; x. 1; so that He, who knew all men's hearts, would not ordain without prayer. So when the eleven were to elect a colleague, "they prayed first," Acts i. 24. And though the Holy Ghost had named Barnabas and Saul, yet the church of Antioch fasted and prayed before their designation, Acts xiii. 2, 3. And reason teaches us, that application ought to be made to God in this case, as well because these persons are to be appointed his immediate servants, as because He only can fit them for this great work. Wherefore all regular churches have set forms on this occasion. *Dean Comber.*

[f] *Almighty God, who by thy Divine Providence hast appointed,* &c.] It is a just encouragement of our prayers, when we know that we desire God's blessing upon his own institution, and not our invention. Wherefore our business being to beg his favour upon us in this ordination in general, and these deacons in particular, the preface properly sets out, first, That the variety of orders among ministers in his church, and secondly, that this order of deacons, had their original by divine appointment. The same was observed in the old offices. And herein also we imitate the Eastern and Western offices both, that we make especial mention of "the first martyr St. Stephen," the captain and leader of the seven deacons, as well as of the noble army of martyrs, the lasting glory of this order, and the most accomplished pattern that can be proposed to all that enter upon this office for their imitation: whose gifts were so great, that he was able to convince or confound all gainsayers; yet his humility was so signal, that he submitted to the meanest office of taking care of the poor and needy; being equally to be admired for the holiness of his life, and his patience under a cruel death, for his mighty charity to his bloody foes, and his vigorous faith in his glorified Redeemer. Now all this was the effect of God's grace, which is sufficient also to make them, that are now to succeed him in the same order, to be like him at least in some measure in these heavenly qualities: wherefore they ought to look at the lovely copy here set them, and resolve heartily they will imitate him as far as they can, praying heartily they may do so in the next words. *Dean Comber.*

[g] — *Mercifully behold these thy servants* &c.] It is natural for men to look kindly on the works of their own hands: but God's are always very good, wherefore He always delights in them; where his providence appoints an office, his favour follows it of course. That which He directed his apostles to do in ordaining deacons, his people are now about: and, as He was gracious to those first elected, we hope He will be so to those who are called to an administration like theirs; namely, to officiate under the governours of the church in sacred mysteries and in dispensing charity; so that we pray, according to ancient forms, that God would "mercifully look upon these his servants." *Dean Comber.*

[h] — *replenish them so* &c.] Having prayed in general for God's mercy and favour, we further beg, that when his mercy hath preceded, his grace may follow; and that, in those great effects of it, so necessary for the tribe of Levi, illumination in true doctrine, and innocency or perfection in manners: the former to replenish their understandings with the knowledge of all truth, the latter to adorn their conversation with all sorts of virtue: these two are Moses's prayer for the sacred tribe, and the meaning of Urim and Thummim, Deut. xxxiii. 8, and will make our "man of God perfect, and throughly furnished to every good work," 2 Tim. iii. 17. And indeed both are absolutely necessary for a clergyman. He must, as the first deacons were, be "replenished with wisdom," Acts vi. 3; see also Luke ii. 40. The fountain, which is to water many, had need to be very full, yea, to overflow, and then he may serve God by his words. And he must also be adorned with innocency of life, that he may serve God by his good example: and thus both by word and deed they may glorify his name, and edify the church. Hence the ancient offices mention both these: nor may the two be separated; for, if a minister be innocent, but ignorant, his innocence only profits himself, but he is not qualified to instruct others; and, if he be learned, but vicious, his evil example hinders the effect of his exhortations, and makes his knowledge become unprofitable. Wherefore St. Hilary notes a good clergyman must have both: and we pray for both together, that his head may be full stored with the knowledge of all orthodox principles, and his life adorned with all sorts of virtuous practices. *Dean Comber.*

[i] *The Epistle.*] Since the office of a deacon is by divine appointment, the directions for it must be found in God's word. Upon this occasion therefore it hath been an ancient, and is a rational custom, to select some of the most proper places of holy writ, suitable to this and the other orders, and to read them in the ordi-

not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Or else this[k]*, out of the Sixth of the Acts of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the Word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a proselyte of Antioch; whom they set before the Apostles; and, when they had prayed, they laid their hands on them. And the Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop, sitting in his chair, shall cause the Oath of the Queen's Sovereignty, and against the power and authority of all foreign Potentates, to be ministered unto every one of them that are to be Ordered.*

The Oath of the Queen's Sovereignty[l].

I *A. B.* do swear, that I do from my heart abhor, detest, and abjure, as impious and heretical, that

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nation. As to the particular places chosen for the Epistles, none is fitter than this, which contains St. Paul's directions to Timothy about the qualifications of a deacon. Wherefore almost all churches order this to be the Epistle at their ordination, because it fully sets forth what manner of persons they ought to be, who are admitted into this order. So that the candidates should hear this with great attention and reverence, trying themselves secretly all the while by this divine touchstone: that, if they have these qualities, they may proceed with joy; if they want any of them, they may labour to supply the defect. *Dean Comber.*

[k] *Or else this*, &c.] This other portion of Scripture, which is the sacred history of the divine institution of this order, is appointed sometimes to be read, to put the candidates in mind of the excellent original and prime design of their office: which, though it be so very proper, is not prescribed in many churches besides ours. *Dean Comber.*

[l] *The Oath of the Queen's Sovereignty.*] The papal encroachments upon the King's sovereignty in causes and over persons ecclesiastical, yea, even in matters civil, under that loose pretence of "in ordine ad spiritualia," had obtained a great strength and long continuance in this realm, notwithstanding the security the crown had by the oaths of fealty and allegiance: so that there was a necessity to unrivet those usurpations, by substituting by authority of parliament a recognition by oath of the King's supremacy, as well in causes ecclesiastical as civil: whereupon the oath of supremacy was framed; which oath as finally established by the 1 W. chap. 8, is as above. *Dr. Burn.*

Whatever were the immediate motives of King Henry VIII. in rejecting the power of the Pope in the supremacy of the church, no doubt can remain in the rational and reflecting breast, that he was right in point of principle, as well as of law. Notwithstanding his arbitrary notions and despotick rule, in a conciliating moment he declared to the convocation at York, "the sense of the supreme head of the Church, though offensive," he adds, "in the sound to ignorant ears, but claiming nothing more thereby than what Christian princes in the primitive times assumed to themselves in their own dominions." *Brewster.*

The usurped jurisdiction of the Pope being abolished, and there being no longer any danger to the liberties of the Church or State from that quarter: and divers of the princes of this realm having entertained more exalted notions of the supremacy, both ecclesiastical and civil, than were deemed consistent with the regal establishment and constitution: it was thought fit at the Revolution to declare and express, how far the regal power, in matters spiritual as well as temporal, doth extend. For this purpose the following became part of the coronation oath. "*Archbishop, or Bishop:* Will you to the utmost of your power maintain the laws of God, the true profession of the Gospel, and protestant reformed religion established by law? And will you preserve to the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges, as by law do, or shall, appertain unto them or any of them? *The King or Queen shall answer,* All this I promise to do." 1 W. chap. 6. And by the Act of Union, 5 Anne, chap. 8, it was enacted, that "the Sovereign at his coronation shall take and subscribe an oath, to maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established."

The king having given this assurance of his government both in Church and State, it is reasonable that the security of an oath should be required of those, who

damnable Doctrine and Position[m], That Princes excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murdered by their Subjects, or any other whatsoever. And I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual, within this Realm. *So help me God.*

¶ *Then shall the Bishop examine every one of them*[n] *that are to be Ordered, in the presence of the people, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost[o] to take upon you this Office James i. 17. Phil. ii. 13.

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hold any office, civil or ecclesiastical, under his jurisdiction. *Dr. Burn, Brewster.*

The first thing which candidates, both for deacons' and priests' orders, after they are presented, are required to do, as distinct from the rest of the congregation, is to take the oaths of allegiance and supremacy. For, as they are to be ministers of the Church established by law in this nation, it is evidently reasonable that the civil government, established by law, should be assured of the fidelity and affection of the persons, to whom it gives and secures privileges and profits; and who are entrusted with the care, amongst other matters, of making men good subjects. Now these oaths bind every person, who takes them, to "honour the king," 1 Pet. ii. 17; and, by consequence, all that are put in authority under him, both in word and in deed; and to "lead," in subjection to them, "quiet and peaceable lives," 1 Tim. ii. 2. That these things may with a good conscience be promised and performed, there is no just cause of doubt. But, if any one thinks there is, he ought to apply for satisfaction: and, till he receives it, he ought to abstain from taking the oaths: for "whatever is not of faith is sin," Rom. xiv. 23; and in this case it would be no less than perjury. Nothing is a plea sufficient for committing any sin, much less one so heinous: not even all the force that can be used. But here is no shadow of force. The persons are come voluntarily to offer themselves, well knowing that the oaths must be tendered to them: that is, they have made it their choice to take them. *Abp. Secker.*

Though the original form of the oath of supremacy in our nation be no older than the dawning of our Reformation under King Henry VIII.; yet the thing is as old as Scripture history; for the right of kings, which this oath declares, is set forth in God's word, where David and Solomon, Hezekiah and Jehoshaphat, 1 Chron. xxviii. 21; 1 Kings ii. 27; 2 Chron. viii. 14, 15; xx. 21, as supreme in the ecclesiastical as well as in civil affairs, made laws in matters of religion, and the priests as well as the people, were subject to them. And the New Testament declares, that the clergy are subjected to kings and princes as well as laymen. St. Chrysostom notes, that St. Paul says, "Every soul, though he be a priest or an apostle, must be subject to the higher powers," Rom. xiii. 1. And St. Bernard tells a great bishop, "If every soul must be subject, then yours: he, that attempts to except you out of that universal command, endeavours to deceive you." *Dean Comber.*

It is necessary however to remark, that, although the king of this country is justly and lawfully considered as the supreme head of the Church of England, it is not with any reference to his possessing in his own person, or conferring upon others, the office of the priesthood. Queens may enjoy this prerogative, when possessing in their own right the supreme power; but on them the priesthood never could be conferred. But the regulation of church government, which must reside somewhere on earth, for Christ is truly the spiritual head of his own church, cannot be reposed in better hands than in his to whom is intrusted the supreme power of regulation in the state. The Church of England considers herself as an integral part of the constitution of England; as such, their interests are interwoven: and as, in the course of national events, they have fallen and risen together, may the unity and concord, which subsists between them, contribute to the prosperity of both, and be indissoluble! *Brewster.*

[m] — *that damnable Doctrine and Position*, &c.] This position in the former part of the oath has been denied by some modern Roman Catholick universities, and probably several of that communion may be of the same opinion: but if the acknowledged doctrine of that church be unalterable, as we are assured that it is, by the highest authority which they possess, the clause must continue to be considered as a security of the rights of the Church of England and this protestant country; and fully sufficient to vindicate and confirm the second part of the oath for the exclusion of every foreign power in the jurisdiction of this realm. While "the sentence declaratory of Pope Pius the Fifth against Queen Elizabeth and the hereticks adhering to her" remains unrepealed or disavowed, this oath of supremacy will be considered as indispensably necessary. *Brewster.*

[n] *Then shall the Bishop examine every one of them* &c.] That all possible care may be taken to make or find those, who enter into holy orders, worthy; our Church hath here rightly placed these questions: not deferring and confining them to the consecration of a Bishop, as the Roman Ordinal doth, because the greatest security to religion is the careful guarding of the first entrance into its ministrations. And therefore we put these interrogatories to deacons and priests; for he that is faithful in a less, will be so in a greater trust, Luke xvi. 10. It is a calling that men can never forsake, and so it ought not to be rashly undertaken, Luke ix. 62. So that, though these questions be now first proposed to the candidates, yet it is absolutely necessary they should have read them over seriously before in private, and duly weighed them all, before they presume to answer them in the presence of God, and of his holy angels, as well as of the Bishop his representative. If they answer falsely or rashly before so great an assembly, and just before they are to receive the holy sacrament, it is an inexcusable as well as a presumptuous sin. *Deon Comber.*

[o] *Do you trust that you are inwardly moved by the Holy Ghost* &c.] It is not said, "Do you feel;" have you an immediate perception of such an impulse from the Holy Ghost, as you can distinguish from all other inward movements by its manner of impressing you? but, "Do you trust," are you on good grounds persuaded? So that the thing to be considered is what are the proper grounds of such persuasion. *Abp.*

and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called[p], according to the will

Secker. There are two sorts of motions or calls to the ministry. First, the outward; whereby those, who have a right of recommending a person to the execution of any ecclesiastical office, do fix upon him as one in their judgment qualified for it; and the bishop, approving their judgment, does admit him into such office in due manner, as the laws of God and the rites of the Church do require. But the inward call is something preceding this, and is required by our Church as a qualification for the latter. Now it has been some matter of doubt, what is meant here by being "inwardly moved by the Holy Ghost." But I think no one can judge, that the compilers of this office did ever entertain such enthusiastical notions, as to imagine that no persons were to be admitted into any degree of the ecclesiastical orders, without having a special revelation from the Holy Spirit, that God had particularly commissioned them to take upon them that office, as St. Paul says of himself, that he was "an apostle called of God," Rom. i. 1; 1 Cor. i. 1. For such calls as these were miraculous and extraordinary, and remained not much longer than the apostolical times. It remains therefore, that this motion or call must be something in a more ordinary and common way.

Now we know that the Scripture teaches, that the common and ordinary graces, and all good dispositions and resolutions, are attributed to the Holy Spirit of God. "Every good and perfect gift cometh from above," James i. 17. "It is God that worketh in you, both to will and to do, of his good pleasure," Phil. ii. 13. The apostle calls the ordinary graces of love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, "the fruits of the Spirit," Gal. v. 24. Thus the belief of the Gospel is called "the spirit of faith," 2 Cor. iv. 13. And it is said expressly, that "no one saith that Jesus is the Lord, but by the Holy Ghost," 1 Cor. xii. 3. Now I conceive, all that is here meant by "inward motion of the Holy Ghost," is his ordinary motion, by which Christians are stirred up to every good resolution which they make, or good action which they do. And whereas a resolution to take upon one the office of the ministry, without any bad design mixing with it, is a good resolution; so he, that takes it up, may be properly said to be moved by the Holy Ghost to do it. For it must be undoubtedly owned, that such a resolution is a good and pious one, since the apostle says plainly, laying it down as an undoubted truth, "This is a true saying, If a man desireth the office of a bishop, he desireth a good work," 1 Tim. iii. 1. And, to be sure, in those times it seldom happened, that this or any other ecclesiastical office was desired, but only from a pure view of doing good. For these were exposed the foremost to the rage of the persecutors, and men must be actuated by a noble zeal for the Gospel, to lay themselves under the necessity of being exposed to the most grievous sufferings, or laying down their lives for the sake of it. And in these times likewise, men may, and frequently, I doubt not, do, take upon them the ecclesiastical employs upon very good aims. Therefore the meaning of this question is, whether, after an impartial examination of their hearts, they find, that they do not take this sacred employ upon them, barely for a maintenance in the world, or that thereby they may acquire those superior dignities and profits, which in these peaceable ages of Christianity some of the clergy do partake of; but only, that they think they may be serviceable in God's vineyard, and are willing to contribute the best of their labours therein, "for the promoting of God's glory and the edifying of his people." I do not think the question intends, that all, who are to be ordained, should profess, that they would be desirous of this office, though there were no temporal advantages attending it, and though it exposed men, not only to starving, but to apparent persecution and death; for then most, even the best persons, as times go now, might justly scruple the answering to such a question: but I take it to mean no more, than that, since they are to take upon them some employ or other for their own subsistence and the benefit of the community, they choose to take upon them the office of the ministry, wherein they think they can act more for God's glory, and the benefit of their Christian brethren, than by exercising any temporal calling: and that they verily believe, that it was not without the assistance of God's good Spirit, that they formed this judgment and resolution. *Dr. Nicholls.*

This is a great question indeed, and that which no man can give a true and positive answer to, without having searched narrowly into his own heart, and seriously considered the bent and inclinations of his soul. But it is a question very necessary to be propounded: for the Holy Ghost now supplies the place and room of our blessed Saviour in his church militant here on earth. And therefore, as it was by Him that the several offices themselves were at first constituted; so it is by Him that men are called to the execution of them; and it is by Him alone that all ecclesiastical ministrations performed by such officers, are made effectual to the purposes for which they are appointed: and therefore the Church is bound to take care, that none be admitted into her ministry, but such as she believes and hopes to be called to it by the Holy Ghost. But she can have no ground to believe this, but only from the persons themselves, none but themselves being acquainted with the motions of God's Spirit upon their own hearts. And therefore the Bishop requires them to deal plainly and faithfully with him and the Church; and to tell him, whether they really trust that they are moved by the Holy Ghost, to take this office upon them? To which every one is bound to answer, "I trust so:" not that he knows it, or is certain of it, for it is possible that his heart may deceive him in it; but that he trusts or hopes it is so.

But what ground can any one have to trust, that he is moved by the Holy Ghost to take the ministry upon him? To that I answer in short, that if a man finds that upon due examination the bishop of the diocese, where he is to serve, is satisfied of his abilities and qualifications for the ministry; and that his great end and design in undertaking it is to serve God, for the promoting of his glory and the edifying of his people; he hath good grounds to trust, that he is moved to it by the Holy Ghost, it being only by Him that any man can be duly qualified for it, and moved to take it upon him, out of so good and pious a design as that is. But, if either of these things be wanting; as, if a man be not fitted for the office, he may conclude he is not called to it by the Holy Ghost, for He neither calls nor useth any but fit instruments in what He doth; or, if a man be moved to it out of a design, not to do good, but to get applause or preferment in the world, he may thence

of our Lord Jesus Christ, and the due order of this Realm, to the Ministry of the Church?

Answer. I think so.

The Bishop.

DO you unfeignedly believe[q] all the Canonical Scriptures of the Old and New Testament? 2 Tim. iii. 16.

infer that he is not moved to it by the Spirit of God, but by the spirit of pride and covetousness, and then can have no ground to expect, that the Holy Ghost should ever bless and assist him in the execution of his office. According to these rules therefore, they, who are to be ordained, may discern whether they can truly give the answer required to this great question that will be propounded to them. As for their qualifications for it, the bishop hath already approved of them: but, as to their main end and design in undertaking the ministry, that must be left to God and their own consciences, who alone know it, and so can best judge whether they can truly say, that they "trust they are moved to it by the Holy Ghost." *Bp. Beveridge.*

The following is Calvin's definition of the inward call, in his book of Institutes, which being published about ten years before the Ordinal of Edward the Sixth, might probably be a guide to our Reformers in framing this question: "that it is the good testimony of our own heart, that we have taken this office, neither for ambition, covetousness, nor any evil design, but out of a true fear of God, and a desire to edify the church." Now this we may know by duly considering, whether it were the external honours and revenues, that are annexed to this profession, or any other worldly end, that first or chiefly did incline us to the ministry. If so, we were moved by carnal objects, and led on by our own corrupt will and affections. But if our principal motives were spiritual, that is, a zeal for God's glory, and a desire to promote the salvation of souls, then we were "moved by the Spirit, and inwardly called by God." I grant we cannot but know, there are honours and rewards, piously and justly annexed to this holy function: and, as men, we cannot but hope for a competency of them; yea, this may be a subordinate motive. But I may say of the priesthood, as Christ of the kingdom of heaven, it must be sought in the first place for itself, and the other only as additional consequences thereof, Matt. vi. 33. We must love the duties of this calling; reading, study, praying, preaching, &c., more than the rewards. Yea, if persecution should ever strip the Church of these provisions, as it hath often done, we must not cast off our holy ministrations, 1 Cor. ix. 16.

This inward call thus explained is the first and one of the principal qualifications for him, that is to be employed about heavenly things. And therefore it is inserted, not only into ours, but other reformed offices for ordination; where it is inquired, "if they believe that God by the Church calls them to this ministry, and if they did not seek for worldly riches or glory," as in the Liturgy of the Belgick church. Our candidates know this question will be asked: wherefore let them examine their hearts strictly, and answer it in the sincerity of their souls; not doubting but that good Spirit, who excited them to this work, will assist and bless all their performances. *Dean Comber.*

[p] *Do you think that you are truly called* &c.] That is, Are you conscious, neither of any defect in body or mind, nor of any other impediment, which may, for the present, if not for ever, be, according to the laws of God or man, a just obstacle in your way. *Abp. Secker.* This question relates to the outward call, or regular way of admission to holy orders: and seems to be put to the persons to be ordained, that they may make an open profession of their owning the validity of the orders then conferred upon them. For by answering to this question they hereby own, that the office and manner whereby they are admitted into orders, are agreeable to the will of our Saviour, that the several ceremonies, used in the Roman church in their Ordinal, and in ours omitted, are not essential to the conferring of holy orders; and that the person, who confers these orders, that is, the bishop, has a just commission so to do from our blessed Lord. And lastly, they declare, that they do think, not only that what the legislative power of this nation has established, namely, the renouncing of the Papal supremacy, &c., is just and reasonable; but that they do not know in themselves any uncanonical or unstatutable impediment, which may hinder them from being admitted into the same. *Dr. Nicholls.*

Nothing is so easy to counterfeit, as a message from the gods, saith the slave in Plautus: and experience tells us, nothing is more readily believed among the vulgar than such a pretence managed by a bold undertaker: so that the inward call hath been in all ages pretended to by all the impostors in religion. Among the Jews there were false prophets, who gave out that "God called them;" but He declared "they ran before they were sent, and prophesied out of their own heart," or, as the original imports, "made themselves prophets," Jer. xxiii. 21; Ezek. xiii. 3. In Christian times this set up Montanus, and many other enthusiastical hereticks. And though Mahomet had no power of miracles, no gift of prophecy, no learning nor good life to prove his mission, yet he boldly said, "God was his witness that he sent him." In the ignorant and superstitious ages the Roman Church gave very great encouragement to men and women that were illiterate, to preach upon pretended commissions from Christ, or visions and dreams which they boasted of. And it is the weak credulity of most of our sectaries, which exposes them to admit bold pretenders to the Spirit to be their teachers, without any preceding trial.

To prevent this common but dangerous cheat, the primitive church punished those, who presumed to exercise any ecclesiastical office, while they were laymen, with excommunication. And there were, from the first settling of churches, every where publick forms drawn up for examining such as desired to be ordained, and then solemnly to admit them: which, no doubt, was agreeable "to the will of our Lord Jesus Christ, who inspired his apostles to give rules to their successors the bishops, for trying all that were to be promoted to holy orders." Whence we may infer, that our Saviour and his apostles did not think that any man's word was to be taken as to his "inward call," till his claim had been inquired into and approved by the governours of his church, and till they also gave him an external call. Therefore to fix an order in every church for the solemn trial and admission of ministers, is "according to the will of Christ," in general. And since "the order duly settled in this realm" is so agreeable to primitive practice and to God's word, we may safely say, that such as are admitted according to this "due order," are admitted according to "the will of Jesus Christ." *Dean Comber.*

[q] *Do you unfeignedly believe* &c.] This question is put to the candidates, because unless they do unfeignedly believe the holy Scriptures, they are not fit to be ministers of the word and sacraments contained and prescribed in them. *Bp. Beveridge.* For an ordinary

Answer. I do believe them.

The Bishop.

2 Kings xxii. 8. Neh. viii. 3. Acts xiii. 14, 15. 27. Luke iv. 16. Col. iv. 16.

WILL you diligently read the same[r] unto the people assembled in the Church where you shall be appointed to serve[s]?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon[t], in the Church where he shall be appointed to serve, to assist the Priest in Divine Service[u],

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Christian, the Creed, which is taken out of the Scripture, is a sufficient confession of faith. But a minister ought to declare himself more comprehensively, and publickly own, "that all Scripture is given by inspiration of God," 2 Tim. iii. 16. And whereas the Roman and Lutheran churches only ask them if they believe the Creed, we and some other of the reformed churches more justly inquire, if they believe all that God hath revealed in the divinely inspired books. Now in order to answer this question with judgment and sincerity, the candidate must know, which are and which are not canonical books. There are some books of Scripture, of which no doubt ever was; and the ancient church made a rule or canon, that these, and no other, should be received for divinely inspired books; and thence they have the name of "Canonical." Now these are declared by our Church, exactly as they were of old. As to other books, we do with the ancients call them "Apocryphal," because their being writ by inspiration doth not appear. Wherefore, though we read them sometimes for instruction in morality, we do not prove our faith by them, nor take them into the Canon: yea, we censure it as a bold innovation in the late Council of Trent, contrary to all antiquity, to declare those apocryphal books to be of equal authority with the canonical books, which were always received in the church. These therefore, and only these, our candidate is required to believe, because the writers were inspired by the Holy Ghost, and all therein contained was revealed by the God of truth. Hence ministers are to take arguments, to confirm their fate and convince gainsayers: hence they gather rules to direct their own and their people's manners: for this is a complete repository for both faith and good life. These are to be believed and received in the first place; and then there is no need to prove any thing to be true or good, but only to shew it is asserted or commanded in holy Scripture. *Dean Comber.*

[r] *Will you diligently read the same* &c.] "Diligently," that is, articulately, solemnly, piously, so that your hearers may be edified. *Brewster.* The former questions are concerning things necessary to be known; and so the answers to them are only assertory. These contain divers things necessary to be done; the answers to which are promissory, and bind the soul of the party answering, to perform that which he so solemnly engages. First, "diligently to read the Scripture to the people" in publick, for this was always a principal part of divine service. The Jews of old constantly had the Law and the Prophets read in their synagogues, 2 Kings xxii. 8; Neh. viii. 3; Acts xiii. 14, 15. 27: and our Saviour Himself did this office, Luke iv. 16. When the primitive Christians met, especially on Sundays, we are assured by the most ancient fathers, that the reading of the divine writings of the Old and New Testament was never omitted; and a considerable part of the time spent in their assemblies was employed in this exercise. It appears also that they collected tables of proper lessons for the whole year out of the most practical parts of Scripture, which were set down in Lectionaries, some of which are still extant, being attributed to St. Jerome, and to other ancient authors, from whence our Epistles and Gospels are derived. But in later ages the church of Rome had brought in so many false, fabulous, and foolish legends for their numerous saints' days, that the reading of the holy Scripture was almost totally excluded: wherefore our wise Reformers rejected all such legendary stuff, and restored the primitive usage; that is, they commanded, "that nothing should be read in the church but the canonical Scripture, except some few practical parts of the Apocrypha." See the Preface to our Common Prayer, *Concerning the service of the Church. Dean Comber.*

[s] *— in the Church where you shall be appointed to serve?*] This is explained by the 33rd Canon, which injoins that every minister should have a church, and that that church should be the great scene of his duties. This injunction was intended to exclude teachers ordained to no charge; or those, who, under the pretence of preaching the Gospel, preached themselves. The appointment of stationary ministers is a valuable part of our Church establishment. *Brewster.*

Not only our own canons, but those of the ancient church, expressly forbid the ordaining of any clergyman, without a title to some cathedral or parochial church, wherein he is to celebrate divine offices. *Dean Comber.*

[t] *It appertaineth to the Office of a Deacon,* &c.] This comprehensive question doth briefly, but fully, set out all the other duties peculiar to "the office of a deacon:" first, with intent to instruct the candidate in all parts of that weighty office he undertakes; and then to require his solemn promise that he will perform them by God's help. It is not fit he should take a place in God's house, till he know what are the duties thereof; nor can he wisely or honestly engage to do all these particulars, till he know them: wherefore the bishop lays them plainly before him, that he may not afterwards pretend to excuse himself by ignorance. *Dean Comber.*

This question, reciting the duties of deacons, may seem to have some difficulty in it; as it assigns to them occupations, which the Acts of the Apostles do not in the history of their appointment; and as they are but little employed now in the single business there allotted to them, Acts vi. But that passage of Scripture plainly was intended to set forth, only the immediate and urgent reason of ordaining them, not the whole of what was then, or soon after, given them in charge. For we find in the same book, that Philip the deacon both preached and baptized, Acts viii. 5—13. 26—40. And the qualifications, required in deacons by St. Paul, 1 Tim. iii. 8—13, intimate very clearly, that more things must, even then, have been incumbent upon them, than administering to the relief of the poor. Accordingly from the primitive ages downwards, they are described, as performing occasionally most of the same offices, which they do now, and being, what their name denotes, assistant and subservient to priests in all proper employments. And the less they are engaged in their chief original one, the more opportunity, and the more need they have, to shew diligence in the other good works, belonging or suited peculiarly to their station. *Abp. Secker.*

[u] *— to assist the Priest in Divine Service,*] A deacon,

and specially when he ministereth the Holy Communion[v], and to help him in the distribution thereof, and to read holy Scriptures and Homilies[x] in the Church; and to instruct the youth in the Catechism[y]; in the absence of the Priest to baptize Infants[z], and to preach if he be admitted thereto by the Bishop[a]. And furthermore, it is his Office[b], where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the Curate[c], that by his exhortation they may

as his very name imports, is to "minister" to a bishop or a priest in the celebration of divine offices, and to serve those of the higher orders: which of old was generally practised; especially in the Greek church, where the deacon repeats the short Litany, and some brief Collects, and pronounces some sentences, such as, "Let us attend," "Let us hear the holy Gospel," and the like. And in our cathedrals they often read the Litany, the Epistle, and the Confession at the altar; and the priests perform all the rest of the service. Before the modern invention of lay parish-clerks, there was generally a priest and a deacon in every church, the latter of which repeated the Confession, Lord's Prayer, and the Creed, after the priest, and made all the responses as our clerks now do: but of late deacons are usually fixed as curates under some eminent priest, in whose absence the whole divine service is left to them; and they read all the prayers except the Absolution, which it is the privilege of a priest alone to repeat. *Dean Comber.*

[v] — *and specially when he ministereth the Holy Communion,* &c.] The deacon's office as to the Holy Communion remains the same that it was in the primitive church when they were never allowed to consecrate the sacred elements: for none but a bishop, or a priest at least, was permitted to do that; and the penalty upon a deacon, if he presumed to consecrate, was to be deposed. His office is, when the sacrament is consecrated, to assist the bishop or priest in distributing the same to the congregation; which was their part in this mystery as anciently as Justin Martyr's time: but especially they use to distribute the cup, of which then the people, not the priest alone, used to drink; and it appears that the custom in the Roman church also was, till of late time, for all the people to receive the cup; or else this could not have been the deacon's office there, who need not assist the bishop or priest in giving the cup, if he alone had drunk of it. *Dean Comber.*

[x] — *to read holy Scriptures and Homilies*] It is the office of the deacon to "read the holy Scripture to the people," as was shewed before: but it is farther remarked here, that "he is also to read homilies in the church;" which is no new injunction; for an ancient council orders, that, "when the priest is infirm and cannot preach, the deacon shall read the homilies of the fathers." *Dean Comber.* See page 294, note *l*.

[y] — *and to instruct the youth in the Catechism;*] For deacons to catechize the youth, is a duty injoined not only by our Church here, and in the fifty-ninth Canon, but was so likewise by the ancient church. Indeed in some churches the catechist was a distinct officer, not determined to any one particular order. But where there was no particular officer assigned to this duty, neither was it taken up by the bishop or presbyter, it fell to the deacons on course. *Dr. Nicholls.*

[z] — *in the absence of the Priest to baptize Infants.*] A fifth duty of the deacons is to baptize infants, which we may gather from St. Philip the deacon's baptizing the Samaritans, whom the apostles were sent to confirm afterwards, Acts viii. 12—15, &c. We see in Scripture baptism was reckoned one of the lowest kinds of ministries; so that our Saviour did not baptize, but his disciples, John iv. 2. St. Peter commanded others, probably some of the deacons, to baptize Cornelius and his household, Acts x. 48; and St. Paul saith, "he had baptized but few," 1 Cor. i. 15—17. The Roman pontifical reckons it among the ordinary works of a deacon, to wait at the altar and baptize. But, out of respect to the higher order of priesthood, our Church seems to allow this to be done by a deacon, only "in the absence of a priest;" because baptism, being a sacrament, should be administered by the principal minister that is present: though there is no doubt but a deacon's baptizing is as valid as that of a priest. *Dean Comber.*

[a] — *and to preach if he be admitted thereto by the Bishop.*] It does not appear by any marks in antiquity, that the deacons had ever any right to preach in the church by virtue of their order. And our Church, following the primitive practice, has not allowed the deacons to preach by virtue of their orders, but only by the permission of the bishop; who, if he shall find them upon examination to be of competent abilities, may afford them a licence to exercise their talents in this way. *Dr. Nicholls.*

Forasmuch as a deacon is hereby permitted to baptize, to catechize, to preach, to assist in the administration of the Lord's Supper; so also by parity of reason he hath used to solemnize matrimony, and to bury the dead. And in general it seemeth, that he may perform all the other offices in the liturgy, which a priest can do, except only consecrating the sacrament of the Lord's Supper, and except also the pronouncing of the Absolution. Moreover until a person is admitted to the order of priesthood, he is not capable of any benefice or ecclesiastical promotion. *Dr. Burn.*

[b] — *And furthermore, it is his Office,* &c.] The part of the deacon's office out of the church is that, which was the original cause of the institution of the order, namely, to take care of the poor. From early writers of the church it appears to have been the practice, for deacons to look out fit objects of charity, in order to their being relieved by the oblations of the faithful, under the direction of the bishop. This was agreeable to what our Church here injoins. *Dean Comber, Dr. Nicholls.* This was the most ancient duty of a deacon, and the immediate cause of the institution of the order. This rule was made in England, while the poor subsisted chiefly by voluntary charities, and before the settlement of rates, or other fixed and certain provisions: pursuant to which provision, our laws have devolved that care upon the churchwardens and overseers of the poor; which last office was created on purpose for that end. *Dr. Burn.*

[c] — *unto the Curate,*] That is, to the rector or vicar, who hath the "cure" of souls. And here it is obvious to remark the ambiguity of the word "curate," as is the case also with the word "minister." Sometimes it expresseth the person, whether priest or deacon, who officiateth under the rector or vicar, employed by him as his assistant, or to supply the place in his absence: sometimes it denoteth the person officiating in general, whether he be rector, vicar, or assistant curate, or who-

be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

1 Tim. iv. 16. WILL you apply all your diligence[d] to frame and fashion your own lives, and the lives of your families[e], according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ. 1 Pet. v. 3. Tit. ii. 7.

1 Tim. iii. 11, 12.

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Ordinary[f], and other chief Ministers of the Church, and

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soever performeth the service for that time: sometimes it denoteth exclusively, as in this place, the rector, vicar, or person beneficed, who hath "curam animarum." *Dr. Burn.*

[d] *Will you apply all your diligence* &c.] After the duties specially relating to their office and the publick, the bishop proceeds to demand of them security concerning their personal duties and private conversation, requiring a promise from each of them, that they will order their own lives, and, as much as in them lies, the lives of their families, according to the rules of the Gospel; and that so exactly, that he and they may be, not only innocent, but exemplary to other Christians. *Dean Comber.* The question extends, to avoiding in their own behaviour, and restraining in that of their families, follies, levities, mean and disreputable actions, as well as crimes and vices. The apostle injoins "deacons and their wives to be grave," 1 Tim. iii. 8. 11; much more then ought priests. He injoins every Christian to "abstain from all appearance of evil," 1 Thess. v. 22. And our blessed Lord injoins all his disciples to be "wise" as well as "harmless," Matt. x. 16. Let the clergy govern themselves and theirs by these rules: and consider frequently, whether they observe them well. For without it they will neither gain esteem, nor do good. *Abp. Secker.*

The clergy are obliged, not only to perform the duties of Christianity, and to avoid all broad transgressions of the laws of our blessed Saviour, but they also stand engaged to discharge them in a very remarkable and eminent manner, living up to the height of the Christian precepts as far as the frailty of human nature will allow; that the laity may take pattern from their example, and that they may instruct them by their lives as well as by their preaching. For actions have a greater influence upon men than words; shewing that the thing recommended may be done, and that the exhortations are made, not out of form, but in very good earnest, when the preacher follows his own advice, and persuades others to do nothing but what he does himself. This is what is commanded by the holy Scripture. For St. Paul commands Titus, to shew himself "a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech which cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of him," Tit. ii. 7, 8. He likewise exhorts Timothy, to "take heed unto himself and to the doctrine; for in so doing he should save himself, and those that hear him," 1 Tim. iv. 16. St. Peter orders, that the pastors or elders be "an example to the flock," 1 Pet. v. 3. The primitive writers of the church are full of excellent rules upon this head. *Dr. Nicholls.*

[e] *— and the lives of your families,*] This is the injunction of the apostle, "Let the deacons be husbands of one wife, ruling their children and their own houses well," 1 Tim. iii. 12. And the same command was inforced by the ancient laws of the Church, which were much stricter concerning clergymen's wives, children, and servants than those of the laity. The houses of ministers should be the schools of virtue, little emblems of a church, and patterns for all their parishioners, of peace and good order, sobriety and devotion. *Dr. Nicholls, Dean Comber.*

It is natural to observe, that St. Paul by these rules, and our Church by this part of her question, supposes clergymen of all orders may have wives and children, and ought to be at liberty to marry, or live single, as they judge to be most expedient. Yea, we affirm that the practice of the Roman church inforcing the married to renounce their wives, and single persons to vow celibacy, before their ordination, is contrary to Scripture and primitive usage. It is unreasonable in itself; a snare to the parties who make, and a scandal to that church which requires, this vow. It is evident from Scripture, that St. Peter had a wife, Matt. viii. 14; and that St. Paul asserts his right to marry, if he had pleased, 1 Cor. ix. 5. One of the ancients, Ignatius, affirms that he had a wife, as well as St. Peter and others of the apostles: and another, St. Ambrose, affirms, that all the apostles had wives, except St. John and St. Paul. Philip, the deacon and evangelist, had a wife and children, Acts xxi. 8, 9. So had Aquila, an apostolical preacher, Acts xviii. 26. And the rules given by St. Paul to Timothy are a demonstration, that he allowed bishops and deacons to be married men; nor is there any thing in all Scripture that forbids them this liberty. *Dean Comber.*

[f] *Will you reverently obey your Ordinary,* &c.] See page 61, note *h*. No regular society can subsist without a due subordination of the inferiors to their superiors. So it is in houses and cities, kingdoms and armies. So in the Church, now it is settled, the bishops are subjected to their metropolitan, and take an oath of canonical obedience to him, and to reverence him. The like oath deans and archdeacons take to the bishops: and the inferior priests and deacons are required to promise at their ordination obedience, not only to their bishop, but to "other chief ministers" who are set over them, and have the care of them; that is, deans in cathedrals, and archdeacons as to the rural clergy; which is necessary to preserve peace and prevent disorder. The superior must give orders, and inferiors obey them; otherwise all things would soon run into confusion: and we may gather that God is the original of this subjection "in all churches of the saints, because he is not the author of confusion, but of peace," 1 Cor. xiv. 33.

It may be noted also, that the candidates promise "gladly to obey:" that is, readily and willingly without murmuring, or too nice disputing, unless the thing injoined be notoriously evil; for to be very scrupulous proceeds from the pride of inferiors, and tends to overthrow the superior's authority. And the law decrees in favour of the inferior, if he were commanded, and obeyed, in a doubtful case; because in things only

them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

2 Tim. iv. 2. Tit. ii. 15.

Answer. I will endeavour myself[g], the Lord being my helper.

¶ *Then the Bishop laying his Hands*[h] *severally upon the Head of every one of them, humbly kneeling before him*[i]*, shall say,* Acts vi 6.

TAKE thou Authority to execute the office of a Deacon[k] in the Church of God committed unto

doubtful it is safer to obey than dispute. Yet this does not give superiors any unlimited power to command any thing that is evil: for they only promise to obey their "godly admonitions." So that such as govern in the church must take heed, that they do not injoin any thing, but that which is either good in itself, or apparently tends to promote piety and virtue, and is not evil: for the oath of canonical obedience also hath this limitation, that they shall be obeyed "in all," yet only in "lawful and honest things." *Dean Comber.*

The duty of obedience, which is owing from the clergy to their bishops, has been strictly required by the church in all ages. This is pressed so frequently in St. Ignatius's epistles, that this holy and ancient author seems to have had this object principally in view, when he wrote them. The same doctrine is taught by other of the primitive writers, as particularly St. Cyprian, who makes disobedience to the bishop to be a falling away from the catholick church. The same father attributes the rise of all heresies and schisms to a disobedience to the bishop. It were infinite to insist on all the exhortations, which are found in the writings of the later fathers to this purpose. *Dr. Nicholls.*

The inferior clergy would be bound to the obedience here required, though they were not to promise it: for both reason and Scripture demand it. Still more firmly are they bound, when they have promised it, though it were of small importance. But it is of very great, not only to the dignity and ease of their superiors, but to their own interest, and the benefit of the whole church. Our Saviour both commands, and prayed for, unity amongst his followers in the most expressive terms, John xiii. 34, 35; xvii. 11, 12. 21—23. Without union there cannot be a sufficient degree either of strength or beauty: and without subordination there cannot long be union. Therefore "obey," as the apostle directs, "them that have the rule over you," Heb. xiii. 17. *Abp. Secker.*

[g] *Answer. I will endeavour myself,* &c.] The first questions proposed to the candidates were concerning only their present opinion and faith. Those, which have followed, concern their future behaviour, and diligence, and faithfulness in discharging the office committed to them: and therefore their answers are all so many solemn promises made to God and his church, to act accordingly: obliging themselves in the presence of God, that they will diligently read the holy Scriptures, and gladly execute the whole office of a deacon, there declared to them; that they will apply all their diligence to frame and fashion their own lives and the lives of their families according to the doctrine of Christ; and that they will reverently obey their ordinary. For, being asked by the bishop, whether they will do these things or no? every one answers, "I will;" or, "I will do so, by the help of God;" or, "I will endeavour myself, the Lord being my helper." Which promises, being so solemnly made before God and his church, are certainly as binding as if they were made upon oath, and ought to be as religiously observed. Insomuch that as all Christians, as such, should always remember and keep the vows and promises they made, when they were baptized; so all ministers, as such, should always remember and keep those vows and promises which they made, when they were ordained. For which purposes it is very convenient, if not necessary, for us often to read over the office of ordination, or at least that part of it which contains the answers and promises which we made to God and his church, when we were received into the ministry of the Gospel. *Bp. Beveridge.*

[h] *Then the Bishop laying his Hands* &c.] This ceremony has been always esteemed so essential a part of ordination, that any other way of conferring orders without it has been judged invalid. This imposition of hands undoubtedly took its rise from the practice of the Jewish church, in initiating persons for performing any sacred office, or conferring any employ of dignity or power. Thus Joshua was inaugurated to his high office, Numb. xxvii. 23. Hence the Jews derived their custom of ordaining their rabbies by imposition of hands. The same ceremony we find used by the apostles, as often as they admitted any new members into the ministry of the church. For when they ordained the first deacons, it is recorded, that, after praying, "they laid hands on them," Acts vi. 6. At the ordination of Barnabas and Paul it is said, that they "fasted and prayed and laid their hands on them," Acts xiii. 3. When St. Paul bids Timothy have regard to the graces conferred in his ordination, he observes that these were conferred by imposition of hands: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery," 1 Tim. iv. 14. And in his other epistle he exhorts him to "stir up the gift of God which was in him by the putting on of his hands," 2 Tim. i. 6. The primitive Christians, following exactly after this copy, never admitted any into orders but with this ceremony: so that the ancient councils seldom use any other word for ordination than "imposition of hands;" and the ancient writers of the church signify, that the clerical character, and the gifts of the Spirit, were conferred by this action.

It must be observed here, that the imposition of the bishop's hand alone is required in the ordination of a deacon, in conformity to the usage of the ancient church. *Dr. Nicholls.*

This was always a distinction between the three superior and five forementioned inferior orders, (see page 671, note *a*,) that the first were given by imposition of hands, and the second were not. *Dr. Burn.*

[i] *— humbly kneeling before him,*] When a commission of so high a nature is granted from heaven, the person, to whom it is granted, cannot receive it in too humble a posture: and therefore our Church, agreeably to ancient practice, has injoined the ordained person to receive the imposition of the bishop's hands in the posture of kneeling. *Dr. Nicholls.*

Though the bishop pronounces the words, yet Christ gives the grace, and confers the gifts; which therefore the candidate must receive with the profoundest humility: and no posture so fit as that of prayer. For he must all the time humbly beg of Jesus, to confirm the words of his servant the bishop; and that he would give him all those good qualities, which are requisite for a just and conscientious discharge of this office. *Dean Comber.*

thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying*[l],

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop*[m]*, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion*[n]*, and all that are Ordered shall*

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[k] *Take thou Authority to execute the office of a Deacon* &c.] There are generally certain forms used in the admissions to all offices civil and military, and so it ought to be in these that are ecclesiastical. But because there are no forms prescribed in Scripture, every church hath taken the liberty to compose its own formularies. As to our form, it is owing to our Reformation; and is, as it ought to be, a clear explication of the ceremony of laying on of hands; which signifies, as was noted, collation of power and delegating authority: and therefore the bishop says, "Take thou authority &c." Hereby the bishop, in whom the supreme power is lodged, grants authority to the candidate to execute the office of a deacon; which is his commission and rightful call, giving him a right to perform all the duties annexed to that order. Yet, according to the example of the Eastern church, the bishop declares he doth not this purely of himself, but by a power granted him by God: and therefore he adds "In the Name of the Father, and of the Son, and of the Holy Ghost;" to intimate that the holy and ever-blessed Trinity doth confer this order on him. For to do a thing in the name of God is to do it as his representative, and by his authority: and so the person is promoted to be a deacon, ministerially by the bishop, but originally and principally by God Himself, from whom he receives this honour, humbly kneeling on his knees; and he should remember that to Him he must one day give an account, how he hath performed his duty, which cannot but strike his mind with reverence and holy fear, while these solemn words are repeated. *Dean Comber.*

[l] *Then shall the Bishop deliver to every one of them the New Testament, saying,* &c.] This is the second significant rite used in our ordination; concerning which it may be observed, that the deacons in the Christian church are made after the pattern of those ministers among the Jews, whose office was to keep the book of the law, and, upon occasion, to read it publickly in their synagogues; in whose stead our Saviour Himself did once minister, Luke iv. 20. So that the place was honourable, though inferior to that of the ruler of the synagogue. In like manner the deacon's proper office was to read the holy Scripture in the Christian assemblies, as divers of the ancients have particularly noted. *Dean Comber.*

This usage of delivering the New Testament was formerly appropriated to the ordination of a reader. But, whereas our Church has set aside that order, as being only of ecclesiastical institution, and laid this duty of reading the lessons upon the deacon, as it was exercised by him in the more primitive times, she has thought fit to retain the custom of delivering the New Testament into his hands, which was used in the ordination of a reader. *Dr. Nicholls.*

[m] *Then one of them, appointed by the Bishop,* &c.] In our usual service the Epistle and Gospel stand together; but in this office they are separated, and the ordination itself intervenes, as it did of old. The reason of setting the Gospel immediately after the ordination was, that the new ordained person might immediately exercise his authority, and give proof of his fitness for this part of his office, in solemnly reading the Gospel. The portions chosen for this occasion have been divers. This, which was appointed by our Reformers under King Edward the Sixth, is extremely appropriate; for the very name of a deacon signifies a servant: and here they have the directions of their great Master Christ Jesus, how they are to prepare themselves for his second coming, by doing their duty well in that station which He hath given them in his household; and his promise of a reward, if they be found in well-doing. *Dean Comber.*

[n] *Then shall the Bishop proceed in the Communion,* &c.] It hath been the practice of all churches to celebrate this sacrament when holy orders are given: the old canons obliging the bishop who ordains to consecrate, and the ordained all to receive. And it is upon several accounts very proper on that occasion. First, as it gives them an opportunity to examine themselves, and to repent of their sins: for this will purify their souls before they enter upon a sacred office. Secondly, the worthy receiving of this holy sacrament will stir up in them a fervent love to their dear Redeemer, and an hearty charity for those whom He hath bought with his most precious blood: which two great principles will inspire them with a great zeal for the glory of Christ, and the good of his people's souls. Thirdly, this sacrament was instituted, to convey to such, as are duly prepared for it, large measures of his grace; and they need a more than ordinary share of it, to fit them for so spiritual an office. Fourthly, the Lord's Supper is a federal feast, wherein, as our Lord ratifies his covenant of mercy and grace to us, so do we seal our vows and promises of duty and obedience to Him: and those newly ordained have those engagements yet warm upon their lips, which they have just now made to Jesus by his embassadour; all which solemn promises of services, to be done in the office they have undertaken in Christ's family, they ratify and confirm by receiving this sacrament. *Dean Comber.*

tarry, and receive the Holy Communion the same day with the Bishop.

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following*[o].

Ps. ciii. 5; cxlv. 16. Luke i. 53. James i. 17.

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy Servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour world without end. *Amen.*

1 Tim. iii. 6. 1 Pet. v. 5. James iv. 6.

2 Cor. i. 12. 1 Tim. iii. 9 1 John iii. 20, 21. Heb. x. 22.

1 Tim. iii. 15. Luke xvi. 10.

Matt. xxv. 29.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year*[p] *(except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.*

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[o] — *shall be said these Collects following.*] In all the ancient Western offices there is a prayer in the post-communion, which is called "The Benediction:" and, in the Eastern form, "the bishop is to bless every one of them after he hath ordained them." To which this Collect of ours, and the like in other reformed churches, do exactly agree: for they are all in precatory style. Since God alone can properly and originally bless; and therefore bishops, ministers, and parents bless, by praying to God for those whom they would have to be blessed. Meanwhile the newly ordained should consider these petitions, so as to excite him to endeavour vigorously to be such as they pray he may be: humble and modest in his carriage and temper; constant and diligent in his ministrations; regular and strictly canonical in his life: for here are all sorts of motives laid before him to encourage his resolutions and endeavours herein. The spiritual motives are, the peace of his own conscience; the confirming of his hope and faith in Christ; and the securing of his perseverance as well as his eternal reward: the temporal motives are, his being an ornament to the church; an honour to his order, while he remains of it; and his deserving justly to be promoted in time to the highest office in Christ's church: and St. Paul hath taught us, if we desire the office of a bishop, only as a greater opportunity to do more good, it is very lawful. To rise by these means is commendable: and it is an innocent, yea, a laudable ambition, to act well in this inferior station, that we may be called to a higher. *Dean Comber.*

[p] — *must continue in that Office of a Deacon the space of a whole year*] The reason of this is so evident, that all churches have founded such a like order upon it: for the custom hath ever been, to keep the deacons for some time in that office, that they may be perfect and expert in ecclesiastical administrations, before they go higher. Hence the canons, here and elsewhere, strictly forbid the ordaining of any one both priest and deacon in one day. In several ages of the Church the time between these orders hath been various. Of old it was much longer. Later councils agree with us, and fix the time to one year. But so that both they and we leave it to the bishop's prudence, who upon reasonable causes, that is, the extraordinary merit of the person, the evident profit of the Church, or some urgent necessity, may ordain some men sooner. Though ordinarily it is much better to make them stay the year of probation in this first order: besides this keeps up that apostolical and primitive distinction of the three orders, which by no means ought to be broken or confounded. *Dean Comber.*

THE FORM AND MANNER

OF

ORDERING OF PRIESTS[q].

¶ *When the day appointed by the Bishop is come*[r], *after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their Office.*

¶ *First, the Archdeacon, or, in his absence, one appointed in his stead, shall present unto the Bishop (sitting in his chair near to the holy Table) all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Archdeacon shall answer,*

I Have enquired of them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the people;*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after

[q] *The Form and Manner of Ordering of Priests.*] Our English word "priest" comes immediately from the French word "prestre" or "prêtre;" which is but a contraction of "presbyter," or πρεσβύτερος, and in its proper signification does denote no more than an elder. But there seems to be an abuse of the word crept into our language, and that of considerable standing: namely, to use the word only for a sacrificer. For, according to our common way of speaking, whenever the word "priest" is named, people have presently a notion of sacrifice, which was never intended by the first imposition of the word. The compilers of the Scotch Liturgy, taking notice of the common interpretation which was put upon this word, and the inconveniences which attended it, chose to use the original word "presbyter," instead of "priest," throughout that whole Common Prayer Book. The title, which is given in Scripture to this order, is Πρεσβύτερος, Acts xiv. 23; xv. 2; 1 Tim. v. 1; and Διάκονος Εὐαγγελίου, Eph. iii. 7; Θεοῦ, 2 Cor. vi. 4; Χριστοῦ, Col. i. 7; but they are never called ἱερεῖς, which is the proper word to signify sacrificators, or such priests who offered sacrifice. The "holy priesthood," 1 Pet. ii. 5, and the "royal priesthood," 1 Pet. ii. 9, are spoken of the laity as well as clergy. Nor does it appear that the name of ἱερεῖς was ever given, as a proper title, to the Christian clergy, by any of the most ancient Christian writers. They are called "presbyters" by Clement and Ignatius.

This order has always had the honour to be styled "brethren to the bishops." This way of expression was begun by St. Peter, whom the bishops in all times have copied after: "The elders which are among you I exhort, who am also an elder," 1 Pet. v. 1. They were also counsellors to the bishops upon the most important affairs, in which they were engaged. The bishops consulted them about the qualifications of persons who were to be ordained. Their advice was likewise taken in animadverting upon the faults of the clergy, in suspending or deposing them. And they generally gave their votes in councils. *Dr. Nicholls.*

[r] *When the day appointed by the Bishop is come,* &c.] Where matters, common to this and the former office, occur, the reader is referred to the notes on that office.

due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you, who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found cleor of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered to the Prayers of the Congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that, in the proper Suffrage there added, the word* [Deacons] *shall be omitted, and the word* [Priests] *inserted instead of it.*

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle[s]. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel*[t] *part of the ninth Chapter of Saint* Matthew, *as followeth.*

[s] *The Epistle.*] The proper portions of Scripture appointed for the Epistle and Gospel at the ordination of a priest have been various in divers churches. That, which our Reformers chose from Eph. iv. 7—13, is very proper for the occasion; because the apostle here treats of the diversity of gifts and offices in the church, and particularly of their Author, variety, and use. *Dean Comber.*

[t] *After this shall be read for the Gospel* &c.] There are two Gospels chosen for this occasion. As to the first, in the Ordinal of Edward the Sixth the Gospel was Matt. xxviii. 18, &c.; but that being properly the mission of the twelve as apostles, it was thought more proper to remove it to the office for bishops, and to read the apparatus to their first solemn mission as preachers, related chap. x. 1, &c.; to which this Gospel is the preface, and should not be separated from it, as it was by the division of chapters in our Bibles. For variety there is another portion of St. John's Gospel; being our Saviour's own description of the duty of a good Shepherd, and the faults of a bad one. It was anciently appointed to be read at the consecration of a bishop. But it is also equally proper for the ordination of a presbyter, and therefore our Reformers placed it here. *Dean Comber.*

To prevent any misconception or misapplication of the word "hireling" in this Gospel, it is necessary to remark, that it does not mean one who performs the office or duty of a minister for hire or reward: for the apostle, or rather our blessed Lord Himself, says, "The labourer is worthy of his hire," or "reward," 1 Tim. v. 18; Luke x. 7. In an established country, and indeed in any country, where the teacher must be supported by the taught, whether the emolument be of a public or a private nature, the man, who is duly appointed and performs his duty to his flock, is a true pastor and no hireling. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," 1 Cor. ix. 14. But he is an hireling, in the debased sense of the expression, who endeavours to make a gain of godliness, a mercenary, who teaches for doctrines the commandments of men; one who will flee when the wolf cometh, who will not stand in the gap, who neither possesses faith to fulfil the duties of his office, nor a desire to protect his sheep. Teachers of false doctrines, self-appointed and self-approved preachers, fanatical declaimers, those who intrude themselves into the chair of instruction under hypocritical or false pretences; all these unquestionably are hirelings. See 2 Pet. ii. 1, 2. Another order of hire-

St. Matth. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of Saint* John.

St. John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the Shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the Shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd.

¶ *Then the Bishop, sitting in his choir, shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.*

¶ *And that done, he shall say unto them as hereafter followeth*[u].

YOU have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great im-

lings are those, who are ignorant of their profession, whether in learning or in faith, and are totally unqualified to perform its duties; "desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm," 1 Tim. i. 7; "intruding themselves into those things which they have not seen, vainly puffed up by their fleshly mind," Col. ii. 18. Nor shall we less call those hirelings, whose moral conduct is as defective as their religious belief. *Brewster.*

[u] *And that done, he shall say unto them as hereafter followeth.*] The next observable difference between the former office and the present is the peculiar admonition which the bishop gives to all that enter into priests' orders: that, before they take this weighty charge upon them, they may be made duly sensible, both of the dignity and the duties of their office, which are so necessary to be considered just now, that other churches have such a discourse, though in some it be less properly deferred till after the ordination. *Comber.*

This excellent exhortation contains, first, an admonition to the persons to be ordained, that they consider the great weight and importance of their employ, which is to make provision for Christ's family, and to seek for his lost sheep; and also the danger of neglecting their duty, since all miscarriages, which shall happen through their negligence, shall be severely required at their hands. Secondly, that they use the utmost of their diligence in the discharge of their function; that they may discharge their consciences by performing the duty required of them; that they may make a thankful return to their gracious Master, who has advanced them to so honourable an office; and that they may avoid giving occasion to other persons of transgressing their duty after their example. And, lastly, it suggests to them the means they should make use of, to enable them to discharge their duty aright; which are to pray for the assistance of God's Holy Spirit, diligently to study the holy Scriptures, to lead a life of exemplary piety, and to avoid, as much as may be, all secular business and study. *Dr. Nicholls.*

portance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that you have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Isa. xliv. 26. Hag. i. 13. Mal. ii. 7. Mark i. 2. Phil. ii. 25. 2 Cor. viii. 23; v. 20. Ezek. iii. 17; xxxiii. 2, 3. Heb. xiii. 17. 1 Cor. iv. 1. Tit. i. 7. Luke xii. 42. Ezek. xxxiv. 2.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any Member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

1 Pet. i. 18, 19. Eph. v. 25, 26, &c. Ezek. iii. 18, &c.; xxxiii. 8. Acts xx. 31. 2 Tim. iv. 1, 2. Eph. iv. 12, 13.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a Dignity; as also to beware, that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

1 Cor. iii. 5. 1 Cor. xiv. 15. Rom. viii. 26, 27. 1 Tim. iv. 13, 14. 2 Tim. i. 6. 2 Tim. ii. 4.

We have good hope that you have well weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you; so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

1 Tim. iv. 15. 2 Tim. iii. 16, 17.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things[x], which we, in the Name of God, and

1 Tim. vi. 12.

1 Cor. iv. 1, 2. 1 Thess. v. 22. Rom. xiv. 21. 1 Cor. viii. 13.

[x] *And now—ye shall answer plainly to these things*, &c.] All the things stated in the foregoing exhortation are the priest's duty: and, as the bishop's charity moves him to hope concerning every one of them that

of his Church, shall demand of you[y] touching the same.

DO you think in your heart, that you be truly called[z], according to the will of our Lord Jesus Christ, and the order of this United Church of *England* and *Ireland*, to the Order and Ministry of Priesthood?

Answer. I think it.

The Bishop.

ARE you persuaded that the holy Scriptures[a] contain sufficiently all Doctrine required of ne- 2 Tim. iii. 15. John xx. 30, 31. James i. 21.

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he will do all this; so his office binds him to require them, as St. Paul did Timothy at his ordination, "to make this good profession before many witnesses," 1 Tim. vi. 12. That is, he now proceeds to oblige them, by a solemn promise, to engage that they will most faithfully perform every particular branch of these duties. And, since the bishop stands in God's stead, and every one of the congregation is witness to what is said, this declaration is as sacred as an oath: such a promise binds as strongly as any vow: if they do not now intend what they engage, they lie not to men, but to God: and if they be negligent to keep their words afterwards, it is equal to perjury. Both God, and as many as are spectators at this ordination, may "condemn them out of their own mouths:" their words will be witnesses against them, if they do not make them good, in this world to their shame, and in the next to their condemnation. Therefore it is highly necessary for every candidate to consider these things very well, before he promise them; and to endeavour to perform them all the days of his life. *Dean Comber.*

At the same time it may be remarked, that every care is taken not to draw the candidate for holy orders into an unwary promise. His awful obligations are stated by frequent appeals to the preparation of his own heart. His intellect is at maturity, and his actions free. The charter of his profession is declared, and every publick and private consideration set before him. No vow of poverty is exacted from him; he is neither to be clothed in sackcloth, nor to dig his own grave. He continues a member of society under its best pretensions. His feelings are those of a man, but of a man improved by grace: of a man, not dead to the world in the extreme sense of the expression, but dead to the vicious practices of the world: of a man, "crucified indeed with Christ" as to the law, "nevertheless he may still say, I live; yet not I, but Christ liveth in me; and the life, which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me," Gal. ii. 20. Such are the obligations of a Christian minister's promise: which, as he was in the early part of the service presented to the congregation, he now confirms in the presence of that church, whose spiritual interests his best judgment indues him to support. *Brewster.*

[y] — *which we, in the Name of God, and of his Church, shall demand of you* &c.] We may here observe, that the first question put to those, who are to be ordained priests, concerning their being moved by the Holy Ghost to take that office upon them, is now omitted. For, these having been ordained deacons before, it is supposed that they were then moved by the Spirit of Christ to take the ministry of his Gospel upon them, and there is no need of any further call from Him. For being once called by Him, though it was but to the lowest office of his own institution, the Church takes it for granted that it is his pleasure they should be promoted to any higher office, if there be sufficient reason and occasion for it. *Bp. Beveridge.*

[z] *Do you think in your heart, that you be truly called*, &c.] This is the same question, a little varied in expression, which is put to deacons at their admission into the ministry, and is intended to prevent that insincerity and prevarication, which might induce persons, not well affected to the Established Church of this nation, to press themselves into her service. Unity of heart is more necessary than unity of profession, in promoting the real interests of society: but unless both meet in erecting Christ's church on earth, she will remain exposed to those continual dangers, which arise from discordant principles. *Brewster.*

[a] *Are you persuaded that the holy Scriptures* &c.] This question materially differs from that put in the former office. For a deacon's principal duty being only to read the Scriptures, it was enough for him to declare before God and the congregation, "that he believed all the canonical books were divinely inspired." But a priest must further, first, declare his faith, "that the holy Scripture contains all doctrines that are necessary to be believed, and is sufficient, through faith, for our eternal salvation. Secondly, he must publish his resolution to take all his doctrines from thence, and promise never to teach any thing, as of necessity to salvation, that cannot be proved thereby. For his office is to preach all saving truths, and teach his people all those duties, that are requisite for bringing them to eternal life.

Nor is there any need for the candidate to hesitate at, or doubt of, the declaration or the promise. For, first, the thing declared is certainly true: the infallible word of God doth assure him, that "holy Scripture is able," without the help of tradition or new revelations, "to make us wise unto salvation through faith which is in Christ Jesus," 2 Tim. iii. 15; that there is enough in it to make us capable of eternal life, through believing, John xx. 30, 31; and that being "received with meekness," and a due submission to its doctrines and precepts, "it is able to save our souls," James i. 21; finally, that it is so perfect a rule, that "nothing can be added to it, or taken from it," Deut. iv. 2; Rev. xxii. 18. Wherefore unless we can be so impious as to imagine, that the God of truth designed to deceive us, we must give credit to his character of holy Scripture, and believe that it contains all necessary truths.

And this was the constant opinion of the catholick church in all ages. Yea, this of old was the doctrine of the Roman church; but it was before they had brought in so many new doctrines and practices, grounded on tradition only, that they were forced to decree at Trent, "that traditions were to be received with the same pious affection and veneration, that they received the Scriptures." But in the primitive ages nothing but the word of God was allowed to decide controversies of faith; and therefore the holy Bible alone was placed on a throne in Christian councils, as the only judge in all such cases.

Wherefore it is very necessary that every priest should declare his belief of the perfection of Scripture.

cessity for eternal salvation through faith in Jesus Christ? and are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Deut. iv. 2. Rev. xxii. 18.

Answer. I am so persuaded, and have so determined[b] by God's grace.

The Bishop.

WILL you then give your faithful diligence[c] always so

And, secondly, that he should promise to teach no doctrines but what may be proved by it. For this is the greatest security of his being orthodox, which the Church can have: since no man can be an heretick, who takes his faith from the plain words of Scripture, and proves it by necessary consequences drawn from thence. And it is of such importance to the Church, that those she admits for guides to others be not in the wrong way themselves, that all the reformed churches ask the same question of their candidates. More particularly this excludes all papists and enthusiasts from holy orders; because the former pretend traditions, and the latter new revelations, for the proof of their false doctrines, both agreeing to deny the perfection of holy Scripture: which false principles would make our faith changeable and uncertain, whereas nothing fixes our fundamentals in religion, like binding all priests to a written and unalterable rule. *Dean Comber.*

Our Church does injoin the person to be ordained to promise this, in opposition to the doctrine of tradition, which is injoined by the church of Rome. But she does this with an admirable temperament, and with very just limitations. For she does not require of them that they shall teach nothing, but what may be proved by Scripture; but that for every thing which they press, as necessary to salvation, they have good proof of Scripture to support it. The doctrine of the church of Rome is contrary to this. The Council of Trent "receives traditions, both as to faith and manners, either delivered by Christ Himself with his own mouth, or dictated by the Holy Ghost, and preserved in the catholick church by a continual succession, with equal piety of affection as the holy Scriptures themselves." But as our Church does not condemn ecclesiastical tradition, or any other human or rational proof; so she will not have them made use of by her clergy for the sole maintaining of articles of faith, as the papists do: and denies, what that council affirms, "that the truth of the Gospel is contained partly in books that are written, and partly in unwritten traditions." *Dr. Nicholls.*

[b] *I am so persuaded, and have so determined* &c.] This answer shews, how necessary it is, that they who come to be ordained should consider these things beforehand: for otherwise how can they say, they have so determined already? *Bp. Beveridge.*

[c] *Will you then give your faithful diligence* &c.] Diligence is one of the principal parts of the pastoral office, which is injoined and earnestly pressed in the New Testament. St. Paul gives it as a prime character of St. Luke, because his "praise was in the Gospel in all churches," 2 Cor. viii. 18; and because he had "oftentimes proved him diligent in many things," ver. 22. He exhorts Timothy to "endure hardness, as a good soldier of Jesus Christ," 2 Tim. ii. 3; to "preach the word; to be instant in season and out of season; to reprove, rebuke, exhort with all long-suffering and doctrine," 2 Tim. iv. 2. This diligence, which is recommended to the ministers of the Gospel by the Scripture in general, is branched out in this interrogatory into its several parts. And they are made to promise to be diligent, first, in administering the "doctrine" of our Saviour, which consists in preaching and catechizing: secondly, in administering the "sacraments," which in the general sense of the word does take in, not only the two sacraments, properly so called, namely, of Baptism, and the Lord's Supper, but all the sacramental rites injoined by the Church, such as marrying, burying, visitation of the sick, &c.: thirdly, in administering the "discipline" of the Church, which at the compiling of this office the presbyters of the Church were designed to have a greater share of, than they are now vested with; but which, according to their present powers, they may in some part do; in declaring those excommunicates, whom proper authority has laid under that censure; in repelling from the communion notorious offenders; and in presenting those to the ecclesiastical courts, whom the parish officers, upon scandalous crimes committed by them, shall refuse or neglect to present. But all this must be done with a just limitation, and under the direction of the laws of the land and the canons of the Church, and not at the arbitrary pleasure of the minister. He must not preach any doctrine, but what is warranted by the Articles of our Church: nor administer either sacraments, or sacramentals, or any other publick or open prayer, but according to the offices prescribed in the Book of Common Prayer, "and none other or otherwise," as the Act of Uniformity speaks: nor exercise any part of the Church discipline, which by the laws or canons is not intrusted to presbyters. *Dr. Nicholls.*

The Scripture teaches the manner of our ministration as to the main; and our offices and canons for discipline are drawn up by those directions: the rest is supplied out of primitive antiquity, as to ceremonies and things not essential: and both are finally confirmed by our laws. Thus we have accurately prescribed forms for all our ministrations; from which if any private minister might vary, and follow his own fancy, it would breed infinite confusion and endless scandals: wherefore after the example of our pious ancestors we oblige all the clergy to minister the word and sacraments, yea, and discipline also, in one uniform manner; which our priests may safely promise to do, because this Church hath taken such exact care to come as near as possible to holy Scripture in all these particulars. So that for any minister to come short of, or go beyond, this perfect constitution argues intolerable pride and folly, and discovers such a presumption as admits of no excuse; especially after he hath so solemnly promised before God, and many witnesses, that he will administer all these things according to the rules of this Church. *Dean Comber.*

The *rubrick*, to which we here bind ourselves by express consent and promise, is upon a different footing from all other ecclesiastical laws. For without considering it as statute, and, as such, only upon the level with several other subsequent acts of parliament relating to our occasional ministrations, we are under this peculiar circumstance of obligation to observe it, that we have, by our subscriptions at both ordinations, by one of our vows at the altar for the order of priesthood, by our subscriptions and declarations of conformity

to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God; so that you

before our ordinary, and repetition of them in the church before our congregations, and likewise by our declarations of assent and consent, as prescribed in the Act of Uniformity; I say, we have in all these several ways tied ourselves down to a regular, constant, conscientious performance of all and every thing prescribed in and by the Book of Common Prayer, according to the usage of the Church of England. And seeing it hath been the wisdom of our Church to lay us under these engagements, in order to preserve exact uniformity in the publick worship, and all the liturgick offices: nay, since it hath been judged proper to carry us through a train of these stipulations, before we can get possession of any benefice; and to make us renew them again and again, as often as we change our preferment, or obtain any new promotion: and seeing that we have entered, as we have professed, ex animo into this covenant with the Church, and have deliberately renewed it, as often as there hath been occasion: how frivolous is it for any of us to say, that the connivance, or the presumed consent of our ordinary, or the private conveniency of ourselves or families, or the obliging of any of our parishioners, or the apparent inexpediency of adhering to the letter in some few cases, will dissolve this our obligation to conformity? Surely we must know, that these and the like allegations are quite out of the case: that, however our Church governours may dispense with our breaches of the rubrick, however our people may acquiesce in them, or approve of them, yet the question is, how far we are at liberty to dispense with ourselves on account of the forementioned engagements, to which God and the Church are made witnesses in as solemn a manner, as they are to our personal stipulations at confirmation or matrimony: or whether we have not in this case precluded ourselves from all benefit of such exemption or dispensation, as might perhaps be reasonably alleged in several other merely statutable or canonical matters.

This indeed we must always take along with us, that our obligations to observe the rubrick, how indispensable soever, are subject to this proviso; namely, that the rule prescribed be a thing practicable: which perhaps cannot be said of all rubricks in all churches, or in all places of the kingdom: nay, that it be a thing which falls within the minister's power, so that he be not deprived of his liberty in acting, or restrained in it, by the previous acts of other people, whereby that, which would be practicable in itself, is rendered not practicable by him. I will not positively say, that no other proviso is to be allowed of or admitted: because this cannot be determined absolutely, or otherwise than by a particular consideration of each rule or injunction under several different circumstances. But we may affirm in general, that we are under higher obligations to observe the rubrick, than any other ecclesiastical law whatsoever: that, excepting a very few cases, or under some necessary limitations and reservations, we are bound to adhere to it literally, punctually, and perpetually: and that whosoever among the clergy either adds to it, or diminishes from it, or useth any other rule instead of it, as he is in the eye of the law so far a nonconformist, so it behoves him to consider with himself, whether in point of conscience he be not a breaker of his word and trust, and an eluder of his engagements to the Church. *Archdeacon Sharp.*

As to the *Canons*, to which we are not bound by any formal promise, but only by virtue of their own authority, I believe no one will say, that we are bound to pay obedience to them all, according to the letter of them. For the alteration of customs, change of habits, and other circumstances of time and place, and the manner of the country, have made some of them impracticable; I mean, prudentially so, if not literally. Others of them are useless and invalid on course, through defect of proper officers, and proper inquiries, to render them of force and effectual. And there are hardly any of them, but what have been upon extraordinary occasions dispensed with by our governours. And yet on the other hand that they are of very considerable authority appears from hence, that they are the standing ecclesiastical laws of the realm, the constant rules of the ordinaries' inquiries at their visitations, the grounds of presentments of delinquents and irregularities upon oath, and the foundation upon which ecclesiastical censures and judgments commonly stand.

To the question then, what measures of obedience we of the clergy owe to those canons which respect our own behaviour or function, I answer, that in my own opinion there are three sorts of dispensations which will justify us in not strictly following the letter of the canons, provided we always have an eye and regard to the general design of them.

The first sort are formal and express dispensations from sufficient authority, which are good in law and conscience too.

The second are particular tacit dispensations; that is, when the ordinary or other proper guardian or conservator of the ecclesiastical laws is known to be consenting in any special case, though he doth not signify such consent either by instrument or open declaration. And these I hold to be good in conscience, whatever they be in law.

The third are general tacit dispensations, when the ordinaries or other spiritual judges, whose business it is to inforce discipline and rule, do appear, by a general and avowed neglect of putting the canons in force, to agree and consent to their non-observance. That is to say, private clergymen do not seem to be bound to what their superiors in the Church do not seem to expect or require of them; or which at least they do forbear by mutual agreement to inforce.

These three kinds of dispensations seem to be good and justifiable, provided, as I said before, that there be a particular expediency in not adhering strictly to the letter of the canons, and the general and main design of the rules injoined in them be as well or better answered another way.

The rules of direction which follow upon these observations are these two; which indeed not only respect the canons, but several other statute laws yet in force. First, to adhere closely and strictly to the letter of them in all cases, where we cannot plead any of the three kinds of dispensations above mentioned. Secondly, in all cases, where we can plead a dispensation from the letter, to answer the true intention of them some other way; and not to depart further from them than we have satisfactory reasons as well as leave to justify and warrant us in doing. And by these two rules it will be no difficult thing to take the just measures of our obedience to every particular Canon or Statute, that relates to our function, habit, or conversation. *Archdeacon Sharp.*

may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

Acts xx. 31. 2 Tim. iv. 5. Tit. i. 9.

WILL you be ready, with all faithful diligence[d], to banish and drive away all erroneous and strange doctrines contrary to God's Word; and to use both publick and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers[e], and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh[f]?

Answer. I will endeavour myself so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make

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[d] *Will you be ready, with all faithful diligence*, &c.] This interrogatory was placed here in lieu of that in the Roman Pontifical, "Do you curse, or pronounce an anathema against, every heresy which advances itself against the holy Catholick church? *Ans.* I do." This was upon wise consideration thought fit to be changed; and the ordained person obliged only to promise "with all faithful diligence to drive away," that is, by good argument and persuasion to confute, "erroneous doctrines." *Dr. Nicholls.*

There is another part of the clergy's duty contained in this question, as necessary as the former: and that is, to drive away vice as well as error, by publick and private monitions and exhortations, both to the sound and sick within their cures, whenever need requires. *Dean Comber.*

As the parochial minister is here addressed, though an active zeal is required of him, it must be "a zeal according to knowledge," a well-ordered zeal, a zeal within the limits of his duty. This is evident from the continuation of the question, "Will you be ready to use both publick and private monitions and exhortations, as well to the sick as to the whole, *within your cures*, as need shall require, and occasion shall be given?" Offence is to be avoided in seeking this good end of persuasion. We are to have respect to times and circumstances: not to excite irritation, or provoke resentment. "A word spoken in due season, how good is it!" Prov. xv. 23. This does not imply that we are to become time-servers in conduct, according to the odious interpretation of the term: but in condescension to the various tempers and dispositions of those, whom we wish to convince of the danger of their error, to take such opportunities of instruction as may be most favourable for that purpose. Our advice is directed to be "private" to individuals, and applied to those within the sphere of our duty, "within our cures:" but it is also required to be of that general nature, as to comprehend all that belong to our inspection. "The sick and the whole" include all descriptions of persons. They are separated in language, to shew more distinctly the branches of our duty. To the bed-side of the sick we are brought professionally, to promote their spiritual welfare, and in the first place to give them right notions of their true situation; to set before their eyes the truth of the Gospel at that interesting moment, when they are waiting for its advantages. "The Lord God," saith the prophet, "hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary," Isa. l. 4. But we are to seek "the whole." Our congregations consist of persons of a variety of dispositions, as well as a variety of principles on which they act. It is this which renders our duty difficult. But, wherever it is expedient, we are to make the most appropriate application. "I will seek that which was lost, and bring again that which was driven away; and I will bind up that which was broken, and will strengthen that which was sick." Ezek. xxxiv. 16. *Brewster.*

[e] *Will you be diligent in Prayers*, &c.] As the priest moves in a higher sphere, so he hath a greater compass of duty than a deacon. First, he is to be more diligent, both in private prayer for the help of God's Spirit and a blessing on his studies, and in the daily repeating of the publick and common prayer twice in the church, to which our rubrick binds both priests and deacons, if they be in health, and not hindered by any urgent cause. *Dean Comber.* But by the preceding exhortation the question here appears to mean private prayer and reading. *Abp. Secker.*

Secondly, The priest must have a larger share of knowledge, both as to Scripture, and all that leads to the understanding thereof, than a deacon: wherefore he is here injoined more diligently to read the Bible, and more closely to follow his study in all those parts of learning, which are the handmaids of theology, the queen of all sciences. And thirdly, that he may be at leisure for all this, he is to promise to "lay aside the study of the world and the flesh," which are impediments to, and really inconsistent with, a contemplative life. And considering how large a field he that desires to be an accomplished scholar hath to expatiate in, and what noble objects he hath to pursue, if he be ever so young and strong, he hath employment enough for his whole life, and for all the hours he can spare from his offices and the necessary business of his family. He will have no time to squander away upon the world and the flesh, who has a generous ambition to improve himself in all these kinds of knowledge; yet he will find a satisfaction in this laborious course of study, abundantly sufficient to recompense him for all his pains. *Dean Comber.*

[f] *— laying aside the study of the world and the flesh.*] That is, not making either gross pleasures, or more refined amusements, even literary ones unconnected with your profession, or power, or profit, or advancement, or applause, your great aim in life; but labouring chiefly to qualify yourselves for doing good to the souls of men, and applying carefully to that purpose whatever qualifications you attain. *Abp. Secker.*

both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards[g], as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper[h].

The Bishop.

WILL you reverently obey your Ordinary and other chief Ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgements?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say*[i],

ALMIGHTY God, who hath given you this will to do all 2 Cor. iii. 5.

[g] *Will you maintain and set forwards,* &c.] When we consider, that Christ was styled "the Prince of Peace" before his incarnation, Isa. ix. 6; that He was welcomed at his birth with the angels singing "Peace on earth," Luke ii. 14; that his Gospel is "the Gospel of peace," Eph. vi. 15; and that He gives a peculiar blessing to the makers of peace, Matt. v. 9: we cannot wonder that it should be one of the duties of his ministers to promote peace and charity among all Christians, and especially among the people committed to their special care. Our Saviour intended that all the clergy should be concerned in this office of peace-making. For they wait at the altar, and are to oblige the injurious person to leave his gift there, and to be "reconciled to his brother," before the priest may accept and offer it, Matt. v. 23, 24: which no doubt gave occasion to those ancient canons, that injoin the clergy "not to receive the oblations of such as were at enmity;" and order them to "rebuke such as they perceived to live in malice; and, if they proved obstinate, to suspend them from the sacrament till they were made friends." By which we may see, that our third rubrick before the communion, which lays the same injunction upon every priest, is grounded on holy Scripture, and the canons, as well as the practice of the primitive church. *Dean Comber.*

By the promise, given in the answer to this question, the candidates oblige themselves, never to raise or promote personal, family, parochial, ecclesiastical, political, or any other animosities; but to discourage, and, if possible, compose and extinguish them: than which they cannot perform a more Christian part, or one more conducive to their honour and their usefulness. *Abp. Secker.*

[h] *I will so do, the Lord being my helper.*] These questions and answers are so framed, that they, who are to be ordained priests, do thereby promise and oblige themselves in the name and by the help of God, that they will give faithful diligence, always to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same: that they will be ready, with all diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word: that they will be deligent in prayers, and in reading the holy Scriptures, and in such studies that will help to the knowledge of the same: that they will be dilligent to frame and fashion themselves, and their families, according to the doctrine of Christ: that they will maintain and set forward, as much as lieth in them, quietness, peace, and love among all Christian people; and that they will reverently obey their ordinary and other chief ministers, unto whom is committed the charge and government over them. For being asked, whether they will do these things, or no? every one answers for himself, "I will do so, by the help of God," or, "the Lord being my helper." Which shews the extraordinary care our Church takes, that all her clergy may not only be orthodox, and virtuous, and good men, but faithful also in the discharge of their duty: in that she admits none to holy orders, without laying upon them the highest obligations imaginable to be so. And they, who after all this prove otherwise, will certainly have a very dismal account to give, when our Lord shall hold his general visitation at the last day. *Bp. Beveridge.*

Besides pondering these answers well beforehand, it is earnestly to be desired that the persons ordained should read and think them over often afterwards; and particularly, at each return of the ember-weeks, should examine themselves, as in the presence of God, whether they have made good the engagement, into which they entered at their ordination. So far as they have, this practice will afford them the greatest possible comfort: so far as they may have failed, it will suggest to them the most useful admonition. *Abp. Secker.*

[i] *Then shall the Bishop, standing up, say,* &c.] This prayer being pronounced by the bishop, who is Christ's immediate officer, must be looked on as a benediction, and not barely petitionary: though we see the ordainer gives all the glory to God, ascribing to Him that good will which they have declared in freely undertaking these duties, without whom we are not sufficient so much as to think one good thought, much less to make so many holy resolutions, 2 Cor. iii. 5. Now upon this ground, that the pious inclination and religious purpose came from God, the bishop proceeds rightly to beg of the divine Author of their good will, to "grant them strength and power to perform all that they have promised," which is no more but "the accomplishing of that work which he hath begun." They did own in the first answer, that God's Spirit, they believed, moved them to take on them this sacred calling, and he disposed them freely to engage, that they will do all the duties thereof. Now though resolving to do well be the beginning, yet putting these resolves in execution is the finishing, of every good work: and performance is the only perfection of a promise. The bishop finds therefore that God hath begun, and he hopes that he will accomplish, this work: yea, he may say with St. Paul to his Philippians, that he "makes this request with joy, being confident of this very thing, that he who hath begun will certainly go on to perfect this good work," Phil. i. 6. Our Lord hath declared it is

Phil. i. 6. Matt. xiii. 12; xxv. 29.

these things; Grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired* [j]*, secretly in their Prayers to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space* [k].

¶ *After which shall be sung or said by the Bishop* (*the persons to be ordained Priests all kneeling*) Veni, Creator Spiritus [l]; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart. Isa. xi. 2.
Thy blessed Unction from above, See p. 391, notes *k*, *l*.
Is comfort, life, and fire of love. 1 John ii. 27.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face Ps. civ. 15.
With the abundance of thy grace. Matt. vi. 17.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One.

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his method, to "give to him that hath already," Matt. xiii. 12; xxv. 29. He that thankfully receives, and carefully improves a good thought into a holy purpose, shall be enabled to do what he hath resolved. *Dean Comber.*

[j] *After this, the Congregation shall be desired,* &c.] It is so much the duty of all in the congregation, to desire the Church may in general be supplied with good pastors, and their interest to be under the care of such, that all of them who are present are obliged to pray for these now to be sent into God's harvest; and if any of them be a relation or a friend to some of those that are to be ordained, or be likely to live in any of their cures, then they will desire an opportunity to make some special requests to God for them particularly: a custom as ancient as it is pious. In the East it is only used at the ordination of a bishop; but in the West it is injoined when a priest is ordained; and the old Gallican form was, The bishop said to the people, "Brethren, let us all join in one prayer, that he, who is chosen for the help and furtherance of your salvation, may by God's merciful gift obtain the blessing of the priesthood, so that he may never be found unfit for his station; but that by the privilege of his office he may receive the gifts and virtues of the Holy Spirit, through Jesus Christ our Lord. Amen." Which form I here transcribe, because, if any want fit words for this secret prayer, he may be assisted by this ancient composure. *Dean Comber.*

[k] *—for the which Prayers there shall be silence kept for a space.*] There is something like to this in the Greek church when the bishop, at the ordaining of a priest, prays once μυστικῶς, secretly by himself. But here every one in the congregation is desired to do it, that, upon so solemn an occasion as this, all sorts of prayer may be used, even secret as well as publick; and that every one by himself, as well as all together, may lift up their hearts to God, and humbly supplicate his divine Majesty for all these things; that is, that He would give those, who are now to be ordained, grace to do all these things which they have promised.

Wherefore, when the congregation hear the bishop desire them to pray secretly, as they would shew their dutifulness and obedience, not only to him, but to Christ too, in whose name he speaks, they must fall down immediately on their knees; and, in the most earnest and humble manner that they can, beseech Almighty God, the fountain of all wisdom, grace, and goodness, that He would be pleased for Christ Jesus' sake, to assist those, who are now to be ordained, with such influences of his Holy Spirit, whereby they may be enabled always to perform what they have now promised; and so both save themselves and those that hear them. If the congregation do this heartily and sincerely, as they ought, it will doubtless be of very great advantage, not only to the persons to be ordained, but to themselves too. For their prayers will one time or other return into their own bosom, and procure as great a blessing for themselves, as they desire for them. *Bp. Beveridge.*

[l] *— Veni, Creator Spiritus;*] The Holy Ghost is that person of the blessed Trinity, to which the distributing of the several offices in the church, and qualifying the persons for them, is generally ascribed in Scripture, Acts xiii. 2. 4; xx. 28; 1 Cor. xii. 11. And upon that ground it is fit, that a particular address be made to the Spirit before the ordination, which we do by this hymn. It is said to have been composed by St. Ambrose, and is placed among his works as an hymn for Pentecost; and on that day it is annually used in the Roman church, and was so of old. It was inserted into the office for consecrating a bishop as early as the year 1100: and with a later hand put into the ordination of a priest about 500 (620) years ago in the Roman church, and so it stands there to this day. And the Protestants have so well approved of it, that the Lutheran churches begin their office with the same hymn. And our Reformers translated it into metre in the larger way in King Edward the Sixth's first Ordinal. Since which time, (namely, in the review of the Common Prayer under King Charles the Second, *Dr. Nicholls,*) it hath been abbreviated, and put into fewer words but to the same case, as it stands foremost here. *Dean Comber.*

Though the words of these hymns have lost something from time, the prayer is too serious, too important, ever to be forgotten. We are not so enthusiastick, as to expect an extraordinary communication of the Spirit to any minister of the Gospel. Neither are we so void of spiritual feeling, as to imagine that the divine influence, which God Himself has promised and an innumerable host of Christians have displayed by their conduct, cannot touch our hearts. We do truly believe, that it is the grace of God, operating with our spirit, which enables us to fulfil our duty in so arduous a situation. We may "resist and quench the Spirit," Acts vii. 51; 1 Thess. v. 19; and we may "grow in grace," 2 Pet. iii. 18. From these expressions we are taught, to leave our hearts open in the one case, and in the other to aim at greater perfection. In both our connexion with the Spirit is made manifest: for, "if we have not the Spirit of Christ, we are none of his," Rom. viii. 9. May the Spirit of divine grace "visit

That, through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this:

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love:
Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.
Thou art the very Comforter
In grief and all distress;
The heav'nly gift of God most high,
No tongue can it express;
The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The Unction spiritual.
Thou in thy gifts art manifold,
By them Christ's Church doth stand:
In faithful hearts thou writ'st thy law,
The finger of God's hand.
According to thy promise, Lord,
Thou givest speech with grace;
That thro' thy help God's praises may
Resound in every place.
O Holy Ghost, into our minds
Send down thy heavenly light;
Kindle our hearts with fervent zeal,
To serve God day and night.
Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail:)
That neither devil, world, nor flesh,
Against us may prevail.
Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(*The best, the truest gain;*)
And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.
Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.
Of strife and of dissension
Dissolve, O Lord, the bands,
And knit the knots of peace and love
Throughout all Christian lands.
Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;
And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.
To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.
And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise*[m], *and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life: who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered

Heb. v. 9.

John xix 30. Heb. ix. 25, 26; x. 14.

Eph. iv. 8, &c.

Rom. x. 14, 15. 18.

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our minds," and "inspire our souls," with holy affections, that we may improve those "manifold gifts," which alone give stability to the church of Christ, and are derived from Him, "the fountain and the spring of all celestial joy." *Brewster.*

[m] *That done, the Bishop shall pray in this wise*, &c.] That prayer was a principal part of this office was shewed before. The forms are various in divers churches: there is something like this of ours in antiquity, but nothing so full and so exact as this in any church. It was made at the Reformation; and has been continued ever since without any alteration. *Dean Comber.*

The praises of God cannot be too loudly proclaimed on this occasion by those, who properly appreciate the establishment of a true ministry in the Church. Its origin we well know: let us join the good bishop in prayer for grace to perform its duties. Though the orders of ministers in the Christian church are designated by particular names of primitive application, the functions and obligations of the sacred offices expand into a thousand ramifications. It is probably for this reason, that, instead of using the terms of priest and deacon, the bishop refers to St. Paul's classification in his Epistle to the Ephesians, iv. 11, "apostles, prophets, evangelists, doctors, and pastors." Not that these constituted different orders in the ministry; but they displayed the several departments of instruction, which every one, jointly or severally, was called upon to sustain. One, or other, or all of these characters are still necessary in the church; and the gift is distributed, as every man has need. *Brewster.*

together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy
Eph. iv. 13. benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this Prayer is done, the Bishop*[n] *with the Priests present shall lay their hands severally upon the head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling upon their knees, and the Bishop saying,*

RECEIVE the Holy Ghost[a] for the Office and Work of a John xx. 21—23.

[n] *When this Prayer is done, the Bishop* &c.] Upon this rubrick, and the following form of words, there are several things worthy to be observed.

As first, that although the whole power of ordination be in the bishop alone, and the imposition of his hands for that purpose is sufficient to the making of a priest; yet the Church hath thought good to order, that the priests, which are present, shall lay on their hands too; in conformity, I suppose, to the ancient custom, that hath obtained in the Latin church: I say, the Latin, because it was never heard of in the Greek, or any of the Eastern churches, that any but bishops should lay hands upon persons to be ordained. But in the Latin there is an ancient canon for it, or decree of a council held at Carthage in the year of our Lord 398, which saith, "When a priest is ordained, the bishop blessing him and laying the hand upon his head, let all the priests also, that are present, hold their hands upon his head, by the hands of the bishop." And from hence, I suppose it was, that our rubrick was taken; in that it agrees so exactly with it in every particular. And the reason of it seems to be the same with that of the fourth canon of the council of Nice, That three bishops shall be always present at the ordination of a bishop. Not but that the ordination is valid, and was always reputed so, although performed only by one bishop: but this was done to prevent clandestine ordinations, to make the work more publick and solemn, and to signalize it by the concurrent testimony and consent of several persons joining together in it.

For in the next place we must observe, that, although the priests, if any be present, lay on their hands also, yet it is expressly ordered that the bishop shall say the words, "Receive the Holy Ghost," &c. For, if a mere priest should say them, or any one but a bishop, the ordination was always reckoned null and void. For this was a judged case in the second council of Sevil, in the year 619; which, understanding that a bishop, at the ordination of one priest and two deacons, laid his hands upon them, but being troubled with sore eyes, so that he could not read, a priest blessed them, or read the words of consecration; they judged the whole action to be void, and that the persons, who should have been ordained, did receive "not the title of consecration, but rather a monument of ignominy;" and therefore were not reputed among the clergy. So careful was the church in those days, that every thing essential to ordination should be performed by the bishop himself; and so is our Church at this time, and therefore requires that the bishop say these words.

Concerning the words themselves we may observe, that although some other expressions are inserted to determine and distinguish, and others added to explain the office which is now conferred; yet all the same words are repeated, which our Lord Himself used at the ordination of his apostles: which the Catholick church always judged necessary, not only in imitation of our blessed Saviour, but likewise because that the persons who are ordained priests in his church, are to preach the same word, administer the same sacraments, and exercise the same power in the censures of the church, as the apostles themselves did. And therefore it is necessary, that they should be endued with the same Spirit, ordained after the same manner, and intrusted with the same power of the keys, as the apostles themselves were. By which method the means of grace and salvation, administered by priests thus ordained, became as effectual to them that use them aright, as when they were administered by the apostles themselves: the Spirit which they receive by this imposition of hands, being always ready to assist at their several administrations, and to bless and sanctify them to those, who are duly prepared and disposed for them.

It should be observed further, that the bishop pronounceth these words, and so conferreth the order, not in his own name, but "in the name of the Father, and of the Son, and of the Holy Ghost," whose vicegerent he is in ordaining persons to minister to his divine Majesty in this sacred office of priesthood. *Bp. Beveridge.*

[a] *Receive the Holy Ghost* &c.] This form is taken from our blessed Saviour's own words after his ascension, when He solemnly sent his disciples to preach the Gospel: for then He said, "Receive ye the Holy Ghost," &c., John xx. 21—23. And doubtless no words can be fitter than those spoken on the same occasion by our Saviour, who had been sent by his Father, after the Holy Ghost descended on Him, to preach the Gospel; which He had hitherto done by Himself, but, being now to leave the earth, He hereby delegates this work to his apostles, and sends them with the like qualifications and authority, as He was sent by his Father. *Dean Comber.*

Objections have been raised against this form used in

Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive[o], they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser[p] of the Word of God, and of his holy Sacraments;

1 Cor. ix. 17. Eph. iii. 2. Col. i. 25. 1 Cor. iv. 1, 2.

our Church, as being too bold an expression: namely, for any mortal man to pretend to give the Holy Ghost, as the word "receive" seems to imply. But by the Holy Ghost we understand, not the person of the Holy Ghost, but only his gifts and graces which are conferred in ordination. For the Holy Ghost is frequently used in Scripture for his gifts. So that our Church means no more by the expression here, than St. Paul did by "the gift or grace of God," which he exhorts Timothy to recruit or "stir up," if any decays had been made in it, since the imposition of hands upon him, 2 Tim. i. 6. This form was pitched upon by the church, as seeming a very proper one, from its being used by our blessed Saviour Himself, when He vested the apostles with the priestly power of absolution, John xx. 23. Indeed, if the bishop, who pronounces these words, pretended to an original power inherent in himself by virtue of his office to confer the gifts of the Holy Ghost, it were matter of exception. But, when he claims only herein a ministerial power, which God hath authorized him to exercise, there is no reason to find fault. For in the words immediately before this form, as it stands in St. John's Gospel, it is expressly said, "As my Father sent me, even so send I you:" vesting them thereby with as ample powers of preaching the Gospel themselves, and commissioning new preachers, as He Himself had been intrusted with by God the Father. *Dr. Nicholls.*

These words in the bishop's mouth, when spoken over the persons ordained, properly express, in the first place, the communication of that authority, which proceeds from the Holy Ghost: see Acts xiii. 2; xx. 28. They also express, in the second place, the bishop's earnest request to the Father of mercies, that the ordained may at all times enjoy such proportions, both of the graces and gifts of the Spirit, as will be needful for them: which request if it be not their own fault, will prove effectual; because having, in the common course of his providence, appointed the bishop, though unworthy, to act in his behalf, He will assuredly be ready to own and bless the bishop's ministrations. *Abp. Secker.*

[o] — *Whose sins thou dost forgive*, &c.] These again are the words of Christ to his apostles, immediately after the former. But he did not grant to them the power, either of retaining the sins of penitent persons, or of forgiving the impenitent. Nor does the bishop pretend to grant, by uttering them, all the powers, which the apostles had in this respect. They had "the discernment of spirits," 1 Cor. xii. 10: and could say with certainty, when persons were penitent, and consequently forgiven, and when not, Acts viii. 21. 23. They were able also to inflict miraculous punishments on offenders: and to remove on their repentance the punishments, which had been inflicted. These words will convey nothing of all this to the persons now ordained. But still when the bishop uses them, they give them, first, an assurance, that according to the terms of that Gospel, which they are to preach, men shall be pardoned or condemned: secondly, a right of inflicting ecclesiastical censures for a shorter or longer time, and of taking them off; which, in regard to external communion, is retaining or forgiving offences. This power, being bestowed for the edification of the church, must be restrained, not only by general rules of order, but according to the particular exigencies of circumstances. And our Church wishes, with much reason, for circumstances more favourable to the exertion of it. *Office of Commination.* But how little soever exerted, the power is inherent in the office of priesthood. And though we are no more infallible in our proceedings and sentences, than temporal judges are in theirs; yet our acts, as well as theirs, are to be respected, as done by competent authority. And, if they are done on good grounds also, "whatever we shall bind or loose on earth, will be bound or loosed in heaven," Matt. xviii. 18. Nor will other proofs of repentance be sufficient in the sight of God, if submission to the discipline of the church of Christ, when it hath been offended and requires due satisfaction, be obstinately refused, either from haughtiness or negligence. *Abp. Secker.*

[p] — *And be thou a faithful Dispenser* &c.] The other part of these solemn words is a strict charge to him that is ordained, to be "a faithful dispenser of God's holy word and sacraments." It appears from St. Paul, that they are stewards of these mysteries, that is, in the French idiom, "dispensers." And hence St. Paul calls his preaching and other ministerial acts "a dispensation committed to him," 1 Cor. ix. 17; Eph. iii. 2; Col. i. 25. Now, as to the word of God, the faithful dispensing of it is to give every soul its proper portion. So our pastor must offer easy truths, plain similitudes and examples, to inform the ignorant, to prepare higher notions and stricter rules for the stronger and more knowing; he must have ready promises to comfort mourning penitents, threatenings to warn bold sinners, counsel to settle the doubtful minds, exhortation to quicken negligent loiterers, and reproofs to check forward offenders. All these are in God's word: and every one of these is proper food at some times for the souls that are under his charge. His prudence must allot every one his portion according to the temper and necessity of each; and he must act faithfully, as well as wisely; he must be impartial, and fear no man for his greatness, nor despise any for his poverty: he must not spare a friend for favour, nor expose an enemy out of evil will, because their souls are at stake, and there is a curse upon those who "do this work of the Lord deceitfully," Jer. xlviii. 10. But this relates chiefly to the pastor's private applications: besides which it is his duty to preach in publick, and this office he must be faithful in, as far as a publick place will allow. He must conceal no necessary, nor publish any unnecessary truths. He must reprove in general the most prevailing vices of his people, and exhort them especially to such duties as they most neglect. The same fidelity must be shewed also in dispensing both sacraments, by taking care that infants do not, by his neglect, die unbaptized; nor forget their vow after they have been baptized: by preparing his people for receiving the communion worthily; frequently dispensing it publicly to those in health, and privately to the sick; encouraging such as are fit for it to come often; and warning all notorious sinners, especially those in malice, to repent before they presume to come to this holy table. And they, that thus behave themselves in God's house, shall from their great Master hear that joyful eulogy, "Well done, ye good and faithful servants, enter ye into the joy of your Lord," Matt. xxv. 21. *Dean Comber.*

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible*[q] *into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the* Nicene *Creed shall be sung or said; and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said these Collects.*

MOST merciful Father[r], we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

Ps. cxxxii. 9. Rev. xix. 8.

1 Sam. iii. 19. Isa. lv. 11.

Matt. xiii. 4, &c. ver. 58. 1 Thess. ii. 13. Heb. iv. 2.

Rom. x. 13—15. 1 Cor. i. 21. 23, 24. Matt. v. 16.

PREVENT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee,

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[q] *Then the Bishop shall deliver to every one of them kneeling, the Bible* &c.] The Gospel is delivered to a deacon for a reason above assigned; page 695, note *l*: here the priest hath the whole "Bible delivered to him," with words containing a solemn grant of full power and "authority to preach out of it, and administer the sacraments according to it in the congregation, whereto he shall be appointed." And whereas of old, both in the African and Western churches, as well as in the Eastern, this rite was only used at the consecration of a bishop, in later times it was used to a priest; who, as Isidore observes, "has also the dispensation of the divine mysteries committed to him, and is colleague to the bishop in presiding over the church, in consecrating the sacrament, and preaching to the people:" but with this difference: the priest acts subordinately, and is confined ordinarily to one parish, but the bishop is supreme in ecclesiastical matters through his whole diocese. *Dean Comber.*

So that now they have authority, not only to read the Gospel, but to preach the whole word of God, and to minister his holy sacraments, with power and efficacy: the Holy Spirit, which they have now received, being always ready, at the execution of the several parts of their office, to make them effectual to the great ends and purposes for which they were appointed. But, although they are by this means made priests of the Catholick church, and so may effectually administer the word and sacraments in any part of the world; yet nevertheless they are not to do it any where, but in the congregation where they shall be lawfully appointed, that is, by the bishop of the place, who alone can lawfully do it. *Bp. Beveridge.*

[r] *Most merciful Father,* &c.] There is nothing remaining of a material difference between the former office and this, but one proper concluding collect, which seems peculiar to our Church. It contains two kinds of petitions: first, for the ministers, that they may enjoy God's blessing in general, and in particular that they may be holy in their lives, and successful in all their labours: secondly, for the people, that they may reverently hear the word of God, and all other acts may aim at God's honour and the enlarging of his kingdom. It is suitable extremely for the occasion. *Dean Comber.*

Thus has been laid before the readers the method and design of the offices, which our Church hath appointed for the ordination of priests and deacons: that so they may understand the excellency of them, and be the better prepared, not to be idle spectators, much less disturbers, of so great a work; but devoutly and heartily to join in the prayers that are made for those who are ordained. Now from all that hath been said upon this subject, I shall speak a few, and but a few words; first, with reference to those, who come to receive holy orders, and then to all those who are present at it.

As for those, who come to take upon them the office, either of deacon or priest, in the church of Christ: they have heard, and I hope considered beforehand, the greatness of the office they undertake, and the promise they must make before they are admitted into it. Let me now beseech them in the name of the Lord Jesus Christ, whose servants they are now to be, that from this day forward they look upon Him as their great Master, and lay out themselves wholly in the service to which He calls them. And whatsoever difficulties they meet with in it, let them follow the apostle's example, "faint not," nor be discouraged; but go on with chearfulness and alacrity, as remembering they serve the best Master in the world; one, who will not only stand by and assist them, but reward them at last with a crown of righteousness.

As for the rest I shall only say, that from what has been remarked they may easily see, what cause they have to thank God, that they, who minister the means of grace and salvation to them, are so regularly, so solemnly, so apostolically ordained; and how great an esteem and reverence they ought to have for all who are thus ordained, though not for their own sakes, yet for his sake whose ministers they are, and whose work they do; even our dear and ever-blessed Saviour Jesus Christ: to whom with the Father and the Holy Ghost, be all honour and glory, now and for ever. Amen. *Bp. Beveridge.*

we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be,* Ephes. iv. 7—13, *as before in this Office. Immediately after which, they that are to be made Deacons shall take the Oath of Supremacy, be examined, and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St.* Matt. ix. 36—38, *as before in this Office; or else St.* Luke xii. 35—38, *as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise take the Oath of Supremacy, be examined, and Ordained, as is in this Office before appointed.*

THE

FORM OF ORDAINING OR CONSECRATING[s]

OF AN

ARCHBISHOP[t] OR BISHOP;

Which is always to be performed upon some SUNDAY or HOLY-DAY.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Archbishop* (*or some other Bishop appointed*) *shall begin the Communion Service; in which this shall be*

[s] *The Form of Ordaining or Consecrating* &c.] St. Cyprian, to shew the great use and necessity of a bishop, compares him to the shepherd of a flock, the pilot of a ship, and the ruler among the people: and implies, that, as a flock cannot be fed without a shepherd, a ship steered without a pilot, nor a multitude kept in order without a governour, so neither can a church be managed or preserved without a bishop: which being the highest order in the church, and those who are advanced to it being constituted supreme ecclesiastical rulers, not only over the people, but also over the inferior orders of the clergy, therefore the holy Scripture gives very strict rules for the choice of bishops, and their admission to this dignity hath been very solemn in all ages: at first, by fasting, prayer, and imposition of hands; and afterwards with more ceremony. The first general council requires, that three bishops at least shall perform the consecration, which was grounded on those apostolical canons made in the ages of persecution: and that shews the practice, which we still retain, to be very primitive. And so is their declaration of their faith, and the strict scrutiny into their manners, with the laying of the Holy Bible on their head, though no express constitution appears to injoin these things till the fourth Council of Carthage. There is no doubt but there were forms of prayer, and particular supplications for the Holy Spirit, used even from the apostles' time, and by their examples, Acts xiii. 3. But those now extant, though some of them be very ancient, yet are of later date. However there have been such forms in all churches, in the Eastern or Greek church, as also among the Syrian and Ethiopick Christians, and in all eminent churches of the West.

The Roman church hath of late added abundance of frivolous and superstitious ceremonies and benedictions, which crept in while ignorance and error prevailed in all these parts of the world. But our judicious Reformers, in compiling this office, as well as in the rest, have cast away all the Roman superfluous and corrupt innovations, about blessing vestments, anointing, delivering the ring, pastoral staff, &c.; and so have reduced the substantial part of it as nigh to the primitive form as our circumstances could bear; but have enlarged it with divers pertinent places of Scripture, and proper questions, as also with accurately composed prayers: so that now we may affirm our form of consecrating bishops is the best and most adapted to the occasion of any office extant in the world. *Dean Comber.*

[t] *An Archbishop*] The name of archbishop does hardly occur till about the fourth century: but the thing itself, or the metropolitan jurisdiction, was more ancient, and probably as old as the apostolical times. For the apostles, for the better carrying on of the Gospel, and making it sit more easily on the minds of the Jews, among whom the most early conversions were made, contrived to adapt the discipline of the church, as nigh as could be, to the Jewish constitution. Now, whereas among them the synagogues of the greater cities had a pre-eminence over those in smaller towns, and oftentimes prescribed rules of government to them, and determined differences and difficulties, which occasionally arose; the method was taken up in the plantation of Christian churches. That this method was observed in the Jewish church, is evident from the sacred history and other writers. We read in the Acts of the Apostles, that the high priest gave Saul a letter to the synagogues of Damascus, that he might bring all the Christians, which should be found there, "bound to Jerusalem," Acts ix. 2. Which plainly shews, that the church of Jerusalem, or the high priest who presided in the Sanhedrim there, had a sort of ecclesiastical jurisdiction over other synagogues, though at a remote distance. And Dr. Hammond thinks, that a remarkable passage in Philo must be taken in that sense. It is plain that the apostles preached the Gospel, first in great cities, such as Rome, Antioch, Ephesus, Corinth, &c. And when other smaller cities in their neighbourhood received the faith by preachers sent out of those large cities, they became, as it were, daughters to them, being a sort of spiritual colony drawn out from them; and had resort in all matters of importance to their mother church, or the governour thereof, the metropolitan bishop, as the foreign synagogues of the

The Collect.

1 Cor. xii. 8—10. ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles[u] many excellent gifts, and didst charge them to feed thy flock[x]; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church[y], that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

John xxi. 16. Acts xx. 28. 1 Pet. v. 1, 2.

Heb. xiii. 17.

¶ *And another Bishop shall read the Epistle*[z],

1 Tim. iii. 1.

THIS is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but pa-

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Jews had to Jerusalem. The metropolitical jurisdiction seems to have been established time out of mind, before the Council of Nice, because the canons of that council mention privileges which belonged to several metropoles by ancient custom. The ecclesiastical history relates of Irenæus, that he had metropolitical jurisdiction, and did "superintend over all the bishopricks in France." Dionysius, Bishop of Corinth, in his letter to the churches of Crete, calls Philippus the bishop of all those churches. The Council of Carthage was held under St. Cyprian, as archbishop of the province: and in the Council of Trullo he is called "archbishop of the country of Africa."

The writers of the Latin church, and particularly the canonists, promiscuously use the words "archbishop" and "metropolitan:" making either name to denote a bishop, who, by virtue of his see, does preside over or govern several other bishops. But the Greeks were more distinct: they allowing only the name of metropolitan to him whose see was really a metropolis; that is, a principal city, where religion having been first planted, it diffused itself to other cities, the bishops whereof had other bishops under them. Thus, in the Greek Cartophylacium, Cæsarea, Ephesus, and Heraclea, are reckoned metropoles; but Bixya, Leontopolis, and Mareonia are only archbishopricks, and not metropoles. *Dr. Nicholls.*

[u] *Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles* &c.] Nothing can be more proper to begin the consecration of a bishop than the commemoration of those gifts which Christ gave, and that charge which He laid upon his apostles, the first bishops of his church; the same charge being incumbent upon bishops now, which was given to the apostles; and, as they have their duty, they need some measure of their assistance. The apostolical office was only temporary, while the church was planting: but the bishops by their appointment were fixed to feed and rule it, after it was settled unto the end of the world. Hence they were in all antiquity counted the successors of the apostles; and the fathers call the apostles bishops; and as commonly give bishops the title and name of apostles; yea, all bishops were then styled apostolical, and their sees apostolical seats: although of later times the popes and bishops of Rome have arrogantly made a monopoly of those titles. But, this right of succession and community of names being general, doubtless it is very fit, when any are to enter into this venerable order, to commemorate, first, what gifts God through Jesus Christ gave to his apostles, since we may reasonably believe, so far as their office and duty is the same, so far his goodness and bounty will move Him to supply them also with gifts suitable to their need. He gave to his apostles many excellent gifts indeed, which St. Paul enumerates: namely, "the word of wisdom and of knowledge, the gift of faith, the power of healing and working miracles, the spirit of prophecy, the skill of discerning spirits, and of speaking as well as interpreting divers tongues," 1 Cor. xii. 8—10. Some of which were miraculous and peculiar to that age, and therefore are now ceased. But those of wisdom and knowledge, and a sound as well as a strong faith, are still necessary, and therefore permanent: so that we may justly beg these gifts for our bishops. *Dean Comber.*

[x] *— and didst charge them to feed thy flock;*] These words were spoken to St. Peter, but in him the rest were intended; yea, all the successors of the apostles are obliged by this charge as well as they, John xxi. 16; and therefore both St. Paul and St. Peter repeat this charge, Acts xx. 28; 1 Pet. v. 1, 2; and injoin the bishops, whom they had chosen, to "feed the flock of Christ:" the burden goes with the honour to every bishop, that is or shall be consecrated to the world's end. And therefore we commemorate this, as their present duty: and accordingly pray, that this and every other person, who is called to so great a charge, may have grace to perform it very well. *Dean Comber.*

[y] *— all Bishops, the Pastors of thy Church,*] We here give the bishops the title of "Pastors of Christ's Church:" and our Lord Himself first had both these names, being called the "Pastor," or "Shepherd, and Bishop of our souls," 1 Pet. ii. 25. He is the "chief Pastor," 1 Pet. v. 4; and they under Him are also pastors of their several portions of Christ's flock, where they preside in his name, and rule by his authority, and for which at last they must render Him an account. For, while He was on earth, He fed his flock Himself, by his preaching, his example, his exhortations and reproofs, and loved his sheep so intirely as to die for them; whence the Greek church desires of God, to "make this Bishop an imitator of his true Shepherd." And then only he deserves the same name with his great Master, when he follows his example in his fervent love of, and diligent care for, the souls committed to his charge. *Dean Comber.*

[z] *— the Epistle.*] Out of holy Scripture, the rule for our spiritual guides to walk by, there are several portions taken, proper for the several orders of the clergy. The first for the consecration of a bishop is out of the first Epistle to Timothy, chap. iii. 1, &c.: an Epistle so adapted to this occasion, that in all the old Lectionaries and Ordinals of the Western church, where Epistles and Gospels are only in use, this portion is always the first: and, where there are seven or eight for variety, this is never omitted; because it contains those divine directions, which the Holy Spirit by St. Paul gave to Timothy, concerning the qualifications of a bishop, and

tient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

Or this.

For the Epistle[a]. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befel me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel*[b].

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou

describes all the virtues, which they of that sacred order ought to be endued with, as well as the vices they must be clear from. *Dean Comber.*

[a] *For the Epistle.*] The Lutheran office for ordination hath part of this portion read on that occasion, namely, ver. 28—31. But I have not observed the use of this whole elegant oration of St. Paul any where but in our Church, which had it not in the first Ordinal of King Edward the Sixth. It was added since with great reason, and so exact propriety, that at first hearing all men must discern nothing can be more suitable at the consecration of a bishop, than this pious and pathetical address of our eloquent and divinely inspired apostle, when he took his last leave of the bishops of Lesser Asia: wherein there is so lively and lovely a character of a faithful pastor, as no pencil but his, and none but so guided, could draw. So that the candidates for this order ought, when they hear it, to suppose St. Paul himself is speaking to them; directing them by his rules and his example, both how to live, to suffer, and to preach: and exhorting, yea, charging them, by the most cogent arguments and most moving intreaties, to do their duty exactly in so great a trust. So that, if they lay it to heart and duly consider it, this portion of Scripture cannot fail to inspire them with holy resolutions, to follow such incomparable advice and so grave a precedent. *Dean Comber.*

[b] *— the Gospel.*] In the Western church of old they read no other Epistle and Gospel, but those for the day on which the consecration happened. But afterwards one proper portion of the Gospel was fixed to be read:

me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or else this. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Or this. St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them In the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel, and the* Nicene *Creed, and the Sermon are ended, the elected Bishop*[c] *(vested with his Rochet*[d]*) shall be*

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to which, a little after, a second was added for variety. Those that are selected by our Church, which are peculiar to us, are more pertinent to a bishop's consecration, than any of those used abroad. The first of our Gospels being the commission and charge, which Christ gave to St. Peter, and in him, as the ancients note, to all bishops. The other two are the account of that general mission, which our Saviour gave to all his apostles, whose successors the bishops are, as they are severally related by St. John and St. Matthew: concerning which two last it may be noted, that the former respects the authority, which Christ gave them, over those already converted, namely, to "remit or retain their sins," as they found men penitent or impenitent: the latter relates to the power He gave them to bring men into the church, by first teaching, and then baptizing them. *Dean Comber.*

[c] — *the elected Bishop*] When cities were at first converted to Christianity, the bishops were elected by the clergy and people. But, as the number of Christians increased, this was found to be inconvenient; for tumults were raised, and sometimes murders committed, at such popular elections. To prevent the like disorders, the emperors, being then Christian, reserved the election of bishops to themselves: but in some measure conformable to the old way: that is to say, upon a bishop's death the chapter sent a ring and pastoral staff to the emperor, which he delivered to the person whom he appointed to be bishop of that place. But the pope or bishop of Rome, who in process of time got to be head of the church, was not pleased that the bishop should have dependence upon princes; and therefore brought it about, that the canons in cathedral churches should have the election of their bishops; which elections were usually confirmed at Rome. But princes had still some power in those elections. And particularly in England we read, that in the Saxon times all ecclesiastical dignities were conferred by the king in parliament. Lord Coke establisheth the right of donation in the kings of this realm, upon the principle of foundation and property: for that all the bishoprieks in England were of the king's foundation, and thereupon accrued to him the right of patronage. So also the bishopricks in Wales were founded by the Prince of Wales.

Hildebrand, who was pope in the reign of King William the Conqueror, was the first who opposed this way of making bishops here. This led to various contests, in consequence of which bishoprieks became elective by the deans and chapters, subject to the pope's confirmation. But afterwards, by the 25th of Henry the Eighth, chap. 20, they were made elective by the deans and chapters, without the pope, by the king's sole nomination, all papal jurisdiction whatsoever in this matter being intirely taken away: and upon this statute the matter still resteth. In Ireland the bishopricks are donative by letters patent. *Dr. Burn.*

[d] — *(vested with his Rochet)*] A linen habit peculiar to the bishop, and worn under what we call the chimere. The author of the acts of St. Cyprian's martyrdom says, that that father went to his execution in this pontifical habit; but whether this seems probable, I shall leave the reader to judge: however, it is certain the use of it is ancient, it being described by Bede in the seventh century. In the following ages the bishops were obliged, by the canon law, to wear their rochets whenever they appeared in publick: which practice was constantly kept up in England till the Reformation: but since that time the bishops have not used to wear them at any place out of the church, except in the parliament-house, and there always with the chimere, or upper robe, to which the lawn-sleeves are generally sewed; which before and after the Reformation, till Queen Elizabeth's time, was always of scarlet silk; but Bishop Hooper scrupling first at the robe itself, and then at

presented by two Bishops unto the Archbishop of that province (or to some other Bishop appointed by lawful commission) the Archbishop sitting in his chair near the holy Table, and the Bishops that present him saying,

MOST Reverend Father in God, we present unto you this godly and well-learned man to be Ordained and Consecrated Bishop.

¶ *Then shall the Archbishop demand the King's Mandate*[c] *for the Consecration, and cause it to be read. And the Oath touching the acknowledgment of the King's Supremacy, shall be ministered to the persons elected, as it is set down before in the Form for the Ordering of Deacons. And then shall also be ministered unto them the Oath of due obedience to the Archbishop, as followeth.*

The Oath of due Obedience to the Archbishop[f].

IN the Name of God. Amen. I *N.* chosen Bishop of the Church and See of *N.* do profess and promise all due reverence and obedience to the Archbishop and to the Metropolitical Church[g] of *N.* and to their Successors: So help me God, through Jesus Christ.

¶ *This Oath shall not be made at the Consecration of an Archbishop.*

¶ *Then the Archbishop shall move the Congregation present to pray, saying thus to them:*

Luke vi. 12, &c. BRETHREN, it is written[h] in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts xiii. 2, 3. Acts of the Apostles, That the Disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admit, and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany, as before in the Form of Ordering Deacons, save only, that after this place* That it may please thee to illuminate all Bishops, *&c., the proper suffrage there following shall be omitted, and this inserted instead of it;*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer, following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit has appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant now called to the Work and Ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church; through the merits

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the colour of it, as too light and gay for the episcopal gravity, it was changed for a chimere of black satin. *Wheatly.*

[c] *Then shall the Archbishop demand the King's Mandate* &c.] As in times past the pope's mandate was in like manner demanded, as is required in the pontifical. *Dr. Burn.*

[f] *The Oath of due Obedience to the Archbishop.*] Archbishops and metropolitans had certainly very early a sort of jurisdiction over the bishops within their province, and were endowed with a right of being present, or consenting to the ordaining of all, that were chosen bishops within their district. But when the oath of swearing canonical obedience to the metropolitan came in, is not so certain.

This oath was first drawn up by the compilers of the English Ordinal: for in the Roman Pontifical there is only an oath to the Pope and his successors. This oath being laid aside, the oath to the archbishop was injoined: the consecrated bishop being obliged to swear to the archbishop of the province, and his successors. *Dr. Nicholls.*

[g] *—to the Archbishop and to the Metropolitical Church*] That is, either when the see is full; or else in the vacation, when the whole archiepiscopal jurisdiction is vested in the dean and chapter. *Dr. Burn.*

[h] *Brethren, it is written* &c.] The ground of this short preface to the Litany, and other prayers for the bishop elect, is laid in a sure foundation: namely, the practice first of Christ, and then of his holy apostles, whose custom of praying before they commissioned any to be pastors, and the constant rule of the church in following their example, is equal even to an express command for us to pray before all sorts of ordinations. So that, though we do believe the present person is inwardly called to this great work by the Holy Ghost; yet we must by litanies, supplications, and devout prayers, earnestly beg of Almighty God to enable him to perform it to his glory, and the salvation of his own and many others' souls. *Dean Comber.*

of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Archbishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the holy Scripture[1] and the ancient Canons command, that we should
1 Tim. v. 22. not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this Administration, I will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you be minded to behave yourself in the Church of God.

ARE you persuaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Realm?

Answer. I am so persuaded.

The Archbishop.

Tit. i. 9. ARE you persuaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Archbishop.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same; so as you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Archbishop.

ARE you ready, with all faithful diligence, to banish and drive Tit. iii. 10.
away all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Archbishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this present world; that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Archbishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous,

[1] *Brother, forasmuch as the holy Scripture* &c.] This introduction is to shew, that these necessary interrogatories before the admission of a bishop are grounded first upon holy Scripture, even St. Paul's charge to Timothy, concerning his not ordaining any without a previous examination, 1 Tim. v. 22. Secondly, this method of asking questions of the candidate for a bishopriek is grounded on divers ancient canons, especially on that of the fourth Council of Carthage; where it is expressly required, and where all the particulars, to be inquired of, as to his manners, his learning, and especially as to his faith, are set down at large; and, unless he could give an account in all the particulars, the metropolitan was not to consecrate him. From this canon, which also cites the place of St. Paul, our Church hath taken this preface, being like also to the most ancient forms used in the Western church. But after the papal monarchy was set up, about the year 900, two questions more were added, about "receiving and keeping the traditions of the fathers, and the decrees of the apostolical see," and about "fidelity to St. Peter and his vicar." And the modern Roman Pontifical hath made this second question still larger, putting in the pope's name, and binding them to "pay fidelity, subjection, and obedience in all things to him and his successors." But all this, being mere innovation, was justly expunged by our Reformers; and we have reduced this preface to what it was in the primitive ages, yea, to what it was in the church of Rome, while pure and uncorrupted: and in this, as well as in many other things, we have left them only in those things, wherein they had first left their own orthodox and pious predecessors, and so departed from themselves, and from the right way. *Dean Comber.*

Tit. i. 13; ii. 15. within your Diocese, correct and punish, according to such authority as you have by God's Word, and as to you shall be committed by the Ordinance of this Realm?

Answer. I will so do, by the help of God.

The Archbishop.

1 Tim. v. 22. WILL you be faithful in Ordaining[k], sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Archbishop.

1 Tim. iii. 2; Tit. i. 8. WILL you shew yourself gentle, and be merciful[l] for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so shew myself, by God's help

¶ *Then the Archbishop standing up shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things, Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and kneeling down,* Veni, Creator Spiritus, *shall be sung or said over him, the Archbishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

Or this,

COME, Holy Ghost, eternal God, *&c.*

As before in the Form for Ordering Priests.

¶ *That ended, the Archbishop shall say,*

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father[m], who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy

[k] *Will you be faithful in Ordaining,* &c.] Since the bishops have the sole right of ordaining, doubtless it is very necessary strictly to require a promise from them, at their consecration, that they will faithfully perform this great trust, of ordaining and sending out fit persons to execute the priestly and episcopal offices. For, if they promote any that are heterodox or schismatical in their opinions, weak and unripe in their judgments, or vicious and debauched in their lives, either by negligence in duly examining them before, or, which is worse, by fear or favour be imposed upon, it is the greatest sin they can possibly commit, and they are answerable for all the ill effects of admitting such persons into so holy an employment. *Dean Comber.*

[l] *Will you shew yourself gentle, and be merciful* &c.] Charity to the poor, and hospitality, are required of bishops, not only by the apostolical injunctions, 1 Tim. iii. 2; Tit. i. 8; but by the canons of the ancient church. The author of the apostolical constitutions, after having declared the method of ordaining a bishop, has an exhortation to the bishops concerning the care which they ought to have of the poor: which undoubtedly was copied from the forms of ordination that were used in the most early ages. *Dr. Nicholls.*

[m] *Almighty God, and most merciful Father,* &c.] The large preface to this prayer is the same, almost verbatim, with that which follows the Veni Creator, and precedes the ordination of a priest. That which is peculiar to this form, is only two petitions for the bishop now to be admitted: namely, that God may grant him grace, first, to "preach the Gospel willingly," and secondly, to "use his authority wisely:" and thirdly, here are the motives to the consecrators and consecrated, exciting them to make these requests: first, the benefit of God's family committed to this steward's care; and secondly, the salvation of the steward's own soul. *Dean Comber.*

1 Tim. iii. 2. servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of re-
2 Cor. xiii. 10. conciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt,
Matt. xxiv. 45, 46. but to help: so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Archbishop and Bishops present shall lay their hands upon the head of the elected Bishop kneeling before them upon his knees, the Archbishop saying,*

RECEIVE the Holy Ghost[n], for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And
2 Tim. i. 6, 7. remember that thou stir up the grace of God which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Archbishop shall deliver him the Bible[o], saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that 1 Tim. iv. 15, 16.
the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them: for by so doing thou shalt both save thyself and them that hear thee. Be to the Acts xx. 28, 29.
flock of Christ a shepherd, not a Ezek. xxxiv. 4. 16.
wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the 1 Pet. v. 2.
out-casts, seek the lost. Be so merciful, that you be not too remiss; so Luke iv. 18; xix. 10. 1 Pet. ii. 14.
minister discipline, that you forget not mercy: that when the chief Shepherd shall appear you may receive 1 Pet. v. 4.
the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Archbishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said these Prayers.*

MOST merciful Father[p], we beseech thee to send down upon this thy servant thy heavenly blessing: and so endue him with thy Holy Spirit, that he, preaching thy 2 Tim. iv. 2.

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[n] *Receive the Holy Ghost*, &c.] The order of priesthood is so near the episcopal, that the words at the admission to both are very much alike; only, because their duty differs in some points, therefore the one hath the Spirit communicated "for the office and work of a presbyter," the other, "for the office and work of a bishop;" and since the power of binding and loosing was given to the candidate, when he was ordained priest, that is not repeated now, since every bishop must pass through that order first. But, instead of that form, here is added that reasonable admonition of St. Paul to Timothy, to "stir up the grace of God, that is now given them by the imposition of hands;" to which the reason of the charge is annexed, namely, because "God hath not given us the spirit of fear, but of power, and love, and soberness." The consecrated bishop ought firmly to believe, that he doth now receive the gifts and graces of the Holy Spirit, so far as is necessary for his office: and we see here St. Paul takes it for granted, that imposition of hands did convey it to Timothy; for he hath said, God gave him the Spirit, and his grace, by this rite: and his successors in the dignity have the same need, and the same method is used now. But, lest this privilege should make them proud and negligent, they are first put in mind, that the gifts of the Spirit are like the celestial fire in the Jewish temple, which came from heaven, yet was to be kept alive by human industry, and continually putting on fresh fuel. Even these gifts and graces will be extinguished, if those, who have received them, do not continually endeavour to quicken them by daily and devout prayer, by diligent and constant reading and study, and by being ever employed in all sorts of good works: God doth not give them his Spirit to exempt them wholly from working, but to engage them to co-operate with Him; and therefore it is St. Paul's argument for "our working out our own salvation with fear and trembling," because "God worketh in us both to will and to do," Phil. ii. 12, 13: yea, he calls the omitting to do our parts, "receiving the grace of God in vain," 2 Cor. vi. 1. And our Saviour shews that servant was condemned, who only kept his talent safe, but did not improve it, Matt. xxv. 24, &c. *Dean Comber.*

[o] *Then the Archbishop shall deliver him the Bible*, &c.] This custom of the delivery of the Bible to the bishops (and priests) took its rise from a very ancient practice of laying the Gospels upon the heads of those who were ordained to these orders. *Dr. Nicholls.* And to remind him that is consecrated how essential a part of his duty the reading and expounding of it is, the ordainer gives him a strict charge with it, almost in the very words of St. Paul to Timothy, 1 Tim. iv. 13. 15; which being indited by the Spirit of God for this very occasion, must be the best for explaining this primitive rite. *Dean Comber.*

[p] *Most merciful Father*, &c.] After the Communion is over, all the ancient formularies conclude with a col-

Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also
1 Tim. iv. 12. may be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling
2 Tim. iv. 7, 8. his course, at the latter day he may receive the crown of righteousness laid up by the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

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lect as we do. That of the Western church in this place is very like ours in substance: only our form is larger, and expressed in the very words of holy Scripture, and especially in the words of St. Paul, relating to his beloved and lately consecrated bishop Timothy, which cannot but be very proper on this occasion. The particulars take in all the necessities and duties of one, that is admitted to this order: the expressions are plain, and the method clear. *Dean Comber.*

A FORM OF

PRAYER[a] WITH THANKSGIVING,

To be used yearly upon the Fifth Day of November[b],

For the happy Deliverance of King *JAMES* I, and the three Estates of *England*, from the most traiterous and bloody-intended Massacre by Gunpowder: And also for the happy Arrival of his Majesty King *William* on this Day, for the Deliverance of our Church and Nation.

¶ *The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said* Fifth Day *of* November, *shall read publickly, distinctly, and plainly, the* Act of Parliament, *made in the third Year of King* James *the First, for the Observation of it.*

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*

¶ *If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.*

¶ *Morning Prayer shall begin with these Sentences.*

THE Lord is full of compassion, and mercy: long-suffering, and of great goodness. *Psalm* ciii. 8.

He will not alway be chiding: neither keepeth he his anger for ever. *Ver.* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *Ver.* 10

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[a] *A Form of Prayer* &c.] The occasions and reasons of the observation of this and the following days are so well known to all that have any knowledge in the affairs of this nation, that it would be needless to repeat the several histories of them here.

And the suitableness of the prayers appointed on these occasions is so apparent of itself, that I think nothing farther needful, even in relation to the offices, than to give a short account of the Hymns, and Psalms, and Lessons, and of the Epistles and Gospels, by shewing in what sense they are applicable to their days. *Wheatly.*

[b] *To be used yearly upon the Fifth Day of November,*] Instead of the ordinary sentences before the Exhortation, are three verses taken out of the hundred and third Psalm, declaring the long-suffering and goodness of God, the short continuance of his anger, and his mercy in not dealing with us according to our sins; all of them attributes we cannot help reflecting on, when we look back on the signal mercies of this day.

II. And the hymn that is appointed instead of the "Venite exultemus" is so methodically put together, that it seems, as it stands in this place, to be an entire Psalm composed on purpose for the day. It begins with an act of praise to God for his gracious nature and providence over us, ver. 1, 2; and then particularly commemorates our enemies' attempts, and how providentially they were entrapped in the works of their own hands, ver. 3—6; upon this it breaks out into an humble acknowledgment of the power, and wisdom, and justice of God, ver. 7, 8; and at last concludes with a prayer for the governour whom He hath set over us, and a promise of fidelity to God for the future. The whole was added in the second year of King William and Queen Mary, when this office was very much altered and enlarged, upon the account of the Revolution. At which time also the foregoing sentences were inserted in the room of others that had been used till then: namely, Psalm li. 9; Jer. x. 24; Luke xx. 18, 19.

III. The proper Psalms are Psalm lxiv. cxxiv, cxxv. The lxivth was a prayer which David made for deliver-

¶ *Instead of* Venite exultemus *shall this Hymn following be used; one Verse by the Priest, and another by the Clerk and People.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psalm* cvii. 1.

Let them give thanks, whom the Lord hath redeemed: and delivered from the hand of the enemy. Ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. *Psalm* cxxix. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. Ver. 2.

They have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul. *Psalm* xxxv. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves. Psalm lvii. 7.

Great is our Lord, and great is his power: yea, and his wisdom is infinite. *Psalm* cxlvii. 5.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. Ver. 6.

Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madest so strong for thine own self. *Psalm* lxxx. 17.

And so will not we go back from thee: O let us live, and we shall call upon thy Name. Ver. 18.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms. lxiv. cxxiv, cxxv.
Proper Lessons.
The First, 2 Sam. xxii.
Te Deum.
The Second, Acts xxiii.
Jubilate.

¶ *In the Suffrages after the Creed these shall be inserted and used for the Queen.*

Priest. O Lord, save the Queen;

People. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

People. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

People. Let not the wicked approach to hurt her.

¶ *Instead of the first Collect at Morning Prayer shall these two be used.*

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ance from his enemies, when they were secretly plotting and conspiring against him; but which he foretold should be signally disappointed through their own untoward contrivance and device.

2. The cxxivth Psalm is an acknowledgment of God's assistance, and a thankful commemoration of the deliverances wrought by him. It was occasioned, as some think, by the victory in Rephaim, 2 Sam. v. 17, &c. or, as others, by David's deliverance from Absalom: though all agree it was composed on the account of some signal deliverance from some potent enemy.

3. The cxxvth declares the safety of those who firmly adhere to God, without seeking to any irregular means for attaining it. It is appointed on this day, to remind us of the providential care of God, in frustrating the designs of the enemies of our Church, even before they were sensible of their being so much as in danger from them. Till the second year of King William and Queen Mary, the cxxixth Psalm was used instead of this, and the xxxvth was used first of all, which is now discontinued.

IV. The Proper Lessons are 2 Sam. xxii. and Acts xxiii. The first is David's Psalm of praise, Psalm xviii, composed upon his deliverance from the hands of his enemies, especially of Saul, who sought by murdering him, to cut off the succession God had entailed on his family. The words are so applicable to the present occasion, that they explain themselves to an attentive hearer.

2. The history contained in the second Lesson agrees with the treason commemorated on this day in some particulars, but falls short of it in others. There we find a crew of desperate zealots enraged at St. Paul, for persuading them to reform the corrupt traditions of their forefathers, and binding themselves in a bloody vow, to murder him as he went to the hall of judgment. Thus far the stories agree; but in what is behind they widely differ. St. Paul was only a private man, and their fellow-subject, and so they aimed at a single sacrifice to their fury and rage; whereas the conspirators concerned in the story of this day aimed at their own indulgent sovereign, and the whole nation in representative; seeming to copy after Caligula's wish, namely, that all the people of Rome might have but one neck, that so he might cut them off at a stroke. As the whole Scripture therefore affords no parallel of such cruel and blood-thirsty men, we must be content with an instance something like it, though in a far lower degree.

V. The Epistle, Rom. xiii. 1—8, is designed to remind the people of their allegiance to their sovereign: the Gospel, Luke ix. 51—57, which was appointed in the second year of King William, instead of the story of Judas betraying his Master, Matt. xxvii. 1—10, which for some good reasons, I suppose, was then thought proper to be discontinued, is intended to correct the unruly effects of mistaken zeal for our religion; shewing us that our faith, be it ever so true, cannot warrant us to persecute or destroy those of different persuasions. *Wheatly.*

ALMIGHTY God, who hast in all ages shewed thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not
Ps. cxv. 1. unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation; through Jesus Christ our Lord. *Amen.*

ACCEPT also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting
Ps. xl. 3. a new song into our mouths, by bringing his Majesty King *William* upon this day, for the Deliverance of our Church and Nation from Popish Tyranny and arbitrary Power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany, (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, &c.] *shall this be said which followeth.*

ALMIGHTY God and heavenly Father, who of thy gracious Providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this day to have been executed against the King, and the whole State of *England*, for the subversion of the Government and Religion established among us; and didst likewise upon this day wonderfully conduct thy Servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried Lam. iii. 22.
to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt Ps. ciii. 10.
with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that Rom. ii. 4.
iniquity may not be our ruin. And Ezek. xviii. 30.
increase in us more and more a Rom. ii. 5.
lively faith and love, fruitful in all holy obedience; that thou mayest 1 John v. 3.
still continue thy favour with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Son's sake, Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *Instead of the Prayer* [In time of War and Tumults] *shall be used this Prayer following.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and
Ps. lxviii. 30. scatter our enemies that delight in blood: Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *VICTORIA*, and all that are put in authority under her, with judgement
Rom. xiii. 4. and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: but that our gracious Sovereign, and her Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation; through Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, instead of the Collect for the Day, shall this which followeth be used.*

ETERNAL God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and the Three Estates of the Realm of *England* assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty King *William* a safe arrival here, and for making all opposition fall before him, till he became our King and Governour. We beseech thee to protect and defend our Sovereign Queen *VICTORIA*, and all the Royal Family, from all treasons and conspiracies; Preserve her in thy faith, fear, and love; Prosper her Reign with long happiness here on earth; and crown her with everlasting glory hereafter; through Jesus Christ our only Saviour and Redeemer. *Amen*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power, but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHATSOEVER ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets. St. *Matth.* vii. 12.

¶ *After the Prayer for the Church militant this following Prayer is to be used.*

Ps. viii. 1. O God, whose Name is excellent in all the earth, and thy glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign Lady Queen *VICTORIA;* and a spirit of fervent zeal for our holy Religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A FORM OF

PRAYER WITH FASTING[c],

To be used yearly on the Thirtieth of January,

Being the Day of the Martyrdom of the Blessed King CHARLES the First; to implore the mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the hands of cruel and unreasonable men, may at any time hereafter be visited upon us or our posterity.

¶ *If this Day shall happen to be Sunday, this Form of Prayer shall be used and the Fast kept the next Day following. And upon the Lord's Day next before the Day to be kept, at Morning Prayer, immediately after the* Nicene *Creed, notice shall be given for the due Observation of the said Day.*

¶ *The Service of the Day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

THE ORDER FOR MORNING PRAYER[d].

¶ *He that ministereth, shall begin with one or more of these Sentences.*

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

[c] *A Form of Prayer with Fasting*, &c.] It having never been the practice of the Catholick church, nor indeed of any part of it, except the Roman, and that which has too many marks of its parent, the Presbyterian church in Scotland, to allow of humiliation or fasting on Sundays, which are appointed for duties of a different nature; it is ordered, that "if this day shall happen to be Sunday, this form of prayer shall be used and the fast kept the next day following. And upon the Lord's day next before the day to be kept," (that is, on whatever day of the week it shall happen,) "at Morning Prayer immediately after the Nicene Creed, notice shall be given for the due observation of the said day."

I. As to "the service of this day," (like that appointed for the fifth of November,) "it is to be the same with the usual office for holy-days in all things, except where it is in this office otherwise appointed;" that is, the ordinary Morning and Evening Service, and office for the Communion, are to be said as usual, except where any thing in either of these services is to be added to, or to be used in the room of, the ordinary service for the day: as the Collects for instance, and the several prayers appointed on these occasions, are to be used either instead of, or besides, the prayers daily in use; and the Hymns, Psalms, and Lessons, the Epistle and Gospel, instead of those in ordinary course. *Wheatly.*

[d] *The Order for Morning Prayer.*] The office is introduced with some of the usual sentences at Morning Prayer. Dan. ix. 9, 10; Jer. x. 24; Psalm cxliii. 2.

II. The Hymn, instead of the xcvth Psalm, was drawn up in the reign of King James II. when a review was taken and several alterations made in this office. And whoever looks into King Charles's book, must acknowledge the old Hymn not to be near so fine as the new one, which is as solemn a composure, and as pertinent to the occasion, as can be imagined or contrived.

III. The proper Psalms appointed for the morning are Psalms ix, x, xi. The viith was originally prefixed to them all, but that was afterwards discontinued. The

Correct us, O Lord, but with judgement: not in thine anger, lest thou bring us to nothing. *Jer.* x. 24.

Enter not into judgement with thy servants, O Lord: for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

¶ *Instead of* Venite exultemus *the Hymn following shall be said or sung; one Verse by the Priest, another by the Clerk and People.*

RIGHTEOUS art thou, O Lord: and just are thy judgements! *Psalm* cxix. 137.

Thou art just, O Lord, in all that

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first of those that are now appointed was written upon Goliath's death, and was designed for David's victory over the Philistines: and though the chief end of this day's solemnity is to bewail our sins, which were the occasion of the late bloody and dismal times; yet when we recollect how happily we were at last delivered from them, and how remarkably God's justice was executed on the enemies of our David, we cannot forbear intermingling a thanksgiving to praise the Divine Majesty for so wonderful a work.

2. The xth Psalm, wanting a title, was by the Hebrews anciently, and by the Vulgar Latin is still, joined to the former: but though it be on a like subject, yet there is a plain difference between them. The ixth Psalm speaks of Pagan enemies, whose cruelty was ended some time before, and is therefore fuller of praises; whereas this Psalm speaks of domestick foes, who still acted unjustly, and so abounds more with praises and complaints proper to be used on this day.

3. The xith Psalm is a declaration of David's full confidence and trust in God, in despite of all discouragements, and is very applicable to our royal martyr under his sufferings.

IV. The first Lesson for the morning is 2 Sam. i. There is no parallel for this inhuman and barbarous murder of a good and pious king by his own subjects in all the Old Testament: and therefore the Church is content to read the history of David's justice and vengeance upon the Amalekite, that accused himself of killing King Saul, though at his own request, to ease him of his pain; and of David's own decent mourning for his sovereign, notwithstanding he had been always his mortal enemy, had apostatized from God, and was forsaken by heaven. How much more reason then had our state to punish those impious rebels, who murdered the best of kings, only for adhering to the best of religions; and also to set apart a day of humiliation for fasting and prayer, and to draw up a mournful office for the occasion, after the example of David in the Lesson!

2. As for the second Lesson, it is no other than that appointed by the Church in the ordinary course, to be read on the thirtieth of January; Matt. xxvii. to the end. For by a signal providence the bloody rebels chose that day for murdering their king, on which the history of our Saviour's sufferings was appointed to be read as a Lesson for the day. The blessed martyr had forgot that it came in the ordinary course; and therefore when Bishop Juxon (who read the morning office immediately before his martyrdom) named this chapter, the good prince asked him, if he had singled it out as fit for the occasion; and when he was informed it was the Lesson for the day, could not without a sensible complacency and joy admire how suitably it concurred with his circumstances: betrayed by some, denied by others, and despised by the rest of his seeming friends, who left him to the implacable malice of his barbarous enemies; who treated him with the same contempt and ingratitude, outrage and cruelty, with which the Jews treated their King and Saviour; while he followed the steps of his great Master in meekness and patience, piety to God, and charity to men, and at last praying for his murderers.

V. The Epistle, 1 Pet. ii. 13—23, shews the duty which Christians owe to magistrates; the Gospel, Matt. xxi. 33—42, severely and justly upbraids those unparalleled rebels, who were the villanous projectors of this day's tragedy. It calls to our mind the care and diligence of the poor good king, who, when he had omitted nothing for the quiet and safety of his kingdoms, had the misfortune to commit the administration of the government into such hands, as made use of the power he had intrusted with them, to deny him the rights and prerogatives of his crown; rejecting his commissioners, slaying his servants, seizing his crown, murdering his person, banishing his heir, and usurping his kingdom.

VI. The Psalms for the evening service are different now from what they were when the office was composed; namely, Psalm xxxviii, lxiv, and cxliii; at present they are the lxxixth, xcivth, and lxxxvth. The lxxixth Psalm contains a lively description of the miseries of Jerusalem, upon the sacking of it by the king of Babylon; and is very applicable to our sad condition during the Rebellion: only the Jews suffered by heathens, we by men whose behaviour was worse than heathenish, while they called themselves Christians.

2. The xcivth Psalm is a prayer to God, and a confident assurance in Him, that He will dissipate the attempts of wicked men, and uphold the righteous.

3. The lxxxvth Psalm is appointed with respect to that happy change at the Restoration, and is for that reason placed out of its usual order; it containing an acknowledgment of God's mercy in delivering the land from those sad calamities, and a prayer for a continuance of it in prosperity hereafter.

VII. For the first Lesson is appointed a choice of two chapters for variety: one of which, Jer. xii, is Jeremiah's complaint to God of great mischiefs done in church and state by false prophets and tyrannical rulers, with God's answer, giving the reason of his permitting it, and threatening withal, in due time, to punish the authors of these mischiefs, and to deliver the righteous.

2. The other is out of Daniel, Dan. ix. 1—12, being an excellent prayer, which that holy man used on a day that he had set apart to solemn humiliation, fasting, and repentance; wherein he so effectually bewailed the sins and sufferings of God's people, that he prevailed with God to restore them to their liberty, and to the exercise of their religion. Which justly reminds us of the prayers and penitence of devout men under those usurpers, which at last had the same effect with us.

3. The second Lesson, Heb. xi. 32, to chap. xii. 7, sets before us the faith and patience of the holy martyrs, whom St. Paul records, and is very proper as a commemoration of our royal martyr's sufferings and faith, and an exhortation to us to imitate them, whensoever it shall please God to require it of us. In the old Gallican Liturgy this was the proper Lesson for the festival of any martyr. *Wheatly.*

is brought upon us : for thou hast done right, but we have done wickedly. Neh. ix. 33.

Nevertheless, our feet were almost gone : our treadings had well-nigh slipped. *Psalm* lxxiii. 2.

For why? we were grieved at the wicked : we did also see the ungodly in such prosperity. Ver. 3.

The people stood up, and the rulers took counsel together : against the Lord, and against his Anointed. *Psalm* ii. 2.

They cast their heads together with one consent : and were confederate against him. Psalm lxxxiii. 5.

He heard the blasphemy of the multitude, and fear was on every side : while they conspired together against him, to take away his life. *Psalm* xxxi. 15.

They spoke against him with false tongues, and compassed him about with words of hatred : and fought against him without a cause. Psalm cix. 2.

Yea, his own familiar friends, whom he trusted : they that eat of his bread laid great wait for him. *Psalm* xli. 9.

They rewarded him evil for good : to the great discomfort of his soul. Psalm xxxv. 12.

They took their counsel together, saying, God hath forsaken him : persecute him, and take him, for there is none to deliver him. *Psalm* lxxi. 9.

The breath of our nostrils, the Anointed of the Lord was taken in their pits : of whom we said, Under his shadow we shall be safe. Lam. iv. 20.

The adversary and the enemy entered into the gates of Jerusalem : saying, When shall he die, and his Name perish? *Ver.* 12. *Psalm* lxi. 5.

Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more. Ver. 8.

False witnesses also did rise up against him : they laid to his charge things that he knew not. *Psalm* xxxv. 11.

For the sins of the people, and the iniquities of the priests : they shed the blood of the just in the midst of Jerusalem. Lam. iv. 13.

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united : for in their anger they slew a man; *Gen.* xlix. 6.

Even the man of thy right hand : the Son of man, whom thou hadst made so strong for thine own self. Psalm lxxx. 17.

In the sight of the unwise he seemed to die : and his departure was taken for misery. *Wisd.* iii. 2.

They, fools, counted his life madness, and his end to be without honour : but he is in peace. Wisd. v. 4. & iii. 3.

For though he was punished in the sight of men : yet was his hope full of immortality. *Wisd.* iii. 4.

How is he numbered with the children of God : and his lot is among the saints! Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. *Psalm* xciv. 1. & li. 18.

Be merciful, O Lord, unto thy people whom thou hast redeemed : and lay not innocent blood to our charge. Deut. xxi. 8.

O shut not up our souls with sinners : nor our lives with the blood-thirsty. *Psalm* xxvi. 9.

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation : and our tongues shall sing of thy righteousness. Psalm li. 14.

For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee. *Psalm* v. 4.

Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man. Ver. 6.

O how suddenly do they consume : perish, and come to a fearful end; *Psalm* lxxiii. 18.

Yea, even like as a dream, when one awaketh : so didst thou make their image to vanish out of the city. Ver. 19.

Great and marvellous are thy works, O Lord God Almighty : just

and true are thy ways, O King of saints. *Rev.* xv. 3.

Righteous art thou, O Lord : and just are thy judgements. Psalm cxix. 137.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Proper Psalms. ix, x, xi.

Proper Lessons.
The First, 2 Sam. i.
The Second, St. Matth. xxvii.

¶ *Instead of the First Collect at Morning Prayer shall these two which next follow be used.*

Ps. lxvi. 2. 4. O Most mighty God, terrible in thy judgements, and wonderful in thy doings toward the children of men; who in thy heavy displeasure John xix 11. Ps. xxxviii. 1. didst suffer the life of our gracious Sovereign King *Charles* the First, to Hos. xiii. 11. be (as this day) taken away by the hands of cruel and bloody men: We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins Ezra ix 7. of this Nation, which brought down this heavy judgement upon us. But, Ps. ix. 12. O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the 1 Sam. xxvi. 9. shedding whereof nothing but the Heb. xii. 24. blood of thy Son can expiate,) lay it not to the charge of the people Matt. xxiii. 35. of this land; nor let it ever be required of us, or our posterity. Be Deut. xxi. 8. merciful, O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever: But pardon us for thy mercies' sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Ps. cxvi. 13. BLESSED Lord, in whose sight the death of thy Saints Luke i. 46. Ps. cxv. 1. is precious; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign; by which he was enabled so cheerfully Phil. iii. 10. 1 Pet. ii. 21. to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto Heb. xii. 4. blood; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins: and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

Luke xxiii. 34.

Prov. x. 7. Ps cxii. 6; lxxii. 17.

¶ *In the end of the Litany (which shall always on this Day be used) immediately after the Collect* [We humbly beseech thee, O Father, *&c.*] *the three Collects next following are to be read.*

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O Most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved: Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we

deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the King* [Almighty God whose kingdom is everlasting, *&c.*] *instead of the Collect for the Day shall these two be used.*

O most mighty God, *&c.* / Blessed Lord, in whose sight, *&c.* } *As in the Morning Prayers.*

The Epistle. 1 St. Peter ii. 13.

SUBMIT yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. St. Matth. xxi. 33.

THERE was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants, more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the* Nicene *Creed, shall be read, instead of the Sermon for that Day, the first and second parts of the Homily against Disobedience and wilful Rebellion, set forth by Authority; or the Minister who officiates shall preach a Sermon of his own composing upon the same argument.*

¶ *In the Offertory shall this Sentence be read.*

WHATSOEVER ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. St. *Matth.* vii. 12.

¶ *After the Prayer* [For the whole state of Christ's Church *&c.*] *these two Collects following shall be used.*

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgement remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine anointed blessed King *Charles* the First (as on this day) to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them, yet thou didst not leave us for ever, as sheep without a shepherd: but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies,

Ezra ix. 13. Job xi. 6. Hab. iii. 2.

hiding him under the shadow of thy
Ps. lvii. 1. wings until their tyranny was overpast; and didst bring him back, in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies we render to thee our most humble and unfeigned thanks: beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *VICTORIA*, a long and a happy Reign over us: So we that are thy people Ps. lxxix. 14.
will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation; through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

THE ORDER FOR EVENING PRAYER.

¶ *The Hymn appointed to be used at Morning Prayer instead of* Venite exultemus *shall here also be used before the Proper Psalms.*

Righteous art thou, O Lord, *&c.*

Proper Psalms. lxxix. xciv. lxxxv.

Proper Lessons.

The First, Jer. xii. or Dan. ix. to verse 22.

The Second, Hebrews xi. verse 32. and xii. to verse 7.

¶ *Instead of the first Collect at Evening Prayer shall these two which next follow be used.*

O Almighty Lord God, who by thy wisdom not only guidest and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknow-
Ps. cxlv. 17. ledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinful people do here fall down before thee, confessing that thy judgements were right in permitting cruel men, sons of Belial (as on this day) to imbrue their hands in the blood of thine Anointed; we having drawn down the same upon
Dan. ix. 7. ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee; beseeching thee to deliver this Nation
Numb. xxxv. 33. Ps. li. 11. from blood-guiltiness, (that of this day especially,) and to turn from us and our posterity all those judgements, which we by our sins have worthily deserved: Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

BLESSED God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King *Charles* the First, to be (as upon this day) given up to the violent outrages of wicked men, to be despitefully used and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his Throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For these thy great mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect* [Lighten our darkness, *&c.*] *shall these three next following be used.*

O Lord, we beseech *&c.*
O most mighty God, *&c.* } *As before at Morning Prayer.*
Turn thou us, *&c.*

¶ *Immediately before the Prayer of St.* Chrysostom *shall this Collect which next followeth be used.*

ALMIGHTY and everlasting God, whose righteousness is like the strong mountains, and thy judgements like the great deep; and who, by that barbarous murder (as on this day) committed upon the sacred Person of thine Anointed, hast taught us that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant, that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christ his sake; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

Ps. xxxvi. 6.
Ps. xc. 12.
Ps. xxx. 6.
Prov. iii. 7.
Gen. iii. 19.
Phil. iii. 11.

A FORM OF

PRAYER WITH THANKSGIVING

TO ALMIGHTY GOD,

For having put an end to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government after many years interruption; which unspeakable Mercies were wonderfully completed upon the Twenty-ninth of *May*, in the Year 1660. And in Memory thereof that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ *The Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King* Charles *the Second, for the Observation of the Twenty-ninth Day of* May *yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the* Nicene *Creed, on the Lord's Day next before every such Twenty-ninth of* May, *and notice to be given for the due observation of the said Day.*

¶ *The Service shall be the same with the usual office for Holy-days; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Ascension-day[e], *or* Whit-Sunday, *the Collects of this Office are to be added to the Offices of those Festivals in their proper places: If it be* Monday, *or* Tuesday *in* Whitsun-week, *or* Trinity Sunday,

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[e] *If this Day shall happen to be Ascension-day*, &c.] The second rubrick has already been spoken to under the foregoing form: but, because this festival falls in such a time of the year, as that it often happens to concur with some other great holy-day, which has a proper service appointed for itself; therefore here is a third rubrick of directions in this case, that whenever such concurrence shall happen, the preference shall be given to that other holy-day, and so much of this office as interferes with the service proper for that day shall be omitted. Thus, for instance, it is said in the rubrick, "If this day shall happen to be Ascension-day, or Whit-Sunday, the Collects of this office" (that is, all the prayers of it, for all prayers are called Collects both in the rubricks of this, and all other offices) "are to be added to the office of those festivals in their proper places;—and the rest of this office shall be omitted;" that is, the Psalms, Lessons, Epistle, and Gospel, because both those days have Proper Psalms, Lessons, Epistles, and Gospels of their own. And that only the portions of Scripture appointed for this day are to be omitted upon this occasion, is plain, because if this day happens to be Monday or Tuesday in Whitsun-week, or Trinity Sunday, (which have no Proper Psalms,) then "the Proper Psalms here appointed for this day, instead of those of ordinary course, shall be also used." And because none of the days mentioned in the rubrick have any peculiar hymn instead of the "Venite exultemus," therefore the rubrick orders, that "what festival soever shall happen to fall upon this solemn day of thanksgiving, the following hymn appointed instead of Venite exultemus shall be constantly used." The only question then remaining is, whether the Litany ought to be used if this day happens to be Ascension-day, or Monday or Tuesday in Whitsun-week (for upon Whit-Sunday and Trinity Sunday it is used of course). And to this, I think, the answer is plain, namely, That the Litany does not interfere with any part of the service appointed for any of those days; and therefore it should be read (as it is enjoined by this office) for the greater solemnity of this day. Besides, whatever festival happens to fall upon this day, "the Collects of this office are to be added to the office of such festival in their proper places:" now one of the Collects or prayers of this office is to be said "in the end of the Litany, after the Collect, We humbly beseech thee, O Father, &c." Unless therefore the Litany be read, and that Collect used, one of the Collects of this office cannot be added "in its proper place." But one would think there should be no room for any doubt in this matter, when it is said so expressly in the rubrick, that "the Litany shall always this day be used;" to imply, undoubtedly, that though it happen upon a day, on which otherwise the Litany is not to be used, yet it shall be added on purpose on this occasion. *Wheatly.*

the Proper Psalms appointed for this Day, instead of those of ordinary Course, shall be also used, and the Collects added as before; and in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of Venite exultemus, *shall be constantly used.*

¶ *Morning Prayer shall begin with these Sentences*[f].

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel* ix. 9, 10.

It is of the Lord's mercies that we were not consumed: because his compassions fail not. *Lam.* iii. 22.

¶ *Instead of* Venite exultemus *shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and People.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psalm* lxxxix. 1.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. Psalm cxi. 4.

Who can express the noble acts of the Lord: or shew forth all his praise? *Psalm* cvi. 2.

The works of the Lord are great:

[f] *Morning Prayer shall begin with these Sentences.*] For the sentences are appointed one of the ordinary sentences at morning service, (being Daniel's confession of his people's transgression, and of God's mercy, notwithstanding, Dan. ix. 9, 10,) and an additional one out of the book of Lamentations, iii. 22, ascribing our preservation wholly to the mercy and compassion of God.

II. The following hymn, which was new-drawn up in King James the Second's reign, in the room of another that had been used before, is sufficiently plain and applicable to the day, without any comment.

III. The Proper Psalms, till King James's reign, were the xxth, xxist, lxxxvth, and cxviiith. But now they are cxxivth, cxxvith, cxxixth, and cxviiith. The first of these hath been already spoken to in the office for the "Fifth of November." It may very properly be repeated here; since the papists and sectaries, like Samson's foxes, though they look contrary ways, do yet both join in carrying fire to destroy us: their end is the same, though the method be different.

2. The cxxvith Psalm celebrates the deliverance of the Israelites out of their captivity, which was so sudden and unexpected, that they who saw it thought themselves in a dream, and could scarce be persuaded that the thing was real; which may exactly be applied to the strange and miraculous turn of affairs at the happy Restoration; which was so surprising, that those who saw it were in such an ecstasy of joy and wonder, that they were almost afraid that their senses deceived them.

3. The cxxixth Psalm is a reflection upon the endeavours of our enemies to destroy us, and an acknowledgment of God's continual help in delivering us; and concludes with a curse denounced upon the enemies of the Church.

4. The cxviiith Psalm was composed originally for David's coronation after God had brought him from his exile through many troubles, and settled him safely on his throne in peace. It is set last because it peculiarly relates to the last scene of the Restoration, the crowning of King Charles II.

IV. The first Lesson, 2 Sam. xix. 9, is almost an exact parallel to our own case, describing how, after Absalom's death, (whereby the Rebellion was happily ended,) the people unanimously resolved to bring back their lawful king David, and sent an honourable message to him in his exile, to invite him home; and how also upon this he returned, not only without any opposition, but by the general consent and to the great satisfaction of all his subjects; his people contending which part of them should shew themselves most forward and joyful upon so happy an occasion.

2. But if any new practices make it necessary to reflect upon that faction and sedition which began the Rebellion, Numbers xvi. was added by King James, to be used instead of the former, where the example of Korah, Dathan, and Abiram, sets out the greatness of their sin, and the severity of their punishment, who delight in opposing their lawful governours.

3. The second Lesson, which is now the Epistle of St. Jude, (but which was Romans xiii. till King James's reign,) foretels the coming of false teachers in the last days, and describes their hypocrisy in pretending to sanctity, while their lives are notoriously evil; remarking particularly their railing at those in authority, and prophesying falsely for a reward, and containing at the same time a prophecy of their fall: and as the character of these was exactly answered by some in those sad times; so also was their prophecy soon after fulfilled to their ruin and destruction, to warn others to beware of such pretenders.

VI. The Epistle, 1 Peter ii. 11—18, (except the two first verses,) is the same with that for January 30, commanding us to be "subject to the King as supreme," which is farther confirmed by the Gospel. *Wheatly.*

sought out of all them that have pleasure therein. Psalm cxi. 2.

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psalm* cxlvii. 6.

The Lord executeth righteousness and judgement: for all them that are oppressed with wrong. Psalm ciii. 6.

For he will not alway be chiding: neither keepeth he his anger for ever. *Ver.* 9.

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. Ver. 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Ver.* 11.

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. Ver. 13.

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psalm* lxvi. 9.

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. Ver. 11.

O how great troubles and adversities hast thou shewed us! and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psalm* lxxi. 18.

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. Psalm cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob. *Psalm* lxxxv. 1.

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. Psalm lix. 10.

They are brought down and fallen: but we are risen and stand upright. *Psalm* xx. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. Psalm xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psalm* cxv. 12.

He shall bless them that fear the Lord: both small and great. Ver. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! *Psalm* cvii. 21.

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness! Ver. 22.

And not hide them from the children of the generations to come: but shew the honour of the Lord, his mighty and wonderful works that he hath done! *Psalm* lxxviii. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their forefathers, a faithless and stubborn generation. Ver. 6. 9.

Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart. *Psalm* lxviii. 26.

Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us. Ver. 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psalm* vii. 9.

Let all those that seek thee be joyful and glad in thee: and let all such as love thy salvation say alway, The Lord be praised. Psalm xl. 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms. cxxiv, cxxvi, cxxix, cxviii.

Proper Lessons.

The first, 2 Sam. xix. verse 9. or Numb. xvi.

Te Deum.

The second, The Epistle of St. Jude.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation.*

Priest. O Lord, save the Queen;

Answer. *Who putteth her trust in thee.*

Priest. Send her help from thy holy place.

Answer. *And evermore mightily defend her.*

Priest. Let her enemies have no advantage against her.

Answer. *Let not the wicked approach to hurt her.*

Priest. Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

Priest. Give peace in our time, O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

Priest. Be unto us, O Lord, a strong tower.

Answer. *From the face of our enemies.*

Priest. O Lord, hear our prayer.

Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall these two which follow be used.*

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful deliverance of these Kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

Ps. lxi. 3.

Ps. xviii. 48, 49; cxxiv. 6.

Ps. cix. 26, 27. Isa. xlix. 26.

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions; by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, King *Charles* the Second, notwithstanding all the power and malice of his enemies; and, by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves; vowing all holy obedience in thought, word, and work, unto thy Divine Majesty; and promising all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to her Heirs after her; whom we beseech thee to bless with all increase of grace, honour, and happiness, in this world, and to crown her with immortality and glory in the world to come, for Jesus Christ his sake our only Lord and Saviour. *Amen.*

Ps. lxv. 5; lxxix. 9; lxxxv. 1.

Rom. xii. 1.

1 Tim. ii. 1, 2.

¶ *In the end of the Litany (which shall always this Day be used) after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall this be said which next followeth.*

ALMIGHTY God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious Conspiracies and wicked Practices of all their enemies; We yield unto thee our unfeigned thanks and praise, as for thy many other great and public mercies, so especially for that signal and wonderful Deliverance, by thy wise and good Providence as upon this day completed, and vouchsafed to our then most gracious Sovereign, King *Charles* the Second, and all the Royal Family, and in them, to this whole Church and State, and all orders and degrees of men in both, from the unnatural Rebellion, Usurpation, and Tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy Providence; not our own arm, but thy right hand,

and thine arm, did rescue and deliver us. And therefore, not unto us, O Lord, not unto us, but unto thy Name be ascribed all Honour, and Glory, and Praise, with most humble and hearty thanks, in all Churches of the Saints: Even so blessed be the Lord our God, who alone doeth wondrous things, and blessed be the Name of his Majesty for ever; through Jesus Christ our Lord and only Saviour. *Amen.*

¶ *In the Communion Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the Queen and the Collect of the Day.*

O Almighty God, *&c.*
O Lord God of our salvation, *&c.* } *As before at Morning Prayer.*

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

NOT every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. St. *Matth.* vii. 21.

¶ *After the Prayer* [For the whole state of Christ's Church, *&c.*] *this Collect following shall be used.*

ALMIGHTY God and heavenly Father, who, of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traiterous, heady, and high-minded men, who, under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Infatuate and defeat all the secret counsels of deceitful and wicked men against us; Abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *VICTORIA*, and all that are put in authority under her, with judgement and justice to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treasons and Conspiracies. Be

Ps. lxi. 3. unto her an helmet of salvation, and a strong tower of defence against the face of all her enemies; clothe them with shame and confusion, but upon Herself and her Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation: through Jesus Christ our only Saviour and Redeemer, to whom, with thee, O Father, and the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

Ps. cix. 29; cxxxii. 18.

Ps. lxxix. 14.

A FORM OF

PRAYER WITH THANKSGIVING[g]

TO ALMIGHTY GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon the Twentieth Day of *June;* being the Day on which Her Majesty Began her happy Reign.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.*

¶ *If this Day shall happen to be* Sunday, *this whole Office shall be used, as it followeth entirely.*

¶ *Morning Prayer shall begin with these Sentences*[h].

I Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men; for Kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty: For this

[g] *A Form of Prayer with Thanksgiving* &c.] "As the godly Christian emperors in ancient times, so it appears that our most religious princes since the Reformation, have always caused the days of their inaugurations to be publickly celebrated by all their subjects with prayers and thanksgivings to Almighty God." See Can. 2, 1640, in Bp. Sparrow's collection; and King James II.'s order for the service on the 6th of February. And to the end that this day might be duly celebrated, we find that "particular forms of prayer have been appointed by authority," at least ever since the reign of King Charles I. "for that day on purpose." It is true, after the death of that prince, "this pious custom received a long and doleful interruption, upon occasion of his murder, which changed the day, on which King Charles II. succeeded to the crown, into a day of sorrow and fasting." And indeed a great part of the duty of that day, and the devotions proper to it, were performed in the service for the twenty-ninth of May. However, upon King James II.'s accession, "the former laudable and religious practice was immediately revived; a form of prayer and thanksgiving having been composed by the bishops for this purpose," in many things agreeing with this we now use. But in the reign of King William the inauguration festival was again disused: and it must be owned there was so much the less occasion for it during his reign, as there were large additions made to the form of thanksgiving appointed for the "Fifth of November," to commemorate his arrival, which happened on that day. However, when our late glorious and pious Queen Anne succeeded to the throne, there was fresh occasion to revive the festival. And therefore the day was again ordered to be observed, and a form of prayer with thanksgiving drawn up, part of it being taken from King James's office, and part of it being composed entirely new; and it is, altogether, the same (except the first Lesson) with the present office, which comes now in order to be explained. *Wheatly.*

[h] *Morning Prayer shall begin with these Sentences.*] The rubricks are the same as in the foregoing offices; and so the sentences are the first that need to be considered: and of these it is sufficient to say, that the first is a proper introduction to the duties we are now going to perform, 1 Tim. ii. 1, 2; and that the other is one of the ordinary sentences at morning service, 1 John i. 8, 9, and inserted here, in order to prepare us for the following confession.

II. The Hymn is an abridgment of a much longer one that was appointed in the office drawn up for King James II. However this, as it stands, is as proper to the occasion, containing suitable petitions and praises for the King.

III. The Proper Psalms are Psalm xx, xxi. ci. The xxth is a Psalm of David, wherein the people are taught to pray for his good success.

2. The xxist was originally composed upon the same account for which we now make choice of it, namely, to be a form of publick prayer, to be used in the congregation for God's blessing on the prince.

3. The cist Psalm is a resolution that David made to be a strict observer of piety and justice both in his

is good and acceptable unto God our Saviour. 1 *Tim.* ii. 1—3.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. *John* i. 8, 9.

¶ *Instead of* Venite exultemus *the Hymn following shall be said or sung; one verse by the Priest, and another by the Clerk and People.*

O Lord our Governour: how excellent is thy Name in all the world! *Psalm* viii. 1.

Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him? Psalm cxliv. 3.

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance. *Psalm* cxi. 4.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men! Psalm cvii. 21.

Behold, O God our Defender: and look upon the face of thine Anointed. *Psalm* lxxxiv. 9.

O hold thou up his goings in thy paths: that his footsteps slip not. Psalm xvii. 5.

Grant the King a long life: and make him glad with the joy of thy countenance. *Ps.* lxi. 6. & xxi. 6.

Let him dwell before thee for ever: O prepare thy loving mercy and faithfulness, that they may preserve him. Psalm lxi. 7.

In his time let the righteous flourish: and let peace be in all our borders. *Psalm* lxxii. 7. & cxlvii. 14.

As for his enemies, clothe them with shame: but upon himself let his crown flourish. Psalm cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doeth wondrous things. *Psalm* lxxii. 18.

And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen. Ver. 19.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Proper Psalms, xx, xxi, ci.

Proper Lessons.

The first, Joshua i. to the end of the 9th verse.

Te Deum.

The second, Romans xiii.

Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. *And grant us thy salvation.*

Priest. O Lord, save the Queen;

Answer. *Who putteth her trust in thee.*

Priest. Send her help from thy holy place.

Answer. *And evermore mightily defend her.*

Priest. Let her enemies have no advantage against her.

Answer. *Let not the wicked approach to hurt her.*

Priest. Endue thy Ministers with righteousness.

Answer. *And make thy chosen people joyful.*

Priest. O Lord, save thy people.

Answer. *And bless thine inheritance.*

Priest. Give peace in our time, O Lord.

Answer. *Because there is none other that fighteth for us, but only thou, O God.*

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private and publick conduct, and is appointed here to remind us, that whoever desires God's blessing upon his person and government, must diligently attend to discountenance impiety, and to nourish true religion and virtue. In the room of this Psalm, in King James's office, were appointed the lxxxvth and the cxviiith; but they being both chosen with an eye to the exile, which that prince underwent with his royal brother, were, in the office for Queen Anne, more properly changed.

IV. The first Lesson in Queen Anne's time was Prov. viii. 13, to the end: but now the first of Joshua is again appointed, which was the Lesson for this office when it was put out by King James.

2. The second Lesson, Romans xiii, is appointed upon account of that part of it which is read for the Epistle on November 5, of which what I have there said may suffice.

V. The Epistle and Gospel are the same with those appointed on the 29th of May, and have already been spoken to in my discourse on that office. *Wheatly.*

Priest. Be unto us, O Lord, a strong tower;

Answer. *From the face of our enemies.*

Priest. O Lord, hear our prayer;

Answer. *And let our cry come unto thee.*

¶ *Instead of the first Collect at Morning Prayer shall be used this following Collect of Thanksgiving for Her Majesty's Accession to the Throne.*

2 Kings xix. 15. 2 Chron. xx. 6. Dan. iv. 25. ALMIGHTY God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy servant, our Sovereign Lady, Queen *VICTORIA*, upon the throne of this Realm. Let thy wisdom be her guide, and let thine arm strengthen her; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; direct all her counsels and endeavours to thy glory, and the welfare of her people; and give us grace to obey her cheerfully and willingly for conscience sake; that neither our sinful passions, nor our private interests, may disappoint her cares for the publick good; let her always possess the hearts of her people, that they may never be wanting in honour to her Person, and dutiful submission to her Authority; let her reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. *Amen.*

Ps. lxxxix. 21. Ps. lxxii. 7. Rom. xiii. 5.

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect* [We humbly beseech thee, O Father, *&c.*] *shall the following Prayer, for the Queen and Royal Family, be used.*

O Lord our God, who upholdest and governest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings, for our Sovereign Lady *VICTORIA*, as on this day, set over us by thy grace and providence to be our Queen; and so together with her bless the Prince *Albert*, *Albert* Prince of Wales, and all the Royal Family; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory in the kingdom of heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for God's protection of the Queen against all her enemies.*

MOST gracious God, who hast set thy servant *VICTORIA* our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same from all the dangers to which she may be exposed; Hide her from the gathering together of the froward, and from the insurrection of wicked doers; Do thou weaken the hands, blast the designs, and defeat the enterprizes of all her enemies, that no secret conspiracies, nor open violences, may disquiet her Reign; but that, being safely kept under the shadow of thy wing, and supported by thy power, she may triumph over all opposition; that so the world may acknowledge thee to be her defender and mighty deliverer in all difficulties and adversities; through Jesus Christ our Lord. *Amen.*

Ps. lxiv. 2. Ps. xvii. 8. Isa. xlix. 26.

¶ *Then the Prayer for the High Court of Parliament (if sitting).*

¶ *In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as supreme Governour of this Church.*

BLESSED Lord, who hast called Christian princes to the defence of thy Faith, and hast made it their duty to promote the spiritual welfare, together with the temporal interest of their people; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly graces that are requisite for so high a trust; Let the work of thee her God prosper in her hands; Let her eyes behold the success of her designs for the service of thy true Religion established

Isa. liii. 10.

amongst us; and make her a blessed instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed; Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before her face; Let not Heresies and false Doctrines disturb the peace of the Church, nor Schisms and causeless Divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these blessings may be continued to after-ages, let there never be one wanting in her house to succeed her in the government of this United Kingdom, that our posterity may see her children's children, and peace upon Israel. So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

Acts iv. 32. 2 Cor. xiii. 11.

Jer. xxxiii. 17.

Ps. cxxv. 5; cxxviii. 6. Ps. lxxix. 14.

The Epistle. 1 St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto Governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

¶ *After the* Nicene Creed *shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read:*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St. *Matth.* v. 16.

¶ *After the Prayer* [For the whole state of Christ's Church *&c.*] *these Collects following shall be used.*

A Prayer for Unity.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

Acts iv. 32. Phil. i. 27. Eph. iv. 3.

Rom. xv. 6.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with

our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

"VICTORIA R.

"OUR Will and Pleasure is[1], That these four Forms of Prayer and "Service, made for the Fifth of November, the Thirtieth of January, "the Twenty-ninth of May, and the Twentieth of June, be forthwith "printed and published, and annexed to the Book of Common Prayer "and Liturgy of the United Church of England and Ireland; to be used "yearly on the said Days, in all Cathedral and Collegiate Churches and "Chapels, in all Chapels of Colleges and Halls within our Universities "of Oxford, Cambridge, and Dublin, and of our Colleges of Eton "and Winchester, and in all Parish Churches and Chapels within those "parts of our United Kingdom of Great Britain called England and "Ireland.

"Given at our Court at Kensington the twenty-first day of "June, 1837, in the first Year of our Reign.

"By Her Majesty's Command,

"J. RUSSELL."

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[1] *Our Will and Pleasure is*, &c.] Although the due observation of the fifth of November, the thirtieth of January, and the twety-ninth of May is injoined by Act of Parliament; yet the particular forms, to be used on those days, are not previously directed, nor subsequently confirmed, by any Act of Parliament: but they are specially authorized, as is also that of the Queen's inauguration, by this order of her Majesty. The inauguration day, or the day when the king or queen, for the time being, began their respective reigns, is not injoined by Act of Parliament, as are the other solemn days, for which particular services are appointed.

Some have questioned, by what authority of law this solemnity, as also the other occasional thanksgivings and fasts appointed by the king, are kept. Upon which Mr. Johnson observeth, in his Clergyman's Vade Mecum, that it is sufficient in this case, as he thinketh, that the two Houses of Parliament have and do own this power to be lodged in the crown, as they do by submitting to these royal commands in observing such days, and sometimes petitioning him to order these religious solemnities. *Dr. Burn.*

APPENDIX.

A FORM OF PRAYER

FOR THE

VISITATION OF PRISONERS[k],

Treated upon by the Archbishops and Bishops, and the rest of the Clergy of *Ireland*, and agreed upon by Her Majesty's Licence in their Synod, holden at *Dublin*, in the year 1711.

¶ *When Morning or Evening Prayers shall be read in any Prison, instead of the* Venite exultemus, *or the* Magnificat, *shall be read the* 130*th Psalm* De profundis, *and the Minister shall insert, after the Collect for the Day, the Collect in the following Service,* [O God, who sparest, &c.] *and at such times as the* Litany *is not read, he shall add the Prayer,* O God, merciful Father, that despisest not, &c.

¶ *And when notice is given to the Minister that a Prisoner is confined for some great or capital Crime, he shall visit him, and when he cometh into the Place where the Prisoner is, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers, neither take thou vengeance of our sins; Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Minister. Turn thy face from our sins.

Answer. And blot out all our iniquities.

Minister. Send us help from thy holy place.

Answer. For thine indignation lieth hard upon us.

Minister. O Lord, hear our prayer.

Answer. And let the sighing of the Prisoners come before thee.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved,

[k] The Editor has taken the liberty of appending the following Form of Prayer to the present edition of the Liturgy, on the suggestion of a reverend correspondent, who has experienced its utility in the discharge of his important duties in a county gaol, of which he is chaplain, in this part of the United Kingdom. Recommended as it is by its own merits, as well as by the distinguished sanction specified in the Introduction to it above, it will probably be considered a valuable manual for the purpose for which it is designed, by those of the English, no less than of the Irish clergy, into whose hands this edition of the Book of Common Prayer may happen to fall.

through our Lord and Saviour Jesus Christ. *Amen.*

O God, who sparest when we deserve punishment, and in thy wrath rememberest mercy, we humbly beseech thee of thy goodness, to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure; give them a right understanding of themselves, and of thy threats and promises, that they may neither cast away their confidence in thee, nor place it any where but in thee; relieve the Distressed, protect the Innocent, and awaken the Guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to the setting free their souls from the chains of sin, through Jesus Christ our Lord. *Amen.*

¶ *Here the Minister, as he shall see convenient, may read the Prayer for* All Conditions of Men, *the Collect for* Ash-Wednesday, *and the Collect after the* Offertory, *beginning,* Almighty God, the fountain of all wisdom, &c. *or any other Prayer of the* Liturgy, *which he shall judge proper.*

¶ *Then shall the Minister exhort the Prisoner or Prisoners after this Form, or other like.*

DEARLY beloved, know this, that Almighty God, whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgements are often sent as fatherly corrections to us: and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty therefore to humble yourself under the mighty hand of God, to acknowledge the righteousness of his judgements, and to endeavour, that by his grace this present Visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments, and whereinsoever you shall perceive yourself to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourself to Almighty God, with full purpose of amendment of life: and if you shall perceive your offences to be such as are not only against God, but also against your Neighbours, then to reconcile yourself to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand: and to this true repentance and change of mind you must add a lively and stedfast faith, and dependance upon the merits of the death of Christ, with an entire resignation of yourself to the will of God. Except you repent, and believe, we can give you no hope of salvation: but if you do sincerely repent and believe, God has declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth, for the night cometh when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock when the door shall be shut, and cry too late for mercy, when it is the time of justice. Now you are the object of God's mercy, if by repentance and true faith you turn unto him; but if you neglect these things, you will be the object of his justice and vengeance. Now you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you

can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed,* [Dost thou believe in God, &c.] *And the Prisoner shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he has any scruples, that he would declare the same, and prepare himself for the holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then all kneeling, the Minister shall say the* 51*st Psalm,* [Have mercy upon me, O God, &c.]

Let us pray.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

O God, whose mercy is everlasting, and power infinite, look down with pity and compassion upon the suffering of these thy servants; and whether thou visitest for trial of their patience, or punishment of their offences, enable them by thy grace cheerfully to submit themselves to thy holy will and pleasure.

Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut them off suddenly, but chastenest them as a Father, grant that they, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance, and sincerity of heart, through Jesus Christ our Lord. *Amen.*

PRAYERS FOR PERSONS UNDER SENTENCE, &c.

¶ *When a Criminal is under Sentence of Death, the Minister shall proceed immediately after the Collect* [O God, who sparest, &c.] *to exhort him after this Form, or other like.*

DEARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the Law; you are shortly to suffer death in such a manner, that others warned by your example may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near, your sins have laid fast hold upon you, you are soon to be removed from among men, by a violent death, and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with the terrible voice of the most just judgement to the wicked, Go ye accursed into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence; it is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, Peace, where there is no peace; for there is no peace, says my God, to the wicked; God is not mocked, he is of purer eyes than to behold iniquity, and without holiness no man shall see the Lord: On the other hand, despair not of God's mercy, though trouble is on every side: for God shutteth not up his

mercies for ever in displeasure; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you; I require you strictly to examine yourself and your estate, both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured, that you may find mercy at your heavenly Father's hand for Christ's sake, and not be condemned in the dreadful day of judgement.

Lastly, beloved, submit yourself with Christian resignation to the just judgement of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death; and though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind; so may you cast yourself with an entire dependence upon the mercies of God, through the merits of your Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his Faith, and rehearse the Articles of the Creed,* [Dost thou believe in God, &c.] *and the Criminal shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine, whether he repent him truly of his sins, exhorting him to a particular Confession of the sin for which he is condemned; and upon Confession he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combination in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his confession the Priest shall absolve him (if he humbly and heartily desire it) either in the Form which is appointed in the Office of* Visitation of the Sick, *or in that used in the* Communion Service.

¶ *After absolution, shall be said the Collect following.*

O Holy Jesus, who of thine infinite goodness didst accept the conversion of a sinner on the cross, open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; consider his contrition, accept his repentance, and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour; this we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then the Minister shall say,*

O Father of mercies, and God of all comfort, we fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of his calamity is at hand, and he is accounted as one of them that go down into the pit. Blessed Lord, remember thy mercies, look upon his infirmities, hear the voice of his complaint, give him, we beseech thee, patience in this his time of adversity, and support under the terrors which encompass him; set before his eyes the things he hath done in the body, which have justly provoked thee to anger; and forasmuch as his continuance appeareth to be short amongst us, quicken him so much the more by thy grace and Holy Spirit, that he, being converted and reconciled unto thee, before thy judgements have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Adding this,*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister standing shall say,*

IN the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God, most holy, O Lord, most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee.

¶ *Then the Minister shall say,*

THE Almighty God, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know, and feel that there is none other name under heaven given to man, in whom and through whom thou mayest receive salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *At the time of Execution, besides all or such part of the foregoing Office, as the Minister shall judge proper, shall be said the* Commendatory Prayer for a Person at the point of departure, *as it is in* The Visitation of the Sick.

The Collect for the Communion Service.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity, we beseech thee to have mercy upon this thy servant, who for his transgressions is appointed to die. Grant that he may take thy judgements patiently, and repent him truly of his sins; that he recovering thy favour, the fearful reward of his actions may end with this life, and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 11.

NO chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.

A PRAYER FOR IMPRISONED DEBTORS.

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, that are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those that have confined them, and a full purpose to repair all the injuries and losses, that others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here, and so sanctify their afflictions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

ARTICLES[a]

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562, for the avoiding of Diversities of Opinions[b], and for the establishing of Consent touching true Religion. Reprinted by His Majesty's Commandment, with his Royal Declaration prefixed thereunto.

HIS MAJESTY'S DECLARATION[c].

BEING by God's Ordinance, according to Our just Title, Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions, *We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the*

[a] *Articles* &c.] We learn from the New Testament, that those who first embraced the Gospel declared their faith in Jesus, as the promised Messiah, in simple and general terms, Acts viii. 37: and there is no ground for supposing that the apostles required this declaration to be made in any one particular form of words. No such formulary is transmitted to us: and, had any ever existed, it would probably have been cited or alluded to in the New Testament, or in the early Apologies for Christianity. Every bishop was authorized to prescribe a formulary for the use of his own church: and there are still extant in writers, who lived near to the apostolick age, several abstracts of Christian faith, which, though they agree in substance, vary in expression. But, when heresies gained ground, and destroyed uniformity of belief among Christians, it became necessary to have a publick standard of faith: and to this cause we are to attribute the origin of creeds. The design of these creeds was to establish the genuine doctrines of the Gospel, in opposition to the errors which then prevailed; and to exclude from communion with the orthodox Church of Christ all who held heretical opinions. New dissensions and controversies continually arose: and we have to lament, that in process of time "the faith, which was once delivered unto the saints," became corrupted in the highest degree; and that those very councils which were convened according to the practice of the apostolick age for the purpose of declaring "the truth, as it is in Jesus," gave their sanction and authority to the grossest absurdities and most palpable errors. These corruptions, supported by secular power, and favoured by the darkness and ignorance of the times, were almost universally received through a succession of many ages, till at last the glorious light of the Reformation dispelled the clouds, which had so long obscured the Christian world.

At that interesting period the several churches, which had separated themselves from the Roman communion, found it expedient to publish confessions of their faith: and, in conformity to this practice, Edward VI., the first protestant king of England, caused to be published by his royal authority forty-two "Articles, agreed upon by the bishops and other learned and good men, in the Convocation held at London in the year 1552, to root out the discord of opinions, and establish the agreement of true religion." These Articles were repealed by Queen Mary, soon after her accession to the throne. But Queen Elizabeth in the beginning of her reign gave her royal assent to "Thirty-nine Articles, agreed upon by the archbishops and bishops of both provinces, and the whole clergy, in the Convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true religion." These Articles were revised, and some small alterations made in them, in the year 1571; since which time they have continued to be the criterion of the faith of the members of the Church of England. The Articles of 1562 were drawn up in Latin only: but in 1571 they were subscribed by the members of the two Houses of Convocation both in Latin and English: and therefore the Latin and English copies are to be considered as equally authentick. The original manuscripts, subscribed by the Houses of Convocation, were burnt in the fire of London: but Dr. Bennet has collated the oldest copies now extant, and it appears that there are no variations of any importance.

It is generally believed that Cranmer and Ridley were chiefly concerned in framing the forty-two Articles, upon which our thirty-nine are founded. But Bp. Burnet says, that "questions relating to them were given about to many bishops and divines, who gave in their several answers, which were collated and examined very maturely; all sides had a free and fair hearing before conclusions were made." Indeed, caution and moderation are no less conspicuous in them, than a thorough knowledge of the Scriptures, and of the early opinions and practice of Christians.

Bp. Burnet, in his History of the Reformation, has preserved the forty-two Articles published by King Edward the Sixth, and has pointed out in what respects they differ from the thirty-nine Articles which are now in force.

These thirty-nine Articles are arranged with great judgment and perspicuity, and may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the ten next relate to Christians, as individuals; and the remaining twenty-one relate to them, as they are members of a religious society. But, as all confessions of faith have had a reference to existing heresies, we shall here find, not only the positive doctrines of the Gospel asserted; but also the principal errors and corruptions of the church of Rome, and most of the extravagances into which certain protestant sects fell at the time of the Reformation, rejected and condemned. *Bp. Tomline.*

[b] *—for the avoiding of Diversities of Opinions*, &c.] See the concluding note on the Articles.

[c] *His Majesty's Declaration.*] The Articles were

Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of England (*which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto*) *do contain the true Doctrine of the Church of* England, *agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles; which to that end We command to be new printed, and this Our Declaration to be published therewith.*

That We are Supreme Governour of the Church of England: *And that if any difference arise about the external Policy, concerning the* Injunctions, Canons, *and other* Constitutions *whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions, providing that none be made contrary to the Laws and Customs of the Land.*

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented to by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of England *now established; from which We will not endure any varying or departing in the least Degree.*

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points in which the present differences lie, men of all sorts take the Articles of the Church of England *to be for them; which is an argument again, that none of them intend any desertion of the Articles established.*

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England *according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.*

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our Displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other: And We will see that there be due Execution upon them.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity*[d].

Deut. vi. 4. 1 Cor. viii. 4. Jer. x. 10. 1 Thess. i. 9. Isa. xl. 28. Rom. xvi. 26.

THERE is but one living and true God[e], everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in

John iv. 24. Gen. xvii. 1. Matt. xix. 26. Luke i. 37. Ps. cxlvii. 5; cxlv. 9; cxxxvi. 1. Exod. xx. 11. Col. i. 16, 17. Neh. ix. 6.

again ratified by King James I. in these words, which are commonly prefixed to them. *Dr. Burn.* It appears however from "papers, ascertaining the reign and time in which the Declaration before the thirty-nine Articles was first published," subjoined to Dr. Winchester's Dissertation on the seventeenth Article, that the Declaration was prefixed, not by King James, but by King Charles I. King James ratified the Articles, but it was by ratifying the Canons made 1603. *Edit.*

[d] I. *Of Faith in the Holy Trinity.*] This first Article asserts the being and attributes of God, which are the foundation of all religion: and it farther declares, that the Godhead consists of three Persons; which, though it appears to have made a part of the original revelation to mankind, was so far forgotten or obscured,

Matt. xxviii. 19. 2 Cor. xiii. 14.

unity of this Godhead there be three Persons[f], of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Rev. i. 4, 5. 1 John v. 7.

that it may be considered as one of the characteristick doctrines of the Gospel. *Bp. Tomline.*

[e] *There is but one living and true God,* &c.] The being of a God is manifest from the order of causes, which leads us back to one which is the original cause of all, which exists necessarily and of itself: from the idea or notion of a God, which implies something that necessarily exists, or must be of itself: from the consent of all civilized nations, very few, if any, having been so brutish as to deny it: from the creation of the world, and the order and usefulness of its several parts: from the force of conscience, which reproves us when we do ill, and commends us when we do well: from prophecies and miracles, which could not have been, if there had not been a God.

That there is "but one God," appears from 1 Cor. viii. 4, where St. Paul tells us, "That there is none other God but one." The same likewise appears from the very nature of God, who is a Being of infinite perfection: whereas, if there were two Gods, they might possibly clash and disagree, which would be an evidence of frailty, and therefore inconsistent with infinite perfection. And further: one God there must be: but, as one is sufficient, so, if there were more, neither this nor that would be necessary.

The attributes of "living and true" are ascribed to God. 1 Thess. i. 9: "Ye turned to God from idols, to serve the living and true God."

That He is "everlasting" is proved from that doxology of St. Paul, 1 Tim. i. 17: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." And reason tells us that He must be eternal, inasmuch as He is the first cause, which could not possibly be produced, either from any other cause, or from nothing. Now that, which is not produced by any other cause, exists of itself: and that, which exists of itself, must always exist.

That God is "without body," appears from John iv. 24: "God is a Spirit." I add, that a spiritual substance excels a bodily one: and therefore, if God were a bodily substance, angels and the souls of men would excel Him. Besides, all matter is of itself inactive, and void of motion, unless it be moved by something else: but every thing receives motion directly or indirectly from God, who is the first mover of all things.

That God is "without parts," or, according to the Latin Articles, "impartibilis," that is, "incapable of being divided into parts," follows from his being immaterial and spiritual. If he were a material and bodily substance, then, as He is infinite, He would fill all places in such a manner, that there would be no room for any other bodily substance.

That He is "without passions," or, according to the Latin Articles, "impassibilis," that is, "incapable of suffering," may be argued from Ps. cii. 26, 27, "They shall perish, but thou shalt endure: yea, all of them shall wax old as a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." For the word "passion" in strictness of speech signifies suffering; and in this place it signifies God's reception of some impulse stronger than Himself, and which He cannot resist; as when a man is affected with joy, grief, anger, &c. But inasmuch as all things are of so frail a nature in comparison with God, no objects can have force enough to influence Him against his will.

The Scriptures indeed seem to attribute members to God, such as eyes and hands; as also passions, such as love, anger, hatred, &c.; of all of which, since He is the most simple essence, and is also immutable, and always infinitely happy, He is utterly incapable: and therefore those things are spoken by way of accommodation to the weakness of men, and not as suitably to the perfections of God.

God's "infinite power" is declared, Matt. xix. 26, "With God all things are possible."

His "infinite wisdom" appears from Ps. cxlvii. 5, "Great is our Lord and of great power: his understanding is infinite:" and from the admirable order and use of things: and, finally, from the various effects of divine Providence.

The "infinite goodness" of God may be proved from Luke xviii. 19, "None is good save one, that is, God;" by which is meant absolutely and infinitely good. For in a limited sense some men have been declared good: such as Joseph, the supposed father of our blessed Saviour; and the apostle Barnabas; and others. The goodness of God appears likewise from the creation and preservation of all things; but, above all, from the redemption of the world by our Lord Jesus Christ.

That God is "the Maker of all things, visible and invisible," is asserted Col. i. 16, "For by him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him." Moreover, that the world is not eternal is manifest, from the arts, which in these later ages of it have been invented; from the countries, which of late have been discovered, and which were till then uncultivated; and from all the histories of it, the most ancient of which do not reach many ages back. It was therefore made. But that it was made by chance, considering the exact order, harmony, and beauty of it, is absurd and impossible. It had therefore a Maker. And who could that be but God?

That God is also "the Preserver of all things," is asserted Col. i. 17, "And he is before all things, and by him all things consist." Besides, inasmuch as nothing exists necessarily and of itself, but God; it follows that all things must and do depend on Him. *Archdeacon Welchman, Veneer.*

"It is to be observed," says Dr. Clarke, "that the Scripture, as it does not much insist upon proving to us the being of God, but rather always supposes that to be already known by the light of nature; so also, when it mentions any of the natural attributes of the divine essence, it does not usually enlarge upon the proof or explication of them, but generally makes mention of them occasionally only, and as presupposing them beforehand well known by man's reason." To which may be added, the tradition of the revelations to Adam and the early patriarchs, and the evidence from prophecies and miracles continually before the people to whom the Old Testament was immediately addressed. *Bp. Tomline.*

[f] *And in unity of this Godhead there be three Persons,* &c.] Though, as we have proved before, there is but one God, yet there are three Persons in the Godhead, as appears from Matt. xxviii. 19; 2 Cor. xiii. 14; 1 John v. 7. And that these three Persons are of one substance, power, and eternity is evident, because such attributes and divine honours are ascribed to them in Scripture, as belong not, and cannot be ascribed, to

II. *Of the Word or Son of God, which was made very Man*[g].

John i. 1. Heb i. 5—12. Rev. xxii. 13. THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and Rom. ix. 5. eternal God, and of one substance with the Father[h], took Man's nature[i] in the womb of the blessed Virgin, of her substance[j]: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person[k], never to be divided, whereof is one

Luke i. 31. Gal. iv. 4. Rev. i. 5, 6. 17, 18. Acts xx. 28.

any other being besides God. *Archdeacon Welchman, Veneer.*

Upon the subject of the doctrine asserted in this part of the Article, the reader is requested to refer to page 181, note *r*; page 53, notes *r*, *s*, *t*; page 55, note *y*; and page 51, note from Dean Vincent.

[g] II. *Of the Word or Son of God, which was made very Man.*] The Son, or second Person in the ever-blessed Trinity, is called the Word, John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God." He was "begotten" indeed, or else He would not be a Son: but "from everlasting," or else He would not be God: and when we say, that He is "the very and eternal God, of one substance with the Father," that is, of one and the same Godhead with the Father, we mean that He is so, strictly and properly speaking, and not in a metaphorical or borrowed sense: but as the apostle says, "Christ, who is over all, God blessed for ever, Amen," Rom. ix. 5. Thus much is asserted in several places of Scripture: namely, Heb. i. 5, 6. 8. 10, 11; Rev. xxii. 13; Isa. xliv. 6.

That "the Son of God took man's nature in the womb of the blessed Virgin," appears from Luke i. 31, "And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus;" and from Gal. iv. 4, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." For since it pleased God to promise, Gen. iii. 15, that "the seed of the woman should bruise the serpent's head;" it was necessary that He should be born of a virgin, that so He might not be the seed of man, as all other men are.

As these "two natures," the divine and human, were thus united, so were they not confounded: but, as the Article asserts, "two whole and perfect natures, the Godhead and Manhood, were joined together in one Person;" see Rev. i. 5, 6. 17, 18; of whom many things are spoken, which are proper to one of the natures only. Thus "God" is said to have shed "his blood," Acts xx. 28: and the "man" Christ Jesus is proposed as an object of "worship" to the "angels," Heb. i. 6. This manner of expression is called a communion of idioms. And the conjunction of the two natures is termed The Hypostatick Union. Concerning which Nestorius first, and then Eutyches, grievously erred: the former by dividing the Person, and the latter by confounding the two natures. An effectual stop was put to both those errors in four words by the Council of Chalcedon, which taught that Jesus Christ is one and the same in two natures, *ἀσυγχύτως*, *ἀτρέπτως*, *ἀδιαιρέτως*, *ἀχωρίστως*, that is, "without confusion," or "change" of natures, against Eutyches; and "without division" or "separation" of them, against Nestorius. *Archdeacon Welchman, Veneer.*

Concerning the doctrines here stated of the divinity of Christ, of his incarnation, and of the union of the two natures in his person, the reader is referred to page 291, note *b*; 371, *z*; 61, *l*; 56, 57, *z*, *a*; see also page 29, note *t*, parag. II.

[h] — *eternal God, and of one substance with the Father,*] If the Son or Word is truly God, He must be from all eternity, and must also be of the same substance with the Father, otherwise He could not be God: since a God, of another substance or of another duration, is a contradiction. *Bp. Burnet.* This expression answers to the Greek *ὁμοούσιος*, which was used by the ancients to denote the unity of essence between the Father and the Son, being grounded upon 1 John v. 7; and that of the Evangelist, "I and my Father are one," John x. 30. Which imports a unity of essence, and not of consent, as may be proved by our Saviour's own explication of his meaning, ver. 38; and by the sense the Jews understood Him in, as being a pretension to the divine nature, ver. 33. *Dr. Nicholls.*

[i] — *took Man's nature* &c.] There cannot be clearer proof of any matter of fact, than that our Saviour took upon Him human nature, and was truly man. The prophecies, which foretel the Messiah, do declare likewise that He was to be man. It was predicted as early as the fall of mankind, that "the seed of the woman should bruise the serpent's head," Gen. iii. 15. And in another prediction of the Messiah it is foretold, that "a Virgin shall conceive and bear a son," Isa. vii. 14. The angel, who notified his conception to the blessed Virgin, said, "She should conceive in her womb, and bring forth a Son," Luke i. 31. He was subject to all the properties and accidents, to which human nature is liable: He "grew," Luke ii. 40; and "increased in wisdom and stature," ver. 52; was "hungry," Matt. iv. 2, and "thirsty," John xix. 28: He "wept" over Jerusalem, Luke xix. 41; He "slept," Mark iv. 38; and "died," Matt. xxvii. 50. *Dr. Nicholls.*

[j] — *in the womb of the blessed Virgin, of her substance:*] This does not need any long or laboured proof, since the texts of Scripture are so express that nothing but wild extravagance can withstand them. But among the frantick humours that appeared at the Reformation, some, in opposition to the superstition of the church of Rome, studied to derogate, as much from the blessed Virgin on the one hand, as she had been over-exalted on the other: so they said, that Christ had only gone through her. But this impiety sunk so soon that it is needless to say any thing more to refute it. *Bp. Burnet.*

In order that the Reformation however might receive no prejudice from these monstrous opinions, it was by the compilers of the Articles thought advisable to make an express profession of our holding the true catholick doctrine in this particular. *Dr. Nicholls.*

[k] — *in one Person,*] The design of the definition that was made by the Church, concerning Christ's having "one Person," was chiefly to distinguish the nature of the indwelling of the Godhead in Him, from all prophetical inspirations. The Mosaical degree of prophecy was in many respects superior to that of all the subsequent prophets: yet the difference is stated between Christ and Moses in terms that impart things quite of another nature; the one being mentioned as a servant, the other as the Son that built the house. It is not said that God appeared to Christ, or that He spoke to Him: but God was ever with Him and in Him; and, while "the Word was made flesh," yet still "his

Christ, very God, and very Man; who truly suffered[l], was crucified, dead and buried, to reconcile his Father to us[m], and to be a sacrifice, not only for original guilt[n], but also for actual sins of men.

Matt. xxvii; xx. 28. 1 Tim. ii. 6. Eph. ii. 16—18.

Isa liii 4—6. 1 John ii 2. 2 Cor. v. 21.

glory was as the glory of the only-begotten Son of God," John i. 14. The glory, that Isaiah saw, was called "his glory:" and on the other hand God is said to have "purchased his church with his own blood." The doctrine here asserted is plain in the Scriptures, that, though the human nature in Christ acted still according to its proper character, and had a peculiar will; yet there was such a constant presence, indwelling, and actuation on it from the eternal Word, as did constitute both human and divine nature "one Person." As these are thus so intirely united, so they are never to be separated. Christ is now exalted to the highest degree of glory and honour: and the characters of "blessing, honour, and glory," are represented in St. John's visions, as offered "to the Lamb for ever and ever," Rev. v. 13. *Bp. Burnet.*

[l] — *who truly suffered*, &c.] That the Messiah was to suffer was foretold in a variety of passages in the Old Testament. "It was written of the Son of man, that he must suffer many things," Mark ix. 12: and "the Spirit of God, which was in the prophets, testified beforehand the sufferings of Christ," 1 Pet. i. 11. He was to be "a man of sorrows and acquainted with grief; oppressed and afflicted; wounded and bruised; brought to the slaughter, and cut off out of the land of the living," Isa. liii. The suffering of Christ was also typified in the sacrifices of the law, and particularly in the passover. Our Saviour Himself forewarned his disciples of his passion; and St. Paul preached to the Thessalonians, that "the Christ must needs have suffered," Acts xvii. 3. If hunger and thirst, if revilings and contempt, if sorrows and agonies, if stripes and buffetings, if condemnation and crucifixion, be sufferings; Jesus suffered: if the infirmities of our nature, if the weight of our sins, if the malice of man, if the machinations of Satan, if the hand of God could make Him suffer; our Saviour suffered: if the annals of times, if the writings of his apostles, if the death of his martyrs, if the confession of the Gentiles, if the scoffs of the Jews, be testimonies; Jesus suffered: "and therefore those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath fulfilled," Acts iii. 18. *Bp. Tomline, Bp. Pearson.*

The matter of fact concerning the death of Christ is denied by no Christian: the Jews do all acknowledge it: the first enemies to Christianity did all believe this, and reproached his followers with it. This was that which all Christians gloried in and avowed: so that no question was made of his death, except by a small number called Docetæ, who were not esteemed Christians, till Mahomet denied it in his Alcoran, who pretends that He was withdrawn, and that a Jew was crucified in his stead. But this corruption of the Gospel came too late afterwards, to have any shadow of credit due to it; nor was there any sort of proof offered to support it. So this doctrine concerning the death of Christ is to be received as an unquestionable truth. There is no part of the Gospel writ with so copious a particularity, as the history of his sufferings and death; as there was indeed no part of the Gospel so important as this. *Bp. Burnet.*

[m] — *to reconcile his Father to us*, &c.] Or, according to the Scripture's usual manner of speaking, to reconcile us to his Father. Whether this be expressed after the one way or the other, it comes to the same thing. This is certain, that Christ by his death has procured for us the divine favour. For He, lest mankind, who upon account of their sins were obnoxious to the divine justice, should utterly perish, offered Himself as an expiatory sacrifice to God: whence He is said, to "give his life a ransom for many," Matt. xx. 28; and 1 Tim. ii. 6, it is said, that "he gave himself a ransom for all." See also Eph. ii. 16—18, "That he might reconcile both," namely, Jews and Gentiles, "unto God in one body by the cross, having slain the enmity thereby: he came, and preached peace to you which were afar off, and to them that were nigh. For through him we have an access by one Spirit unto the Father." The prophet Isaiah speaking of Him says, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all," Isa. liii. 4—6. St. John in his first Epistle, ii. 2, tells us, that Jesus Christ "is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world:" for "he hath made him to be sin for us," saith St. Paul, "who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. From all which it plainly follows, that our blessed Saviour was a sacrifice for all the sins of men, both original and actual. *Archdeacon Welchman, Veneer.*

In a great variety of passages, that lie spread in all the parts of the New Testament, it is as plain as words can make any thing, that the death of Christ is proposed to us, as our sacrifice and reconciliation, our atonement and redemption. So that it is not possible for any man who considers all this, to imagine that Christ's death was only a confirmation of his Gospel, a pattern of a holy and patient suffering of death, and a necessary preparation to his resurrection, by which He gave us a clear proof of his resurrection, and by consequence of eternal life, as by his doctrine He had shewed us the way to it. By this all the high commendations of his death amount only to this, that He by dying has given a vast credit and authority to his Gospel, which was the powerfullest mean possible to redeem us from sin, and to reconcile us to God. But this is so contrary to the whole design of the New Testament, and to the true import of that great variety of phrases, in which this matter is set out; that, at this rate of expounding Scripture, we can never know what we may build upon, especially when the great importance of this thing, and of our having right notions concerning it, is well considered: nor is it possible for us to preserve any reverence for the New Testament or the writers of it, so far as to think them even honest men, not to say inspired men, if we can imagine that in so sacred and important a matter they could exceed so much, as to represent that to be our sacrifice which is not truly so. *Bp. Burnet.*

[n] — *not only for original guilt*, &c.] By "original guilt" is meant that guilt, which was incurred by the disobedience of Adam, and transmitted to all his posterity: and by "actual sins of men" are meant those sins which individuals actually commit, for "there is no man that sinneth not," 1 Kings viii. 46. *Bp. Tomline.*

III. *Of the going down of Christ into Hell*[o].

Acts ii. 27. 31.

AS Christ died for us, and was buried, so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ*[p].

Acts i. 3. John xx. 27. Luke xxiv. 39. John xx. 17. Luke xxiv. 51. Acts i. 10, 11.

CHRIST did truly rise again[q] from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

Heb. i. 3; viii. 1. John xiv. 3. 28. Acts iii. 21. 1 Thess. iv. 16. Acts xvii. 31. Matt. xxv. 31, 32. 2 Cor. v 10. 2 Pet. iii. 10.

V. *Of the Holy Ghost*[r].

John xv. 26. Gal. iv. 6. 1 Pet. i. 11.

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and

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From what has been said it is plain, that Christ's death was our sacrifice: the meaning of which is, that God, intending to reconcile the world to Himself, and to encourage sinners to repent and turn to Him, thought fit to offer the pardon of sin, together with the other blessings of the Gospel, in such a way as should demonstrate both the guilt of sin, and his hatred of it; and yet with that, his love of sinners, and his compassion towards them. *Bp. Burnet.*

It should however be remembered here, that this reconciliation, which is made by the death of Christ between God and man, is not absolute and without conditions. He has established the covenant, and has performed all that was incumbent on Him, as both the priest and the sacrifice, to do and to suffer: and He offers this to the world, that it may be closed with by them on the terms, on which it is proposed: and, if they do not accept of it upon these terms, and perform what is injoined them, they can have no share in it. *Bp. Burnet.*

[o] III. *Of the going down of Christ into Hell.*] Concerning the doctrine of this Article, the reader is referred to page 30, note *n*.

Though there is unquestionable authority for the doctrine of this Article, Christ's descent into hell or hades is not mentioned in the abstracts of Christian faith which the early fathers have left us: nor is it in any of those numerous creeds which were composed by the councils of the fourth century, except that which was agreed to at Arminì in the year 359. In the beginning of the fifth century the church at Aquileia used the correspondiog expression in Latin. In the sixth century the Article was admitted into many creeds, and it was confirmed by the fourth council of Toledo, in 633. It seems probable, that the doctrine was first introduced into creeds for the purpose of declaring the actual separation of Christ's soul and body, in opposition to those who asserted that the crucifixion produced only a trance or deliquium, and that Christ did not really suffer death. *Bp. Tomline.* This Article is added, because it is a part of the Creed. *Dr. Nicholls.*

[p] IV. *Of the Resurrection of Christ.*] There are four branches of this Article: the first is concerning the truth of Christ's resurrection; the second concerning the completeness of it; the third concerning his ascension and continuance in heaven; and the fourth is concerning his returning to judge all men at the last day. These things are all so expressly affirmed in the Bible, and that in so particular a manner, that, if the authority of that book be once proved, little doubting will remain concerning them. *Bp. Burnet.*

[q] *Christ did truly rise again* &c.] We have the authority of St. Peter for affirming, that the resurrection of Christ was foretold by the royal Psalmist; see Acts ii. 29. And our Saviour Himself repeatedly foretold the same, Matt. xvii. 23; xx. 18, &c.; speaking of it to the Jews as a clear demonstration which would be afforded of his divine mission, John ii. 18—21. It is reasonable to expect, that the evidence of the truth of this great event, the importance of which was thus solemnly announced, should be proportionably strong and unequivocal: and upon inquiry we find that the resurrection of Christ is supported by the clearest and most satisfactory proofs. The ascension of Christ was also foretold by David, Ps. lxviii. 18, compare Eph. iv. 8, 9; and by our Saviour Himself, John xx. 17. His sitting at the right hand of God also is foretold in the Old Testament, as well as asserted in the New. Ps. cx. 1; Matt. xxii. 42—44; Heb. i. 13; Luke xxii. 69. *Bp. Tomline.*

When we say that "Christ did truly rise again from death," we mean that He rose again with that very body which was crucified and buried. The doctrine of his resurrection in general appears from Matt. xxviii. 6; "He is not here, for he is risen, as he said: Come, see the place where the Lord lay." And the reasoning of our blessed Saviour with his disciples, Luke xxiv. 39, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have;" proves, that when our Lord rose from the dead he "took again his body, with flesh and bones." His rising with "all things belonging to the perfection of human nature" appears from Acts x. 41, where St. Peter saith, that he and his fellow disciples "did eat and drink with him after he rose from the dead."

As we believe that our blessed Lord rose from the dead, as the Article asserts, so do we believe, that He ascended in like manner into heaven: and by this we mean, that He ascended into the highest heaven, and sitteth at the right hand of God to make intercession for us. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat at the right hand of God," saith St. Mark, xvi. 19.

Our Lord's remaining in heaven till the day of judgment appears from Acts iii. 20, 21, "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." And from Acts x. 42, where St. Peter says, "And he commanded us to preach unto the people, and to testify, that it is he, which was ordained of God to be the Judge of quick and dead." The time, when this is to be, is what this Article and all Christians call "the last day:" for the years and days, which this world is to endure, are fixed by God, though neither men nor angels can tell, when they shall receive their period or end. When this time is past, our Lord shall return from heaven to judge both the quick and the dead, and shall render to every man according to his works. *Veneer.*

Concerning the particulars here asserted, the reader is referred also to page 154, *t*; 158, *c*; and 171, *z*.

[r] V. *Of the Holy Ghost.*] In this Article there are

Acts v. 3, 4. 1 Cor. iii. 16, 17; vi. 19.

glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation*[s].

2 Tim. iii. 15—17. John xx. 31. Luke i. 4.

HOLY Scripture containeth all things necessary to salvation[t]: so that whatsoever is not read therein, nor may be proved thereby[u], is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture

Matt. xv. 6, 9. Gal. i. 8, 9 Mark vii. 7.

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two propositions: first, that the Holy Ghost proceeds both from the Father and the Son; secondly, that He is one of substance, majesty, and glory with the Father and the Son, very and eternal God. The first of these appears partly from John xv. 26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:" and partly from 1 Pet. i. 11, "Searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." The first of these texts proves the first branch of the proposition; the second makes good the latter.

The second proposition is proved from Acts v. 3, 4, "But Peter said, Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God." But to pursue this argument a little farther, it is necessary to lay down these two assertions: first, that the Holy Ghost is a Person, distinct from the Father and the Son; secondly, that He is very and eternal God. And, first, inasmuch as such operations are ascribed to the Holy Ghost, as cannot be ascribed but to a Person distinct from the Father and the Son; it follows that He is a Person distinct from both. Thus, Rom. viii. 27, He is said to "make intercession for the saints;" and, John xiv. 26, to "come, as sent by the Father, in the name of Christ." And, secondly, inasmuch as those things are ascribed to Him, which cannot be ascribed to any other but God: such as to have the bodies of the faithful for his temples, "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," 1 Cor. iii. 16, 17; and again, vi. 19, "What? know ye not that your body is the temple of the Holy Ghost which is in you?" and to have the whole church dedicated to Him, as well as to the Father and the Son, as our blessed Lord ordered that it should, Matt. xxviii. 19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" it follows that He is very and eternal God, equal to the Father and the Son, and is, together with them, to be adored and prayed to. *Veneer.*

In farther proof of the doctrine of this Article, as relating to the personality, the divinity, and the procession of the Holy Ghost, the reader is referred to page 175, note *h*; 371, *a*; and 292, *e*.

[s] VI. *Of the Sufficiency of the holy Scriptures for salvation.*] We have seen that the five first Articles relate to the foundation of all religion, the existence of a God, and to the characteristick doctrines of the Christian religion, concerning the Father, the Son, and the Holy Ghost. The next point to be settled is the rule of our faith and practice: this is a subject, upon which there is a material difference between the church of Rome and the Church of England; and to that difference this Article is directed.

The divine inspiration of the holy Scriptures, and consequently their truth and obligation, are allowed both by papists and by the members of our Church: but the papists assert, that the books of the New Testament do not contain the whole rule of a Christian's faith and practice; they believe that the apostles orally delivered many doctrines and precepts of the highest importance to our eternal happiness, which are not contained in the New Testament; and they further believe, that these doctrines and precepts have been faithfully transmitted to the present times, and that there is an infallible authority, vested by Christ in his church, to judge of their correctness, and to distinguish those which are true from those which are false. On the contrary we of the Church of England affirm, that the Scriptures contain a complete rule of faith and practice; and we reject every doctrine and precept, as essential to salvation, or to be obeyed as divine, which is not supported by their authority. *Bp. Tomline.*

[t] *Holy Scripture containeth all things necessary to salvation:*] For the holy Scripture containeth all things which relate to faith or practice, beyond which God requires nothing of us. See 2 Tim. iii. 15—17. *Archdeacon Welchman.*

That the holy Scriptures are a complete rule of faith is proved, first, by the authority of the holy Scriptures. And this is so plainly laid down therein, that nothing, but a strange prejudice and resolution to support a cause, could contradict it. Those words of St. Paul are very full to this purpose: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works," 2 Tim. iii. 16, 17. Moses expressly forbids, "That any one should add unto the word, that I command you, neither shall ye diminish ought from it," Deut. iv. 2. "Whatsoever I command unto you, observe and do it: thou shalt not add thereunto, nor diminish from it," Deut. xii. 32. The same prohibition is given out in the New Testament. For St. John, closing his book of Revelation, and with that our Christian canon, so that it may not improbably seem to bear relation to the whole New Testament, forbids any addition or diminution, with a curse annexed to it, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. xxii. 18, 19. But the substance of this had been before declared by St. Paul: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed," Gal. i. 8. And as for the endeavour of some to piece out God's written word by tradition, our Saviour warns us against this, when He blames the Pharisees for it; namely, in "teaching for doctrines the commandments of men," Matt. xv. 9; and "making the commandment of God of none effect by their traditions," ver. 3. 6.

Secondly, by reason, drawn from the nature of the thing, and the whole order of the gracious dispensation

we do understand those canonical Books[x] of the Old and New Testament, of whose authority was never any doubt in the Church[y].

nf the Gospel, with which God hath been pleased to bless mankind, this is no more than we might expect. For our Saviour having first made known the Gospel to the world by his own preaching and suffering, and propagated it throughout the several parts thereof by the preaching of his apostles, in order to be conveyed down to successive generations; this could not well be effected without a written word. For to have delivered down the Gospel truths by word of mouth, or oral tradition, would have made it subject to as many errors, as the prejudices, fancies, and mistakes of the several relaters could have given it. Now since God has been pleased to make use of this method to convey these truths which He has revealed unto us, it is but reasonable to think, that all the truths, which He has judged necessary for our salvation, and which He has required of us to believe, are contained in this written word. For why God should leave some of the Gospel truths to be conveyed in a purer, and others in a more corrupt channel, some by Scripture, and others by tradition, is unaccountable: why, since He designed the Scripture to be in some measure the rule of faith, He should not at the same time render it a complete one: why this divine law of God must be eked out by human traditions, which have been uncertain in the best times, and pernicious in some, and which strangely vary according to different countries and ages. These notions highly reflect upon the divine wisdom and goodness; and are taken up only to defend the corrupt practices of the Romish church, which they are resolved to maintain at any rate, rather than to part with them.

The like reasons are alleged by the ancient divines of the church. *Dr. Nicholls.*

The ancient fathers always speak of the Scriptures as containing a complete rule of faith and practice; and appeal to them, and to them only, in support of the doctrines which they advance. *Bp. Tomline.*

[u] *— so that whatsoever is not read therein, nor may be proved thereby,* &c.] These words likewise are added in opposition to the Roman church, which allows articles of faith to be founded on tradition: but we on the contrary assert, that all doctrines of faith and life, and whatsoever is taught in the Church as a divine doctrine, ought to be founded upon the holy Scriptures. *Dr. Nicholls.*

Since He only has a right to prescribe the conditions of salvation, who has the sole power of conferring it; it does not belong to man to command or teach any other things as necessary to salvation, than what God Himself hath commanded and taught in the Scriptures, and what He hath declared to be sufficient for the end. See Matt. xv. 9; Gal. i. 8, 9. *Archdeacon Welchman.*

If this be our rule, our intire and only rule, then such doctrines, as are not in it, ought to be rejected: and any church that adds to the Christian religion is erroneous for making such additions, and becomes tyrannical if she imposes them upon all her members, and requires positive declarations, subscriptions, and oaths concerning them. In so doing she forces such as cannot have communion with her, but by affirming what they believe to be false, to withdraw from that which cannot be had without departing from the truth. So all the additions of the five sacraments; of the invocation of angels and saints; of the worshipping of images, crosses, and relicks; of the corporal presence in the eucharist; of the sacrifice offered in it for the dead as well as for the living, together with the adoration offered to it, with a great many more; are certainly errors, unless they can be proved from Scripture: and they are intolerable errors, if, as the Scripture is express in opposition to them, so they defile the worship of Christians with idolatry: and they become yet most intolerable, if they are imposed upon all that are in that communion; and if creeds or oaths, in which they are affirmed, are required of all in their communion. Here is the main ground of justifying our forming ourselves into a distinct body from the Roman church, and therefore it is well to be considered. But the further discussing of it will come properly in, when other particulars come to be examined. *Bp. Burnet.*

[x] *— In the name of the holy Scripture we do understand those canonical Books* &c.] By a canonical book of Scripture is meant a book, which, being written by divine inspiration, is to be received by us as a part of the canon, or rule, of Christian faith and practice. *Dr. Bennet.*

The canon of the New Testament, as we now have it, is fully proved from the quotations out of the books of the New Testament, by the writers of the first and second centuries, such as Clemens, Ignatius, Justin, Irenæus, and others. Next to these authorities we appeal to the catalogues of the books of the New Testament, that are given us in the third and fourth centuries, by Origen, a man of great industry, who had examined the state of many churches; by St. Athanasius; by the councils of Laodicea and Carthage; and after these we have a constant succession of testimonies, which deliver these as the canon universally received. Add to these things, first, that the books of the New Testament were read in all their churches, and at all their assemblies, so that this was a point in which it was not easy for men to mistake. Secondly, that this was so near the fountain, that the originals themselves of the apostles were no doubt so long preserved. Thirdly, that both the Jews, as appears from Justin Martyr, and the Gentiles, as appears by Celsus, knew that these were the books, in which the faith of the Christians was contained. Fourthly, that some question was made touching some of them, because there was not that clear or general knowledge concerning them, that there was concerning the others: yet upon fuller inquiry all acquiesced in them. Thus the canon of the New Testament is fixed upon clear and sure grounds.

Thence, without any further proof, we may be convinced of the canon of the Old Testament. Christ does frequently cite Moses and the prophets; He appeals to them; and, though He charged the Jews at that time, chiefly their teachers and rulers, with many disorders and faults, yet He never once so much as insinuated, that they had corrupted their law, or other sacred books; which, if true, had been the greatest of all those abuses that they had put upon the people. Our Saviour cited their books according to the translation that was then in credit and common use amongst them. When one asked Him which was the great commandment, He answered, "How readest thou?" And He proved the chief things relating to Himself, his death and resurrection, from the prophecies, that had gone before, which ought to have been fulfilled in Him. He also cites the Old Testament by a threefold division of the "Law of Moses, the Prophets, and the Psalms," Luke xxiv. 44, according to the three orders of books, into which the Jews had divided it; the Psalms, which

Of the Names and Number of the Canonical BOOKS.

GENESIS,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras[z],
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith[a]) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine[b]; such are these following:

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was the first among "the holy writings," as they were called, being set for that whole volume. St. Paul says, that "to the Jews were committed the oracles of God," Rom. iii. 2: he reckons that among the chief of their privileges, but he never blames them for being unfaithful in their trust: and it is certain that the Jews have not corrupted the chief of those passages, that are urged against them to prove Jesus to have been the Christ. So that the Old Testament, at least the translation of the Seventy interpreters, which was in common use and in high esteem among the Jews in our Saviour's time, was, as to the main, faithful and uncorrupted. This might be further urged from what St. Paul says concerning those Scriptures, which Timothy had learned of a child: these could be no other than the books of the Old Testament. Thus, if the writings of the New Testament are acknowledged to be of divine authority, the full testimony that they give to the books of the Old Testament does sufficiently prove their authority and genuineness likewise. *Bp. Burnet.*

[y] — *of whose authority was never any doubt in the Church.*] Namely, in the catholick or universal church. For some particular churches did for some time doubt of a few of them: namely, the Epistle to the Hebrews; the Epistles of St. James and St. Jude; the second and third Epistles of St. John; and the Revelation. *Archdeacon Welchman.*

This part of the Article was manifestly penned in opposition to the papists, particularly with respect to their then late determination at the council of Trent, which received into the canon those books which we reject as apocryphal. Now the reason of our rejecting them is, because they were not received as canonical by the ancient church, whereas the ancient church did unanimously receive those which we do now receive. I do not say, that there never was a man, especially among the hereticks, that doubted of, or even rejected, some of those that we receive. Nor do I say, that every book, which we receive, was from the beginning received by every church. But I say, that the main body of orthodox Christians did always receive those books which we receive, when once they became acquainted with them, and had opportunity of examining into their authority. Now the far greater part of these books were thus universally received in the first and second centuries: and others, which were at first suspected by some considerable bodies of Christians, who were not as yet acquainted with them, were, after examination made, received also by those very bodies of Christians, and never after either rejected or even suspected by them.

When therefore the Article asserts, that there never was any doubt in the Church of the authority of those books which we receive, and approve as canonical; it must be understood in a limited sense, not absolutely, but respectively. There have been doubts concerning some of them: but so few, so short, so small, so inconsiderable, that comparatively, or with respect to the greatness of the Church's extent, they are nothing and none at all.

In a word then, our Church doth in this proposition deliver the reason, why she receives some, and rejects others, of those books, which the papists acknowledge for their canon of Scripture. She receives those, the authority of which was, comparatively speaking, never doubted of; and she rejects those, the authority of which never was acknowledged by her predecessors in the faith. *Dr. Bennet.*

[z] *The Second Book of Esdras,*] In this enumeration of the books of the Old Testament, the books of Ezra and Nehemiah are called the first and second books of Esdras, Esdras being the Septuagint translation of the Hebrew word Ezra. Ezra and Nehemiah were formerly joined in one book: and, when they were separated, the book of Nehemiah, being considered as a continuation of the book of Ezra, was called by his name. *Bp. Tomline.*

In our old English Bibles Nehemiah goes under the name of the second book of Esdras. *Dr. Bennet.*

[a] *And the other Books (as Hierome saith)* &c.] St. Jerome expressly saith, what is quoted from him, of the church in his days. His words are these. "As therefore the church readeth indeed the books of Judith, Tobit, and the Maccabees, but doth not receive them among the canonical Scriptures; so also she may read these two books," speaking of Ecclesiasticus and the Book of Wisdom, both which are apocryphal, "for the edification of the people, not to confirm the authority of the Church's doctrines." Pref. to the Proverbs, &c. *Dr. Bennet.* The words in the Article are repeated by St. Jerome in several of his prefaces. *Bp. Burnet.*

[b] — *but yet doth it not apply them to establish any doctrine;*] The chief reason, that presses us Christians to acknowledge the Old Testament, is the testimony that Christ and his apostles gave to those books, as they were then received by the Jewish church, to whom "were committed the oracles of God." Now it is not so much as pretended, that ever these books were received among the Jews, or were so much as known to them. None of the writers of the New Testament cite or mention them: neither Philo nor Josephus speaks of them. Josephus on the contrary says, they had only twenty-two books that deserved belief; but that those, which were written after the time of Artaxerxes, were not of equal credit with the rest: and that

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament*[c].

THE Old Testament is not contrary to the New[d]: for both in Matt. v. 17, 18. John v 39. 46. Acts xviii. 28.

in that period they had no prophets at all. The Christian church was for some ages an utter stranger to those books. *Bp. Burnet.*

There is no authority, internal or external, for admitting the books, commonly called apocryphal, into the sacred canon: they contain no prophecy or other authentick mark of inspiration; they were all written at times subsequent to the cessation of the prophetick spirit, but before the promulgation of the Gospel; they were not included in the Jewish canon, and therefore received no sanction from our Saviour; they are not cited or alluded to in any part of the New Testament; nor are they mentioned by any ecclesiastical writer of the three first centuries; and they are expressly rejected by Athanasius and Jerome in the fourth century. Though these two fathers, and several subsequent authors, speak of these books with respect, yet the same authority was never ascribed to them as to the Old and New Testament, till the council of Trent at its fourth session admitted them all, except the Prayer of Manasseh, and the third and fourth books of Esdras, which three books are not mentioned in the acts of the council, into their canon: and this still continues one of the many points of difference between the church of Rome and that of England. There is therefore no ground for applying the books of Apocrypha "to establish any doctrine:" but they are highly valuable as ancient writings, which throw considerable light upon the phraseology of Scripture, and upon the history and manners of the East; and, as they contain many noble sentiments and useful precepts, our Church, in imitation of the primitive church of Christ, "doth read them for example of life and instruction of manners." It does not however read all the books of the Apocrypha: it reads no part of either book of Esdras, or of the Maccabees, or of the book of Esther; nor does it read the Song of the Three Children, nor the Prayer of Manasseh. *Bp. Tomline.* Concerning this provision of the Church, see page 21, note *l*.

[c] VII. *Of the Old Testament.*] This article was directed against the opinion of certain persons, who thought that the Old Testament, after the promulgation of the New, was no longer of any use: and also against the Anabaptists and other enthusiasts, who, mistaking some expressions in the Epistles concerning justification by Christ without the works of the law, maintained that Christians were under no obligation to obey the moral precepts of the Mosaick dispensation. *Bp. Tomline.*

This Article is made up of the 6th and 19th of King Edward's Articles laid together: only the 19th of King Edward's has these words after "moral:" "Wherefore they are not to be heard which teach, that the holy Scriptures were given to none but to the weak; and brag continually of the Spirit, by which they do pretend that all, whatsoever they preach, is suggested to them; though manifestly contrary to the holy Scriptures." This whole Article relates to the Antinomians, as these last words were added by reason of the extravagance of some enthusiasts at that time: but, that madness having ceased in Queen Elizabeth's time, it seems it was thought that there was no more occasion for those words. *Bp. Burnet.*

[d] *The Old Testament is not contrary to the New:*] So far is the Old Testament from being contrary to the New, that they confirm one another, and convey authority to each other. "Think not that I am come to destroy the law and the prophets," saith our blessed Saviour; "I am not come to destroy, but to fulfil," Matt. v. 17, 18. It is said of St. Paul, Acts xviii. 28, that "he mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was the Christ." And in John v. 39, our Saviour says to the Jews, "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me." And again, ver. 46, "Had ye believed Moses, ye would have believed me: for he wrote of me."

As there is such an agreement between the Old and New Testament, so likewise do they both aim at the same end, that is, the eternal salvation of mankind by Jesus Christ. Thus, Gen. iii. 15, God saith to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This is a promise of Christ to restore man from the miserable condition to which he had reduced himself by his disobedience, which is recorded in this chapter.

That the Old Testament concerns itself about the eternal salvation of mankind, may be proved beyond contradiction, from Dan. xii. 2, 3: where he speaks of a time, when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever."

As to the method of securing our salvation, the Old Testament gives us the law, and promises salvation to such as obey it. But inasmuch as the infirmity or weakness of human nature is so great, that no man can pay an exact obedience to the law; it follows that by the law no man is saved: and therefore the Old Testament points out Christ to us, as the only Author of our salvation, through the shadowing of ceremonies, types, and prophecies; and the New Testament shews Him to us plainly, as appears from Rom. iii. 21, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;" and from chap. xvi. 26, "But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;" and from Gal. iii. 24, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." *Veneer.*

There is not only the most perfect harmony and con-

the Old and New Testament ever-
Gen. iii. 15; xii. 1—3. Rom. iii. 21; xvi. 25, 26. lasting life is offered to Mankind by Christ, who is the only Mediator[e] between God and Man, being both God and Man. Wherefore they are not to be heard, which feign[f]
Gal. iii. 24. 1 Tim. ii. 5. 1 John ii. 1.

sistency, but the closest connexion and mutual dependence, between the Old and New Testaments: they are parts of the same system; they explain and confirm each other. The great plan of universal redemption, announced and typified in the one, is perfected and completed in the other: it was declared to Adam; it was promised to the patriarchs; it was typified by the law; it was predicted by the prophets; it was fulfilled in Christ. It was the eternal decree of God: it was gradually carried on through a long succession of ages, according to the dictates of his unerring wisdom; and was finally executed in his own good time. "Known unto God are all his works from the beginning," Acts xv. 18. "With him a thousand years are as one day," 2 Pet. iii. 8. "In him there is no variableness, or shadow of turning," James i. 17. *Bp. Tomline.*

See also the note from Hooker, page 26, note *d*.

[e] —*who is the only Mediator* &c.] This appears from 1 Tim. ii. 5, "For there is one God, and one Mediator between God and men, the man Christ Jesus." When we call Him a Mediator, we call Him so, not only as He is our Redeemer, but also as He is our Intercessor. "For, if any man sin, we have an advocate with the Father, Jesus Christ the righteous," 1 John ii. 1. *Archdeacon Welchman.* It is to be remembered however, that by a mediator here the Church means, not barely an intercessor or transactor of business between two parties, in which sense Moses was a mediator between God and the Israelites with respect to the ceremonial law: but such a mediator, intercessor, and transactor, as can plead the merit of his own blood, offered up in man's stead, to reconcile an offended God to sinful man. In this sense Christ is the only Mediator between God and man, being both God and man. *Dr. Bennet.*

It has been already proved that Christ partook both of the divine and human nature: and St. Paul expressly says, "There is one Mediator &c." Christ is represented, both in the Old and New Testament, as the only Redeemer of mankind, as the only sacrifice for the sins of the whole world. His merits will extend to all, who lived before and after the promulgation of the Gospel. "As in Adam all die, so in Christ shall all be made alive," 1 Cor. xv. 22. "He is the Lamb which was slain from the foundation of the world," Rev. xiii. 8. *Bp. Tomline.*

[f] —*Wherefore they are not to be heard, which feign* &c.] That the old fathers looked for spiritual and eternal things, sufficiently appears from Heb. xi. 10. 14. 26. 35. Abraham "looked for a city, which hath foundations, whose builder and maker is God." "They who say such things declare plainly that they seek a country." "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he (Moses) had respect unto the recompense of the reward." "Others were tortured, not accepting deliverance, that they might obtain a better resurrection." *Archdeacon Welchman.*

It is true, that if we take the words of the covenant, which Moses made between God and the people of Israel, strictly and as they stand, they import only temporal blessings: that was a covenant with a body of men and with their posterity, as they were a people engaged to the obedience of that law. Now a national covenant could only be established in temporal promises of publick and visible blessings, and of a long continuance of them upon their obedience; and in threatenings of as signal judgments upon the violation of them: but under those general promises of what was to happen to them collectively, as they made up one nation, every single person among them might, and the good men among them did, gather the hopes of a future state. It is clear that Moses did all along suppose the being of God, the creation of the world, and the promise of the Messiah, as things fully known and carried down by tradition to his days: so it seems he did also suppose the knowledge of a future state, which was then generally believed by the Gentiles as well as the Jews; though they had only dark and confused notions about it. But when God was establishing a covenant with the Jewish nation, a main part of which was his giving them the land of Canaan for an inheritance, it was not necessary that eternal rewards or punishments should be then proposed to them: but from the tenor of the promises made to their forefathers, and from the general principles of natural religion, not yet quite extinguished among them, they might gather this, that under those carnal promises blessings of a higher nature were to be understood. There are various passages in the Psalms, such as Ps. xvi. 11; xvii. 14, 15; xlix. 14, 15, which very clearly set forth David's belief, both of future happiness, and of the resurrection of his body. To which might be added some other passages in the Psalms; as Ps. lxxxiv. 11; lxxxvii. 6; xc. 17; xcvi. 13; Eccles. xi. 9; xii. 14; Isa. xxv. 8; xxvi. 19; and Dan. xii. 2; in all which it appears, that the holy men in that dispensation did understand, that under those promises in the books of Moses that seemed literally to belong to the land of Canaan, and other temporal blessings, there was a spiritual meaning hid, which it seems was conveyed down by that succession of prophets, that was among them, as the mystical sense of them. *Bp. Burnet.*

It appears from various authorities, that the Jews in general believed in a future state in the time of our Saviour: and, if they believed that they were to exist in another life, they would of course consider themselves capable of happiness or misery in that existence, and would place their hopes and confidence in the supreme Disposer of all events, whose interposition and mercy they had so often experienced, and who had given them such strong and repeated intimations of still greater favours and blessings. And though the Jews in general, at the time of our Saviour's appearance upon earth, had very erroneous notions of the kingdom, which the Messiah was to establish; yet we have no reason to think that those notions always prevailed, or that even then they looked for worldly grandeur and temporal benefits only: on the contrary it appears from an expression of our Saviour, that they had some expectation of happiness in another world: "Search the Scriptures," said He to the unbelieving Jews: "for in them ye think ye have eternal life," John v. 39. "But," says Bp. Burnet, "though the old fathers had a conveyance of the hope of eternal life made to them with a resurrection of their bodies, and a confidence in the mercy of God for pardoning the most heinous sins; yet it cannot be denied, that it was a light that shined in a dark place, till the day-star did arise; and that 'Christ brought life and immortality to light' by his Gospel, 2 Tim. i. 10, giving us fuller and clearer discoveries of it, both with relation to our souls and bodies; and that by Him also God has declared his righteousness for the remission of sins through the forbearance of

Heb. xi. 10. 14. 26. 35.

that the Old Fathers did look only for transitory promises. Although the Law given from God by Moses[g], as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Jer. xxxi. 31, 32. Gal. iii. 25; v. 1. Col. ii. 16, 17. Heb. vii. 12. 28.

Matt. v. 19, &c. James ii. 8—11.

Rom. xiii. 9, 10.

VIII. *Of the three Creeds*[h].

THE three Creeds, *Nicene* Creed[l], *Athanasius's* Creed[k], and that which is commonly called the *Apostles'* Creed[l], ought thoroughly to be received[m] and believed: for they

God, through the redemption that is in Christ Jesus, and through faith in his blood," Rom. iii. 24, 25. *Bp. Tomline.*

[g] — *Although the Law given from God by Moses,* &c.] In the remaining part of this Article, the precepts of the Old Testament are divided into those which do not oblige Christians, and those which do. First, it is said, that the ceremonies and rites of the law do not oblige Christians: and that the ceremonies of the Mosaical law were to be abolished, is foretold by God Himself, Jer. xxxi. 31, 32; and that they were in fact abolished by the Christian dispensation, appears from Gal. iii. 25. Secondly, it is said in this Article, that there is no necessity for receiving the civil precepts of the Mosaical law in any commonwealth; nor is it so much as hinted at in any part of Scripture, that there is a necessity for receiving them. On the contrary, St. Paul acknowledges the validity of the Roman laws, and boldly claims the benefit of them, Acts xxv. 10: he also commands the Romans to be subject to their governours, Rom. xiii; and St. Peter commands Christians in general to obey the government, under which they live, 1 Pet. ii. 13. But, thirdly, though the ceremonial and civil parts of the law do not oblige Christians, yet the moral part does: for so exquisitely fitted to the nature of man are the precepts of the moral law, that, if they were dissolved, the misery of mankind in this world would be beyond expression: it hath therefore pleased our blessed Saviour to ratify and confirm them afresh, Matt. v. 17—20; and that the moral law obligeth Christians, appears likewise from James ii. 8—11. *Archdeacon Welchman, Veneer.*

The Mosaick dispensation was preparatory to the Christian, and its principal objects were to separate the Jews from other nations, and to preserve in the world a knowledge of the one true God, which would otherwise have been utterly lost before the coming of the Messiah. It consisted of three parts: the worship of God, the civil polity of the Jews, and precepts for the direction of their moral conduct. The religious ceremonies and political regulations were blended together, and were calculated to keep the Jews united among themselves, and to prevent all intercourse with the rest of the world. The coming of the Messiah, by completing the use of these institutions, put an end to their obligation. The Apostles decreed that the ceremonial law was not binding upon those Gentiles, who embraced the Gospel; and that doctrine is fully explained and inforced in the Epistles to the Galatians and Hebrews: but the apostles and other Jewish Christians, although it was by no means required of the Gospel, seem to have continued in the observance of several injunctions of the Mosaick ritual, till the temple at Jerusalem was destroyed: since that time the Jews, although very numerous in different parts of the world, have no where existed as a nation; and the performance of their religious worship, as directed by the law of Moses, has been absolutely impossible. The form of civil government, established among the Jews, was adapted to their peculiar destination: but it was temporary even to them, and was obviously never intended for any other country or people. On the other hand the moral precepts, resting upon fixed and immutable principles, being founded in the essential difference between right and wrong, and being equally applicable to all persons at all times, will be binding upon every man as long as the world shall last. And this, which appears from the whole tenor of the New Testament, is expressly asserted by Christ Himself, in his sermon upon the mount: "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil: for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled," Matt. v. 18; in which declaration our Saviour evidently refers to the moral law: and all the moral precepts contained in the Old Testament, are not only separately confirmed and enforced in the New, but many of them are extended to a greater degree of strictness and purity in the same sermon of our Saviour. *Bp. Tomline.*

[h] VIII. *Of the three Creeds.*] By the word "Creed" is meant the substance of a Christian's belief. The Latin word for it is "Symbolum," which also signifies a watch word, or signal in war. For, as there are certain marks of distinction used in war, by which the soldiers on one side are distinguished from those of the other; so by these Creeds the orthodox or sound Christians of the catholick or universal church are distinguished from infidels and hereticks. *Veneer, Archdeacon Welchman.*

[l] — *Nicene Creed,*] See page 288, 289, notes *t, u.*

[k] — *Athanasius's Creed,*] See page 50, note *n.*

[l] — *and that which is commonly called the Apostles' Creed,*] See page 27, note *g.*

[m] — *ought thoroughly to be received* &c.] Great respect is due to all these Creeds, on account of their antiquity and general reception among Christians: but as they do not come immediately from Christ and his apostles, they have no other claim to our assent, than as they agree with the New Testament: and upon this ground our Church declares, that "they ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture." *Bp. Tomline.* As many therefore as subscribe to this book of Articles, and yet do not believe that these Creeds are agreeable to the holy Scriptures, are guilty of lying abominably both to God and men. "Beloved, when I gave all diligence to write to you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith, which was once delivered unto the saints," Jude 3. *Archdeacon Welchman.*

In proof of the contents of these Creeds, the reader is referred to the notes, pages 290—293; 50—59; 29—32; 370 371.

may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin*[n].

Rom. v. 14. ORIGINAL Sin standeth not in the following of Adam[o], (as the *Pelagians*[p] do vainly talk;) but Rom. v. 19. it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*[q]; whereby man is very far gone from original righteousness[r], and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person[s] born into this world, Rom. vii. 18. Gen. viii. 21. Gal. v. 17.

[n] IX. *Of Original or Birth-sin.*] The rule of Christian faith being established in the last three Articles, our Church has thought it right in the next place to proceed to those points, which relate to Christians as individuals, and begins with "original or birth-sin." *Bp. Tomline.*

[o] *Original Sin standeth not in the following of Adam,* &c.] The denomination of "original sin," to denote the corruption or depravation of human nature, derived from the lapse of our first parents, is not of very early use in the Church. St. Austin is esteemed first to have used it. But, however, the doctrine is as early as Christianity itself; and the writers of the first centuries do express very clearly the thing itself, though under different names. For they call it "the old guilt," "the ancient wound," "the common curse," "the old sin," and the like. But after the Pelagian controversy was set on foot, the divines of the church generally used "originale peccatum," to signify the corruption of nature and proneness to sin, which was transmitted down from the first parents to their posterity; following therein St. Austin, who thought this the most significant expression to denote that depravation of nature, which the Pelagians denied.

Now that there is such an original warping of our nature which renders us unapt to good, and prone to sin; and for that reason places us, in our natural state, out of favour with God, is the constant doctrine of the holy Scriptures.

"The imagination of man's heart is evil from his youth," Gen. viii. 21. It is with relation to this general corruption of nature, which accompanies us from our birth, that Job asks the question, "Who can bring a clean thing out of an unclean?" Job xiv. 4. To the same purpose the Psalmist speaks, "Behold I was shapen in iniquity, and in sin did my mother conceive me," Ps. li. 5. Our Saviour says, "That which is born of the flesh is flesh," John iii. 6. The apostle tells us, that both Jews and Gentiles are equally born children of wrath: "were by nature the children of wrath even as others," Eph. ii. 3: "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned," Rom. v. 12.

These express passages of holy Scripture, together with ordinary experience, occasioned the ancient writers of the church even before the Pelagian heresy sprang up, to assert in their writings this general depravation of human nature, and proneness of sin, caused by the fall of our first progenitors: as is manifest from many passages in the works of Ignatius, Justin Martyr, Tatian, Irenæus, Origen, Tertullian, Cyprian, Athanasius, Basil, Nazianzen, Chrysostom, and others of the earliest Christian writers. *Dr. Nicholls.*

Since infants, as well as adult persons, have need of a Mediator, it follows that there is something in them which stands in need of being remitted: and what can that be but sin? And since they are not capable of "following" or imitating any person, it is evident that the sin is the fault and corruption of nature. See Rom. v. 14: "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." *Archdeacon Welchman.*

[p] — *the Pelagians*] Pelagius lived in the former part of the fifth century: he was a native of Wales, and his real name was Morgan, which in the Welch language signifies the same as Pelagius in Greek. He travelled into Italy, Africa, and Palestine. He denied original sin and the necessity of grace; and asserted that men might arrive at a state of impeccability in this life. These errors caused so much alarm and disturbance in the Christian world, that no less than thirty councils are said to have been held concerning them, between the years 412 and 430. His principal opponent was Augustine: and occasionally Jerome, Fulgentius, Prosper, and many others. *Bp. Tomline.*

[q] — *that naturally is engendered of the offspring of Adam;*] Christ is exempted from this guilt, as being supernaturally engendered. *Archdeacon Welchman.*

[r] — *original righteousness,*] By "original righteousness" the divines of the church understand a primitive rectitude of nature, which our first parents were formed with, and which if they had not sinned, would have been transmitted to all their posterity. *Dr. Nicholls.*

[s] — *and therefore in every person* &c.] These words imply, that every person who is born into the world, exclusive of the sins which he himself commits, or even if he does not live to commit sin, is, on account of the disobedience and guilt of Adam, subject to the wrath and punishment of God: and we have seen the same thing intimated in the second Article, where it is said, that Christ suffered "as a sacrifice not only for original guilt, but also for actual sins of men." This is the doctrine of Augustine and his followers, whose opinions upon this subject are thus stated by Bp. Burnet: "They believe that a covenant was made with all mankind in Adam as their first parent: that he was a person constituted by God to represent them all; and that the covenant was made with him, so that, if he had obeyed, all his posterity should have been happy through his obedience; but by his disobedience they were all to be esteemed to have sinned in him, his act being imputed and transferred to them all."

But many persons, although they reject the Pelagian system, do not accede to this opinion of Augustine concerning original guilt; as thinking it incompatible with the justice and goodness of God, to make the whole race of men liable to punishment for the sin of Adam, in which they had no concern: and the case, which appears the most repugnant to the divine attributes, is that of infants and idiots, who, being incapable of sinning, ought not to be subject to punishment. These men admit, that a mortal and corrupt nature is derived from Adam to all his descendants; and that this corruption is so strong, that no man ever lived to the age of maturity without sin; and consequently that every such person is liable to divine punishment, for the sins which he has himself actually committed, but not for Adam's sin. They therefore think, that infants and idiots die, because of Adam's sin; but that no farther punishment awaits them. Our being thus adjudged to death, and to all the miseries

Eph. ii. 3. Rom. v. 18. it deserveth God's wrath and damnation. And this infection of nature doth remain[t], yea in them that are regenerated; whereby the lust of the flesh[u], called in the Greek, Φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. Rom. viii. 7. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin[v]. Rom. viii. 1. Rom. vii. 7.

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that accompany mortality, they think may be well called "God's wrath and damnation," as temporal judgments are often so denominated in Scripture. In this sense they understand the words of the Article: and Bp. Burnet seems to think it possible, that the framers of it, although their own opinion coincided with that of Augustine, from a spirit of moderation designedly used such expressions, as would admit of another interpretation.

It must be acknowledged, that original guilt, considered in this point of view, is a difficult and abstruse subject: and, as the Scriptures do not inform us what were the full and precise effects of Adam's disobedience upon his posterity, it is perhaps scarcely to be expected that there should be an uniformity of opinion among divines upon that point. We may observe, however, that the difference between those who confine original guilt to a mere liability to death and sin, and those who extend it to a liability to punishment also, is not very material; since both sides admit that Christ died as a propitiation for all the sins of the whole world, whatever were the nature and character of those sins. In either case, the effects of Christ's obedience are commensurate with those of Adam's disobedience: and upon either principle, if we believe the Gospel and act conformably to its precepts, all our sins, whether original in Adam, or actual in ourselves, will be forgiven, and we shall be eternally happy: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," Rom. v. 18. *Bp. Tomline.*

[t] — *And this infection of nature doth remain,* &c.] Every man by sad experience, as well as by the apostle's assertion, Gal. v. 17, knows this to be too plain a truth to admit of its being doubted. *Archdeacon Welchman.*

It was a calumny, raised by the Pelagians against the orthodox, that they invalidated the efficacy of baptism by asserting that any sin or stain in the soul remained after it. Nevertheless the orthodox maintained, that the infection of nature does remain after baptism, and particularly, that these struggles and rebellions of the animal nature are purposely left in us by God, for an exercise of our faith, and to excite our vigilance and constancy in guarding against them. And this doctrine is grounded upon express assertions of the holy Scriptures: for St. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would," Gal. v. 17. St. James excepts no person from being subject to the temptation of his lust: "Every man is tempted when he is drawn away of his own lust, and enticed," James i. 14. And the spiritual combat of the soul with its lusts is thus described by St. Peter, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul," 1 Pet. ii. 11. *Dr. Nicholls.*

The members of the church of Rome maintain, that original sin is intirely taken away by baptism: but there is no authority for this opinion in Scripture: on the contrary it militates against the assertion of St. Paul to the Galatian converts; the admonition of St. Peter to the Christians, to whom he writes; and the affirmation of St. James; all cited above. These Epistles were all written to persons, who had been baptized; and the apostles evidently consider them, as still liable to the "infection of nature," contracted by the fall of man. "There is no reason," says Bp. Burnet, "to think, that baptism takes away all the branches and effects of original sin: it is enough if we are by it delivered from the wrath of God, and brought into a state of favour and acceptation; we are freed from the curse of death by our being intitled to a blessed resurrection: and, if we are so far freed from the corruption of our nature, as to have a fœderal right to such assistance, as will enable us to resist and redress it, though it is not quite extinct in us so long as we live in these frail and mortal bodies, here are very great effects of our admission to Christianity by baptism, though this should not go so far as to root all inclinations to evil out of our nature." *Bp. Tomline.*

[u] — *whereby the lust of the flesh,* &c.] The consequence of the infection of nature remaining in us is, that the lust of the flesh is not subject to the law of God. "The carnal mind," saith St. Paul, "is enmity against God; for it is not subject to the law of God, neither indeed can be," Rom. viii. 7. And though what he says in the first verse of this chapter be very true, that "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit;" yet he confesseth in the seventh verse of the foregoing chapter, that concupiscence and lust hath of itself the nature of sin. His words are, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." The same appears from some of those other texts, made use of to make good the contents of this Article: namely, that "concupiscence and lust hath of itself the nature of sin," that is, of infirmity: for, except that it have the consent of the will along with it, it cannot be a wilful sin; neither will it be imputed to such as are regenerated, nor bring them into condemnation. *Veneer, Archdeacon Welchman.*

[v] — *concupiscence and lust hath of itself the nature of sin.*] It is observable here, that the compilers of our Articles do not say, that concupiscence hath only then the nature of sin, when it is ripened into outward act, or has the will consenting to it; but that it has the nature of sin of itself, antecedently to the compliance of the will, and before it is reduced into act. And moreover it is observable that they do not say, that concupiscence is a sin, properly so called, as when men voluntarily comply with a temptation, or do an unlawful action; but only that "it hath the nature of sin." Now a thing may have the nature of sin, or be deemed a sin in a large and figurative sense, to which no act of the will is consenting. Now the nature of sin does partly consist in a deflexion from the rectitude of the divine will, which must make it for that reason disagreeable to the divine wisdom and goodness; and

X. *Of Free-Will*[w].

Rom. viii. 8. THE condition of Man[x] after the fall of *Adam* is such, that he cannot turn and prepare himself[y], by his own natural strength and good works[z], to faith and calling upon God: wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God[a] by Christ[b] preventing us[c], that we may have a good will, and

John xv. 4, 5; vi. 44. 1 Cor. ii. 14; xii. 3.

2 Cor. iii. 5. Rom. viii. 26. Acts xvi. 14. Phil. ii. 13.

consequently render the persons, who are the subjects of this deflexion or depravation, out of favour with God. For no one can say, that the lusts and passions of our animal nature, and those tendencies to vice, which we all of us feel within ourselves, are as pleasing to God, as if all our appetites were perfectly calm and quiet, and were continually in that exact obedience and conformity to our reason, and the rules which God has prescribed, as they would have been, if man had continued in his unlapsed state.

And this doctrine was maintained by St. Austin himself in the midst of his most vigorous opposition to the Pelagian tenets. For he does not look upon it as a sin, properly so called, unless the consent of the will go along with it: but yet in a large and figurative sense he looked upon concupiscence, as we do, to have the nature of sin. *Dr. Nicholls.*

[w] X. *Of Free-Will.*] The same moderation is observed in this Article, as in the former: for all disputes concerning the degree of that feebleness and corruption, under which we are fallen by the sin of Adam, are avoided; and only the necessity of a preventing and co-operating grace is asserted. *Bp. Burnet.*

[x] *The condition of Man* &c.] God created man perfect in his kind, and with a will which was free to choose either good or evil. But he fell from that liberty, when he committed sin; he broke that power which he had of election or choice; he ceased to be free with relation to good, and became the servant of sin. Thence proceeds such a blindness of his understanding, such a perverseness of his will, and such an impetuousness of his passions and appetites, that, when left to himself, he is not able either to discern or choose those things which are truly good, but is hurried into the choice of such things as are contrary thereto. Thus our Saviour says, "Without me ye can do nothing," John xv. 5; and, "No man can come unto me, except the Father, which hath sent me, draw him," John vi. 44. And the apostle asserts, that "they that are in the flesh cannot please God," Rom. viii. 8; and 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, for they are spiritually discerned:" and, 1 Cor. xii. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost." Hence we have need of the assistance of the Holy Spirit, to enable us to choose and perform whatever is good: which, as it is the most excellent gift of God, and as it is freely given, is by way of eminence called "grace." And indeed it seems to be wanting to no one, who is not wanting to himself. *Archdeacon Welchman.*

[y] — *that he cannot turn and prepare himself,* &c.] These words are added in opposition to the opinion of those, who denied God's "preventing grace," though they owned his concurring or "assisting grace:" the latter being denied only by the Pelagians; the former by those, who were called formerly Semipelagians. *Dr. Nicholls.*

[z] — *by his own natural strength and good works,*] Works done before the grace of Christ may have some specious appearance of good; whence they are called "good," but improperly: for in reality they are not good. See Art. xiii. *Archdeacon Welchman.*

[a] — *without the grace of God* &c.] For neither can we "believe," unless "God open our hearts," Acts xvi. 14; neither can we "will" or "do," unless He "of his good pleasure work in us" for those ends, Phil. ii. 17. *Archdeacon Welchman.* God is said to "work in us both to will and to do:" the one seems to import the first beginning, and the other the progress, of a Christian course of life. *Bp. Burnet.*

[b] — *by Christ*] All the spiritual benefits, which God ever conferred upon men, He conferred "by," and for the sake of, "Christ" alone. And therefore as many as under the first covenant pleased God, and that some of them did please Him appears from Heb. xi., did it not by the strength of their own free will, but by the assistance of God's grace, which was then also conferred through Christ. For his merits extended to all ages of the world: and therefore He is called "the Lamb slain from the foundation of the world," Rev. xiii. 8. *Archdeacon Welchman.*

[c] — *preventing us,*] That is, going before us. See page 324, note *y*.

The most pious of those, who lived under the Mosaick dispensation, often acknowledge the necessity of assistance from God. David prays to God to "open his eyes, to guide and direct him," Ps. cxix. 18. 32. 35; to "create in him a clean heart, and renew a right spirit within him," Ps. li. 10. And Solomon says, that God "directeth men's paths, and giveth grace to the lowly," Prov. iii. 6. Even we, whose minds are enlightened by the pure precepts of the Gospel, and influenced by the motives which it suggests, must still be convinced of our weakness and depravity, and of the necessity of divine grace to regulate and strengthen our wills, and to co-operate with our endeavours after righteousness, as is clearly asserted in the New Testament. See the texts above cited: which sufficiently prove, that we stand in need both of a preventing and of a co-operating grace: or, in the words of the Article, that "we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."

Dr. Nicholls, after quoting many authorities to shew, that the doctrine of divine grace always prevailed in the Catholick church, adds, "I have spent perhaps more time in these testimonies, than was absolutely necessary: but whatever I have done is to shew, that the doctrine of divine grace is so essential a doctrine of Christianity, that not only the holy Scriptures and the primitive fathers assert it, but likewise that the Christians could not in any age maintain their religion without it; it being necessary, not only for the discharge of Christian duties, but for the performance of our ordinary devotions." And this seems to have been the opinion of the compilers of our most excellent Liturgy, in many parts of which both a preventing and co-operating grace is unequivocally acknowledged; particularly in the second Collect for Evening service, in the fourth Collect at the end of the Communion service, and in the Collects for Easter-day, for the fifth Sunday after Easter, and for the 3rd, 9th, 17th, 19th, and 25th Sundays after Trinity.

This assistance of divine grace is not inconsistent

working with us, when we have that good will.

XI. *Of the Justification of Man*[d].

Ps. cxliii. 2. Rom. iii. 24—26. Eph. ii. 8, 9.

WE are accounted righteous before God[e], only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works[f] of deservings: Wherefore, that we are justified by Faith[g] only[h] is a most wholesome Doctrine, and very full of comfort, as more largely Rom. x. 10. Gal. v. 6. Rom. v. 1, 2.

with the free agency of men: it does not place them under an irresistible restraint, or compel them to act contrary to their will. Though human nature is greatly depraved, yet every good disposition is not totally extinguished, nor is all power of right action intirely annihilated. Men may therefore make some spontaneous, though feeble, attempt to act conformably to their duty, which will be promoted and rendered effectual by the co-operation of God's grace: or the grace of God may so far "prevent" our actual endeavours, as to awaken and dispose us to our duty: but yet not in such a degree, that we cannot withstand its influence. In either case our own exertions are necessary to enable us to "work out our own salvation," but our "sufficiency" for that purpose is from God. The joint agency of God and man in the work of human salvation is pointed out in the following passage: "Let us work out our own salvation with fear and trembling: for it is God that worketh in us both to will and to do, of his good pleasure," Phil. ii. 12, 13: and therefore we may assure ourselves that free will and grace are not incompatible, though the mode and degree of their co-operation be utterly inexplicable.

The doctrine of this Article has been the subject of much dispute among Christians: some sects contend for the irresistible impulses of grace; and others reject the idea of any influence of the divine Spirit upon the human mind. The following caution on the subject is from the Necessary Doctrine of a Christian Man, a work supposed to have been written by Archbishop Cranmer: "All men are to be admonished, and chiefly preachers, that in this high matter they looking on both sides so temper and moderate themselves, that they neither so preach the grace of God that they take away thereby free will, nor on the other side so extol free will, that injury be done to the grace of God." "Thus," as Dr. Jortin observes, "do the doctrine of divine grace, and the doctrine of free will or human liberty, unite and conspire in a friendly manner to our everlasting good. The first is adapted to excite in us gratitude, faith, and humility; the second to awaken our caution and quicken our diligence." *Bp. Tomline.*

[d] XI. *Of the Justification of Man.*] Justification, in the language of Scripture, signifies the being accounted just or righteous in the sight of God; or the being placed in a state of salvation. "When God justifies a man," says Mr. Vencer, "it is by forgiving him his trespasses, and accepting, esteeming, and rewarding him as a righteous person, although he is not really and strictly such. To justify, in the common spiritual notion of it, is to absolve from guilt, to discharge from punishment." *Bp. Tomline.*

[e] *We are accounted righteous before God,* &c.] Since the very best works of even the best men are imperfect, so that if God should "enter into judgment with his servants, no man living would be justified," Ps. cxliii. 2; it follows, that as many as are justified, are justified only "for," or because of, the merits of Christ, by faith; I mean, a lively faith, "which worketh by love," Gal. v. 6. So St. Paul teaches the Romans, iii. 24—26; "Being justified by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." And the Ephesians, ii. 8, 9: "By grace ye are saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." *Archdeacon Welchman.*

[f] *— only for the merit of our Lord* &c.—*and not for our own works* &c.] Our Church here, in opposition to the church of Rome, asserts, that we are justified only for the merits of Christ, and not for our own works or deservings. For they assert that men's inherent righteousness is the meritorious cause of their justification: that their works are truly meritorious: or, as the council of Trent expresses it, they do "ad vitam æternam consequendam vere promereri," "are truly meritorious in obtaining eternal life." As this doctrine of the merit of good works is one of the most arrogant and scandalous of the corruptions of the Romish church, so is it one of the most modern, having never been generally received in that church itself, before it was settled by the council of Trent. But, whatever sanction he given to it by that convention, it is contrary to the doctrine of the holy Scriptures, which declare, that we are so far from meriting of God, that "when we have done all those things which are commanded us, we are to say we are unprofitable servants," Luke xvii. 10. We are therein informed, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights," James i. 17; that "God worketh in us both to will and to do, of his good pleasure," Phil. ii. 13. The same holy Scriptures instruct us, that all our very best actions are mixed with great failures and imperfections, Gal. v. 17: and that there is no proportion between the things of this world, and the infinite joys of the other, so that there cannot be any ground for a parity of the duty with the recompense, Rom. viii. 18; 2 Cor. iv. 17. And the current doctrine of antiquity is consonant to these great oracles of truth. *Dr. Nicholls.*

[g] *— by Faith*] The term "faith" in the New Testament stands generally for the complex of Christianity, in opposition to the Law, which stands as generally for the complex of the whole Mosaical dispensation. So that the "faith of Christ" is equivalent to this, the Gospel of Christ; because Christianity is a fœderal religion, founded, on God's part, on the promises that He has made to us, and on the rules that He hath set us; and on our part, on our believing that revelation, our trusting to those promises, and our setting ourselves to follow those rules. The believing of this revelation, and that great article of it, of Christ's being the Son of God, and the true Messiah, who came to reveal his Father's will, and to offer Himself up to be the sacrifice of this new covenant, is often represented as the great and only condition of the covenant on our part: but still this "faith" must receive the whole Gospel, the precepts as well as the promises of it; and receive Christ as a Prophet to teach, and a King to rule, as well as a Priest to save us. *Bp. Burnet.*

At the same time it should be noted, that we are justified *by* faith, not *because* of faith: for there is no more

is expressed in the Homily of Justification[i].

XII. *Of Good Works*[k].

James ii. 17, 18.

ALBEIT that Good Works, which are the fruits of Faith[l], and follow after Justification, cannot put away our sins[m], and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ[n], and do spring out necessarily of a true and lively Faith[o];

1 John i. 7. Ps. cxliii. 2.

Eph. ii. 10. Tit. ii. 14. Heb. xiii. 15, 20, 21.

"merit" in our faith, than in our works. Faith therefore is not the cause, but the condition, of our justification, which is solely to be attributed to the bounty of God, and the merits of Christ. *Archdeacon Welchman.*

[h] — *Wherefore, that we are justified by Faith only* &c.] By "faith only" is not meant faith, as it is separated from the other evangelical graces and virtues; but faith as it is opposed to the rites of the Mosaical law: for that was the great question, that gave occasion to St. Paul's writing so fully upon this head; since many Judaizing Christians, as they acknowledged Christ to be the true Messiah, so they thought that the law of Moses was still to retain its force: in opposition to whom St. Paul says, that "we are justified by faith, without the works of the law," Rom. iii. 28; Gal. ii. 16. It is plain that he means the Mosaical dispensation: for he had divided all mankind into those "who were in the law," and those "who were without the law," Rom. ii. 12: that is, into Jews and Gentiles. Nor had St. Paul any occasion to treat of any other matter in those Epistles, or to enter into nice abstractions, which became not one that was to instruct the world in order to their salvation: those metaphysical notions are not easily apprehended by plain men, not accustomed to such subtilties; and are of very little value, when they are more critically distinguished. *Bp. Burnet.*

The word faith in this Article is used in the same sense, in which St. Paul uses it. The assertion in it, that "we are justified by faith only," is not intended to signify that we are justified by faith without moral virtue; but that faith, or obedience to the whole religion of Christ, including both belief and practice, is the only appointed means of justification, "our own works or deservings" being utterly insufficient for that purpose. This is pronounced to be "a wholesome doctrine, and very full of comfort:" and so it surely is; since it secures acceptance to our sincere, though imperfect, endeavours after righteousness, and places our hope of everlasting happiness upon the infallible promises of God, and the all-sufficient merits of Christ. *Bp. Tomline.*

[i] — *as more largely is expressed in the Homily of Justification.*] It is remarkable that there is no Homily with this title. The Homily entitled "Of the Salvation of all Mankind" is generally supposed to be here meant; though some learned men have thought, that the four Homilies upon "human misery, salvation, faith, and good works," were all referred to. The former opinion seems to be the better founded, as the word in the Article is "Homily," and not "Homilies;" and that Homily relates more particularly to the subject of this Article. *Bp. Tomline.*

It is called here the Homily of Justification, because the chief points of that doctrine are treated of therein. Now it must be observed, that the moderation of our Church is very remarkable; that, whereas the world was blown up into so much flame among the contending parties, concerning the speculative points which were raised about this doctrine, at the time of composing the Articles and Homilies of our Church; neither in the Article itself, nor in the Homily to which the Article refers, any of those nice matters are insisted on: but only the plain Christian doctrine in general is set down, and little more of the controversy touched upon, than what the gross errors of the Roman church concerning merits made absolutely necessary; omitting those disputes, which for a century and a half have perplexed the churches abroad, and the minds of some among ourselves, who have been pleased officiously to take them up here at home, to very little edification and much contention. *Dr. Nicholls.*

[k] XII. *Of Good Works.*] This Article was not among those of 1552: it was added in 1562, in opposition to the opinions of certain sects, called Antinomians, Solifidians, and Gospellers, who denied the necessity of good works. There might also have been a general wish in the compilers of these Articles, to obviate any mistake which might arise from the expression in the preceding Article, in which it is said, that "we are justified by faith only." *Bp. Tomline.*

[l] *Albeit that Good Works, which are the fruits of Faith,* &c.] By such works are meant those actions, which proceed from the principle of a true faith in Christ, and are performed after we are placed in a state of justification by being admitted to partake of the privileges and promises of the Gospel. *Bp. Tomline.*

[m] — *cannot put away our sins,* &c.] In opposition to the church of Rome, which thinks, that a work cannot be called good, if it is not entirely good; and that nothing can please God, in which there is a mixture of sin; we according to this Article believe, that human nature is so weak and so degenerated, that, as far as our natural powers concur in any action, there is still some allay in it; and that a "good work" is considered by God according to the main, both of the action and of the intention of him that does it; and that, as a father pities his children, so God passes over the defects of those, who serve Him sincerely, though not perfectly. *Bp. Burnet.*

This imperfection of our nature is acknowledged by the most pious men, whose characters are recorded in holy writ. For thus holy Job professes, "How should a man be just with God," Job ix. 2. "What is man that he should be clean? and he which is born of woman, that he should be righteous? behold, he putteth no trust in his saints, and the heavens are not clean in his sight," Job xv. 14, 15. So holy David, "If thou, Lord, shouldest mark iniquities, who should stand?" Ps. cxxx. 3. And again, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified," Ps. cxliii. 2. So likewise Daniel, "O Lord, righteousness belongeth unto thee, but to us confusion of faces," Dan. ix. 7. And again, "We do not present our supplications before thee for our righteousness, but for thy great mercies," ver. 18. St. Paul affirms of himself that he had "not already attained, nor was already perfect," Phil. iii. 12. St. James declares, That "in many things we offend all," James iii. 2. And St. John, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John i. 8. *Dr. Nicholls.*

We see in fact that the best men in all ages have been complaining and humbling themselves even for the sins of their holy things, for their vanity and desire of glory, for the distraction of their thoughts in devo-

Gal. v. 6. insomuch that by them a lively Faith
Matt. vii. 16. James ii. 18. may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification* [p].

WORKS done before the grace of Christ [q]; and the Inspira- Rom. iii. 9, 10. 19, 20. 23; viii. 7, 8.

tion, and for the affection which they have to earthly things. It were a doctrine of great cruelty, which might drive men to despair, if they thought that no action could please God, in which they were conscious to themselves of some imperfection or sin. St. Austin urges this frequently, that our Saviour in teaching us to pray has made this a standing petition, "Forgive us our trespasses," as well as that, "Give us this day our daily bread:" for we sin daily, and do always need a pardon. Upon these reasons we conclude, that somewhat of the man enters into all that men do: we are made up of infirmities, and we need the intercession of Christ to make our best actions to be accepted of by God; for "if he should straitly mark iniquity, who can stand before him? But mercy is with him, and forgiveness," Ps. cxxx. 3, 4. So that with Hezekiah we ought to pray, that "though we are not purified according to the purification of the sanctuary, yet the good Lord would pardon every one, that prepareth his heart to seek God," 2 Chron. xxx. 18, 19. *Bp. Barnet.*

[n] *—yet are they pleasing and acceptable to God in Christ,*] Though good works are not meritorious, yet that they are pleasing to God, and accepted through Christ, appears from hence, because God hath "created us in Christ Jesus unto good works," Eph. ii. 10: and because Christ "gave himself for us, that he might purify unto himself a peculiar people, zealous of good works," Tit. ii. 14; who also "will render to every man according to his deeds," Rom. ii. 6. Our works indeed are imperfect, so that they "cannot endure the severity of God's judgment," much less expiate our sins, since they themselves rather want to be expiated by the merits of Christ. But for his sake God deals bountifully with us, and does not judge us severely, but has compassion upon our weakness, and ordains infinite rewards for those who do well, though imperfectly. *Archdeacon Welchman.*

That "good works are pleasing and acceptable to God in Christ," is also evident from the earnest exhortations, in almost every page of the New Testament, to the practice of the moral and social duties, and from the frequent and positive declarations of Scripture that they are indispensably necessary to salvation. *Bp. Tomline.*

It was a frequent calumny raised by the Papists against the Protestants from the beginning of the Reformation, that the whole of their religion consisted in faith, and that they did reject good works as unnecessary things. Nay, this calumny, false and scandalous as it is, is not only objected to the Protestants by the private writers of the Roman church, but even by the council of Trent itself; though at the same time they had the several Protestant confessions, which had been delivered in to them, lying before them. Therefore the Protestants in all their apologies and confessions do strenuously disavow this principle, which the Papists had so unjustly fastened upon them; and take all occasion to assert the necessity of good works: as in the confessions of Augsburgh, of Wirtemberg, and especially of Saxony, which comes nighest to our Articles. For this is a doctrine, which is every where inculcated in the holy Scriptures, as the main design of religion, and without which Christianity would only be an empty speculative science. For the exhortations and commands for the performance of good works are as express in Scripture as words can make them: see 1 Thess. vi. 7; Rom. vi. 15; Tit. ii. 12. 14. They elsewhere inform us, that no faith is true or genuine, unless it draw after it good works as a consequent of it, Gal. v. 6; 1 John v. 2; James ii. 17. Besides God denounces the severest punishment against those, who neglect or violate his commandments, 1 Thess. iv. 6; Rom. viii. 13; Col. iii. 6; Eph. v. 5. The writers of the ancient church do exactly agree with the holy Scriptures in this doctrine: for, though they set the highest value upon God's grace and a sincere faith, as to the point of justification; yet they always require the concomitancy or presence of good works. *Dr. Nicholls.*

[o] *— and do spring out necessarily of a true and lively Faith;*] A true faith has always love joined to it; and consequently is neither inactive, nor unfruitful. And further, he, who truly believes the Gospel, will be "careful to maintain good works," which he who neglects to do has only a dead faith, or even none at all. See Gal. v. 6; James ii. 18; Matt. vii. 16. *Archdeacon Welchman.*

If a man sincerely believes the divine authority of Christ's religion, and is firmly convinced that his eternal happiness depends upon his obedience to its precepts; such a faith will naturally produce the practice of those virtues, which are injoined by the Gospel; "insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit." The performance of these good works is indeed the test and criterion of genuine faith, just as every "tree is known by its own fruit," Luke vi. 44. "Faith, if it hath not works, is dead," James ii. 17.

Thus our Church considers good works as essential to the character of a true Christian, and as the necessary consequences of sincere faith in Christ; but it does not allow the popish doctrine already mentioned, "that good works are truly meritorious towards the attainment of eternal life." The true Scripture doctrine is, that good works are indispensable, but not sufficient, for the attainment of eternal life. When we have done all those things which are commanded us, we still say, that "we are unprofitable servants," and humbly rely upon the merits and mediation of Christ for our salvation. *Bp. Tomline.*

[p] XIII. *Of Works before Justification.*] This Article is designed partly against an error of the Pelagians, who contended that the good actions of the heathens were acceptable to God; and to another of the Papists, who in some measure have closed with them in their fond distinction of good works into merits *ex congruo* and *ex condigno*. *Dr. Nicholls.*

[q] *Works done before the grace of Christ;* &c.] That works may be perfectly good, they must flow from a good principle, namely, faith: and they must tend to a good end, namely, the glory of God: and they must be in no respect deficient. But what mortal man, either before or after the grace of Christ, hath been thus happy in doing well? And therefore the works of unbelievers, how specious soever, can deserve nothing, by reason of their imperfection; and they are to be looked upon as evil rather than good, on account of their defects. See Rom. iii. 9, 10. 19, 20. 23; viii. 7, 8. And as these works cannot in their own nature be pleasing to God, without something else to make them so; so we are expressly told, Heb. xi. 6, that "without faith it is impossible to please him." *Archdeacon Welchman, Veneer.*

tion of his Spirit, are not pleasant to God, forasmuch as they spring not
Tit. iii. 5. Rom. iv. 2. 6. of faith in Jesus Christ, neither do they make men meet to receive grace[r], or (as the School-authors[s] say) deserve grace of congruity: yea rather, for that they are not done as God hath willed[t] and commanded

That the actions of such persons cannot be acceptable or pleasant to God, is evident from the particular reason here assigned in this Article. 1. Because they "spring not of faith in Jesus Christ:" that is, because the doers of them are not instructed in the principles of Christianity, and do not act upon those rules which God has prescribed, how He will be worshipped, and how He will have an acceptable service paid unto Him. For whatsoever men do of their own heads, without a command of God for it, however plausible it may be in its own nature, the apostle calls it a "will-worship," Col. ii. 23; and our Saviour condemns any such practice, saying, "In vain do they worship God, teaching for doctrines the commandments of men," Matt. xv. 9. Besides, we see, how that, when men were left to themselves to regulate and direct their religious worship, as they pleased, what gross and stupid idolatry they fell into: which began in the most early ages of the world, and overspread the whole face of the earth. Now there are hardly any actions, in which men are more sincere and serious, than the honours and respects which they ascribe to the divine nature; but yet the heathen nations, by paying a worship which God had not prescribed, or directing it to an object inferior to the great Creator of all things, were so far from being acceptable in the eyes of God, that they became hateful in his sight.

2. The good actions of unjustified persons, or unbelievers, are not pleasing to God, because they do not proceed from the love of God, or from any tendency to the advancement of his glory and honour; but only from some sensual or worldly principle, which has no relation to piety or religion. So that though it be allowed, that some of the more splendid actions of the heathens were brave and noble, and betokened a generous mind; yet it may be questioned, whether they were actions acceptable in the eyes of God, inasmuch as they may have proceeded from desire of fame, a design of gaining interest and respect from men, or some other principle quite foreign from goodness and piety. The case would have been otherwise, had the actions of such persons taken their rise from Christian or truly religious principles; in obedience to the commands and in regard to the honour of their great Creator, or for the love of their blessed Redeemer: for such religious considerations only can render an action acceptable in God's sight.

This is the constant doctrine of the holy Scripture. Our Saviour commands, that men's "good works should shine before men," not in order to vulgar applause, but "that they may glorify our Father which is in heaven," Matt. v. 16. The apostle exhorts us, to "do all to the glory of God," 1 Cor. x. 31: and that "the fruits of righteousness," that is, good works, "be by Jesus Christ, unto the praise and glory of God," Phil. i. 11. St. Peter injoins the same, though with particular relation to works of charity: "If any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ," 1 Pet. iv. 11. St. Paul makes the love of God to be the great spring and principle of all virtuous actions. And we are elsewhere taught, that men's hearts are to be purified only by the Christian faith, Acts xv. 9. "Unto the pure all things are pure, but unto them that are defiled and unbelieving nothing is pure," Tit. i. 15. *Dr. Nicholls.*

A great difference is here to be made, between an external action, as it is considered in itself, and the same action, as it was done by such a man. An action is called good, from the morality and nature of the action itself; so actions of justice and charity are in themselves good, whatsoever the doer of them may be. But actions are considered by God, with relation to him that does them, in another light; his principles, ends, and motives, with all the other circumstances of the action, come into this account: for unless all these be good, let the action in its own abstracted nature be ever so good, it cannot render the doer acceptable or meritorious in the sight of God. *Bp. Burnet.*

[r] — *neither do they make men meet to receive grace*, &c.] For, when "the love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Tit. iii. 4, 5. For the clearing of this point it is necessary to observe that some of the Schoolmen speak of a twofold merit, a merit of congruity, and a merit of desert. The latter they ascribe to works, which a man does by the assistance of grace, and to which a reward is in justice due. The former they ascribe to such works as man does by the mere strength of free will, and which are to be rewarded only out of liberality. But what foundation is there for such a merit, since all of us are by nature evil? "since in us dwelleth no good thing?" Rom. vii. 18; "since they that are in the flesh cannot please God?" viii. 8; and finally, since "corrupt trees do by nature bring forth evil fruit?" Matt. vii. 17, 18. *Archdeacon Welchman.*

We find no such distinction, as is here spoken of, in the Scriptures: they teach us in general to consider man in his corrupt unregenerate state, as incapable of doing any thing, which shall be intitled to reward. *Bp. Tomline.*

This doctrine of "merit of congruity," which the church of Rome ascribes to persons in a state of nature or unbelief, is contrary to the notion, which the holy Scriptures give us of such persons, and likewise to the doctrine of preventing grace. For, first, the description, which the Scriptures afford us, of unbelievers is that they are enemies to God, "When we were enemies, we were reconciled by the death of his Son," Rom. v. 10; dead in sins, "even when we were dead in sins, he hath quickened us together with Christ," Eph. ii. 5; aliens from God, "having no hope, without God in the world," Eph. ii. 12. Nor is it reasonable to think, that persons, who sustain this character, can merit any thing of God. Secondly, this doctrine overthrows preventing grace: for, if there be any previous work to deserve grace, grace can neither make the first step in conversion, neither can it be free. *Dr. Nicholls.*

[s] — *the School-authors*] By "the School-authors," or School-men, are meant the writers of scholastic divinity: the age of the Church and form of theology, succeeding that of the fathers, being called "the Schools," because this mode of treating religion arose from the use of academical disputations. *Todd's Johnson.*

[t] — *yea rather, for that they are not done as God hath willed* &c.] This sentence of the Article is made good by what has been said already; as likewise by the

Rom. vii. 18; viii. 8. Matt. vii. 17. them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation*[u].

Luke xviii. 10—14. VOLUNTARY Works besides, over and above, God's Commandments[v], which they call Works of Supererogation, cannot be taught without arrogancy and impiety[x]: for by them men do declare, that they do not only render unto God as much as they are bound to do,

words of St. Paul, Rom. xiv. 23, "for whatever is not of faith is sin." *Veneer.*

So great and universal a depravity is introduced into the dispositions of men in consequence of the fall of Adam, that they can in no instance of themselves act as their Creator originally commanded; and therefore, as in all their works performed without divine assistance, there is a departure from the will of God, "we doubt not but they have the nature of sin."

It is the will of God, that we should act upon the motives which Christianity proposes to our actions, and no others: and every resistance to his will and command hath surely "the nature of sin." It is a principle of morals and legislation universally admitted, that actions are as their motives; and upon this principle this Article chiefly turns. Besides, it is not likely, that, if our motives be wrong, our actions should continue right, though they may incidentally be so. Actions are of a transitory, motives of a permanent, nature. *Bp. Tomline.*

Although it be true, according to the doctrine of this Article, that no actions of a heathen, or an unregenerated man can be so pure, as to be free from all sin, and to merit at God's hand as being works naturally perfect; yet by this we do not pretend to say, that a man in that state can do nothing, or that he has no use of his faculties. He can certainly restrain himself on many occasions; he can do many good works, and avoid many bad ones; he can raise his understanding to know and consider things according to the light that he has; he can put himself in good methods and good circumstances; he can pray and do many acts of devotion, which, though they are all very imperfect, yet none of them will be lost in the sight of God, who certainly will never be wanting to those, who are doing what in them lies, to make themselves the proper objects of his mercy, and fit subjects for his grace to work upon. Therefore this Article is not to be made use of, to discourage men's endeavours, but only to increase their humility; to teach them not to think of themselves above measure, but soberly; to depend always on the mercy of God, and ever to fly to it. *Bp. Burnet.*

[u] XIV. *Of Works of Supererogation.*] The works here mentioned are called in the Roman church likewise by the name of "counsels" and "evangelical perfections." They are defined by their writers to be "good works not commanded by Christ, but recommended:" rules, which do not oblige all men to follow them, under the pain of sin; but yet are useful to carry them on to a sublimer degree of perfection, than is necessary in order to their salvation. But there are no such counsels of perfection in the Gospel: all the rules, set to us in it, are in the style and form of precepts: and, though there may be some actions of more heroical virtue, and more sublime piety, than others, to which all men are not obliged by equal and general rules; yet such men, to whose circumstances and station they belong, are strictly obliged by them, so that they should sin if they did not put them in practice. *Dr. Nicholls, Bp. Burnet.*

[v] *Voluntary Works besides, over and above, God's Commandments,* &c.] The great obligations of "loving God with all our heart, soul, strength, and mind;" and "loving our neighbour as ourselves;" which are reckoned by our Saviour "the two great commandments, on which hang all the law and the prophets," Matt. xxii. 36—40, are of that extent, that it seems not possible to imagine, how any thing can be acceptable to God, that does not fall within them. We are farther required in the New Testament, to "cleanse ourselves from all filthiness both of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii. 1; and to reckon ourselves "his and not our own," and that "we are bought with a price;" and that therefore we ought to "glorify him both in our bodies and in our spirits which are his," 1 Cor. vi. 20. These and many more like expressions are plainly precepts of general obligation, for nothing can be set forth in more positive words than these are: and it is not easy to imagine, how any thing can go beyond them; for, if we are Christ's property, purchased by Him, then we ought to apply ourselves to every thing, in which his honour or the honour of his religion can be concerned, or which will be pleasing to Him. *Bp. Burnet.*

And besides these general precepts, there are particular ones directed to persons in every condition and relation of life, and extending to every point and circumstance, which can possibly promote the honour of God, contribute to the happiness of our fellow-creatures, or tend to purify our own minds: and all these things are injoined as duties of perfect and universal obligation; as indispensably necessary, wherever they are practicable. Since therefore God requires of us the entire exertion of all our powers, and not a single good action can be specified which is not commanded in the New Testament, it follows, that no room is left for "voluntary works besides, over and above, God's commandments, which they call works of supererogation;" nor can such works "be taught without arrogancy and impiety," since they imply a degree of merit, which man, in his present imperfect and corrupt state, is incapable of attaining, and are directly opposite to the plain and infallible word of God: or, as the Article expresses it, "for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all those things which are commanded you, say, We are unprofitable servants." These words, which are recorded in St. Luke's Gospel, xvii. 10, are so clear and decisive, that it is unnecessary to explain or inforce them. *Bp. Tomline.*

So far indeed is any man from being more good than he ought to be, that neither is he able to fulfil what he ought to do. And therefore even the best of men, laying aside all notions of supererogation, are daily to pray, that their debts or trespasses may be forgiven them. But that any one should at the same time be both a debtor and a supererogator, is manifestly absurd. *Archdeacon Welchman.*

[x] —*cannot be taught without arrogancy and impiety:*] Our Church does very justly tax the church of Rome with arrogance and impiety for maintaining this doctrine. For what can be more arrogant and impious, than for sinful man, whose life, when it is best spent,

but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants. Luke xvii. 7—10.

XV. *Of Christ alone without Sin*[y].

CHRIST in the truth of our nature[z] was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot[a], who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest[b], although baptized, and born again in Christ[c], yet offend in many things; Heb. ii. 14. Heb. iv. 15. John xiv. 30. 1 Pet. ii. 22. John i. 29. Heb ix. 11. 26. 1 John iii. 5. James iii. 2.

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is full of failures and imperfections, to pretend not only to make satisfaction to God for his own sins, but to satisfy for the sins of other men likewise? *Dr. Nicholls.* In the New Testament we are always taught to trust to the mercies of God, and to the death and intercession of Christ, and to "work out our own salvation with fear and trembling," Phil. ii. 12: but we are never once directed to look for any help from saints, or to think that we can do any thing for another man's soul in this way. The Psalm has it, "No man can by any means give a ransom for his brother's soul," Ps. xlix. 7: the words of Christ cited in the Article are full and express against it. *Bp. Burnet.*

[y] XV. *Of Christ alone without Sin.*] This Article relates to the former, and is put here as another foundation against all works of supererogation; which depending upon the supposed perfection of the saints, this latter likewise is here opposed. The compilers had probably in view also the old Pelagian doctrine of the impeccability of holy men. *Bp. Burnet, Dr. Nicholls.* It consists of two parts: in the former Christ's freedom from sin is asserted; and in the latter it is declared that all men are guilty of sin. *Bp. Tomline.*

[z] *Christ in the truth of our nature* &c.] That Christ was a man, as well as, and as much as, ourselves, is declared Heb. ii. 14. His being entirely free from sin is apparent from chap. iv. 15; "For we have not an high-priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." From John xiv. 30: "Hereafter I will not talk much with you; for the Prince of this world cometh, and hath nothing in me." And from 1 Pet. ii. 22, where it is said, that "he did no sin, neither was guile found in his mouth." And indeed, if Christ had been guilty of any sin, He would have wanted a redeemer, as well as ourselves. But where could a redeemer have been found for Him? *Archdeacon Welchman.*

That Christ was free from sin of every species and denomination, appears from the whole course of his life, as recorded in the Gospels: and it is expressly asserted in the following passages in the Epistles, 1 Pet. ii. 22; Heb. iv. 15. (See the foregoing note.) He is also called "Holy, harmless, undefiled, and separate from sinners," Heb. vii. 26. The Socinians hold that Christ was peccable; which seems to be a consequence of their considering Him as a mere man, and of their denial of the doctrine of the atonement. *Bp. Tomline.*

The perfect sinlessness of Christ is so oft affirmed in the New Testament, that it can admit of no debate. This was not only true in his rational powers, the superior part called "the spirit" in opposition to the inferior part; but also in those appetites and affections that arise from our bodies, and from the union of our souls to them, called "the flesh." For, though in these Christ, having the human nature truly in Him, had in Him the appetites of hunger, yet the devil could not tempt Him to distrust God, or to desire a miraculous supply sooner than was fitting: He overcame even that necessary appetite, whenever there was an occasion given Him to "do the will of his heavenly Father," John iv. 34. He had also in Him the aversions to pain and suffering, and the horror at a violent and ignominious death, which are planted in our natures; and in this it was natural to Him to wish and to pray that the cup might pass from Him: but in this his purity appeared the most eminently, that though He felt the weight of his nature to a vast degree, He did, notwithstanding that, limit and conquer it so entirely, that He resigned Himself absolutely to his Father's will; "Not my will, but thy will be done." *Bp. Burnet.*

[a] — *He came to be the Lamb without spot,* &c.] The Jews were commanded, when they celebrated the passover in commemoration of their deliverance from Egyptian bondage, to choose out of their flocks a lamb without spot or blemish, and to offer it as a sacrifice to God. This was a type of Christ: who, being without spot or sin, offered Himself to God as a sacrifice for the sins of the whole world; and thence He is called the true Paschal Lamb. "Christ our passover is sacrificed for us," 1 Cor. v. 7. "Behold the Lamb of God, which taketh away the sins of the world," John i. 29. "Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself," Heb. ix. 26. "Ye know that he was manifested to take away our sins, and in him is no sin," 1 John iii. 5. *Bp. Tomline.*

[b] — *But all we the rest,* &c.] There is no mortal man, that is or ever was perfectly good. Some few indeed are said in the Scripture to be "righteous," such for instance as Noah, Job, and Zacharias: but they were only so comparatively, and according to the free and undeserved favour of God, who accepts of sincerity of mind instead of absolute perfection. *Archdeacon Welchman.*

There seems to be a particular design in the contexture and writing of the Scriptures, to represent to us some of the failings of the best men: for though Zacharias and Elisabeth are said to have been "blameless," Luke i. 6, that must be meant only of the exterior and visible part of their conversation, that it was free from blame, and of their being accepted of God; but that is not to be carried to import a sinless purity before God; for we find the same Zacharias guilty of misbelieving the message of the angel to him, to such a degree, that he was punished for it with a dumbness of above nine months' continuance, ver. 20. Perhaps the Virgin's question to the angel had nothing blameworthy in it: but our Saviour's answers to her, both when she came to Him in the temple, when He was twelve years old, Luke ii. 49, and more particularly when she moved Him at the marriage in Cana to furnish them with wine, John ii. 4, look like a reprimand. The contentions among the apostles about the pre-eminence, and in particular the ambition of James and John, Matt. xx.

1 John i. 8. and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism*[d].

NOT every deadly sin[e] willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance[f] is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost[g], we may depart from grace given, and fall into sin, and by the

Matt. xii. 31, 32. Mark iii. 28—30. Gal. vi. 1.

20. 24, cannot be excused. St. Peter's dissimulation at Antioch in the Judaizing controversy, Gal. ii. 11—14, and the sharp contention that happened between Paul and Barnabas, Acts xv. 39, are recorded in Scripture; and they are both characters of the sincerity of those who penned them, and likewise marks of the frailties of human nature, even in its greatest elevation, and with its highest advantages. So that all the high characters which are given of the best men, are to be understood, either comparatively to others whom they exceeded, or with relation to their outward actions, and the visible parts of their life: or they are to be meant of their zeal and sincerity, which is valued and accepted of God, and, as it was to Abraham, is imputed to them for righteousness. *Bp. Burnet.*

[c] — *although baptized, and born again in Christ*, &c.] This clause seems to be levelled against the Pelagians and their followers, who asserted that persons after baptism might live without sin. But this extravagant doctrine, as it is contrary to the holy Scriptures, so the ancient fathers in their several ages have declared their opinion against it. *Dr. Nicholls.* "Let no one," says Cyprian, "flatter himself with the idea of being innocent, since no one is innocent; and by extolling himself a person would only aggravate his punishment. He is instructed and taught that he is guilty of sin every day, since he is commanded to pray every day." Some modern enthusiasts consider themselves as intirely free from sin; and the Moravian Anabaptists are said to omit this part of the Lord's Prayer, "Forgive us our trespasses, as we forgive them that trespass against us;" because, being regenerated, they are no longer guilty of sin.

While we condemn the presumption of those, who think more highly of themselves than they ought to think, we must be careful not to suffer the infirmity of human nature to be abused into an encouragement to sin, or perverted into a cause of gloomy despondence: it should rather stimulate us to vigilance and exertion, than drive us to negligence and despair. Though we cannot arrive at sinless purity, it is still our duty to aim at an uniform obedience to all God's commands: and to indulge any apprehensions, which tend to weaken the energy of our minds, is doubly sinful, because we thus voluntarily increase the difficulty of obedience to the will of God; and in reality doubt his assurance, that our sincere endeavours to persevere in the paths of virtue and religion will be forwarded by the assistance of divine grace. *Bp. Tomline.*

[d] XVI. *Of Sin after Baptism.*] This Article is levelled against the doctrine of the Novatians of old, who held every sin committed after baptism to be unpardonable. This doctrine being revived by some of the Anabaptists or other enthusiasts, which sprang up at the beginning of the Reformation, it is not improbable that the compilers of the Articles had an eye likewise upon their heterodoxy. For as the Papists were wont maliciously to impute the wild doctrines of all the several sorts of enthusiasts to all Protestants, so it was thought here convenient to defend our Church against the imputation of any such opinion. *Dr. Nicholls.*

In the preceding Article notice was taken of a sect of Christians who maintain the peccability of Christ; and in this we have to argue against those, who contend for the impeccability of man. *Bp. Tomline.*

[e] *Not every deadly sin* &c.] By "deadly sin" in this Article we are not to understand such sins, as in the church of Rome are called "mortal," in opposition to others that are "venial:" as if some sins, though offences against God, and violations of his law, could be of their own nature such slight things, that they deserved only temporal punishment, and were to be expiated by some piece of penance or devotion, or the communication of the merits of others. The Scripture no where teaches us to think so slightly of the majesty of God or of his law. There is a "curse" upon every one "that continueth not in all things which are written in the book of the law to do them," Gal. iii. 10; and the same curse must have been on us all, if Christ had not redeemed us from it; "the wages of sin is death." And St. James asserts, that there is such a complication of all the precepts of the law of God, both with one another, and with the authority of the Lawgiver, that "he who offends in one point is guilty of all," James ii. 10, 11. So since God has in his Word given us such dreadful apprehensions of his wrath, and of the guilt of sin, we dare not soften these to a degree below the majesty of the eternal God, and the dignity of his most holy laws. But, after all, we are far from the conceit of the Stoicks, who made all sins alike. We acknowledge that some sins of ignorance and infirmity may consist with a state of grace; which is either quite destroyed, or at least much eclipsed and clouded by other sins, that are more heinous in their nature, and more deliberately gone about. It is in this sense that the word "deadly sin" is to be understood in the Article; for though in the strictness of justice every sin is "deadly," yet in the dispensation of the Gospel those sins only are "deadly," that do deeply wound the conscience, and that drive away grace. *Bp. Burnet.*

Every sin is in its nature deadly, since "the wages of sin is death," Rom. vi. 23: and every sin is committed against the Holy Ghost, as well as against the Father and the Son; but still pardonable, if it be not that sin which is emphatically styled "The sin against the Holy Ghost;" and that is "blasphemy against the Holy Ghost;" Matt. xii. 31, 32; Mark iii. 28—30. Of which sin St. Jerome says, that "they only are guilty, who though in miracles they see the very work of God, yet slander them, and say that they are done by the devil; and ascribe to the operation of that evil spirit, and not to the divine power, all those mighty signs and wonders which were wrought for the confirmation of the Gospel." In relation to all other sins, we are, as Clement of Rome observes, "to fix our eyes on the blood of Christ, which was shed for our salvation, and hath obtained the grace of repentance for the whole world." *Archdeacon Welchman.*

And, "the doors," says Clement of Alexandria, "are open to every one, who in truth and with his whole heart returns to God: and the Father most willingly receives a son, who truly repents. This is the general tenor of Scripture, in which all men are invited to repentance without any discrimination or exception.

grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

1 John i. 8.
2 Cor. ii. 6—8.

XVII. *Of Predestination and Election* [h].

PREDESTINATION to Life is the everlasting purpose of God [i], whereby [k] (before the foundations of the world were laid) he hath

Eph. i. 4, 5. Matt. xxv. 34.
2 Tim. i. 9.

And we are told, even under the Mosaick dispensation, that "though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18. And the exhortations to amendment and reformation, contained in the Epistles, are all addressed to persons, who had been already baptized, and who had been guilty of faults or sins subsequent to their baptism. *Bp. Tomline.*

[f] — *Wherefore the grant of repentance* &c.] It follows from the foregoing case, that "the grant of repentance is not to be denied to such, as fall into sin after baptism." This doctrine is further confirmed by what St. Paul says, Gal. vi. 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." *Veneer.* According to what has been said already upon former Articles, it has appeared that the sanctification of regenerated men is not so perfected in this life, but that there is still a mixture of defects and imperfections left in them: and the state of the new covenant is a continuance of repentance and remission of sins; for, as oft as one sins, if he repents truly of it, and forsakes his sins, there is a standing offer of the pardon of all sins; and therefore Christ has taught us to pray daily, "Forgive us our sins." If there were but one general pardon offered in baptism, this would signify little to those, who feel their infirmities, and the sins that do so easily beset them, so apt to return upon them. St. Peter's denial, his repentance, and his being restored to his apostolical dignity, seem to be recorded, partly on this account, to encourage us, even after the most heinous offences, to return to God; and never to reckon our condition desperate, were our sins ever so many, but as we find our hearts hardened in them into an obstinate impenitency. *Bp. Burnet.*

[g] — *After we have received the Holy Ghost,* &c.] Although the Holy Ghost purifies our minds, and assists and co-operates with us in the performance of our duty; yet he does not intirely take away the corruption and infirmity of our nature, nor does He destroy our free agency: and consequently, "after we have received the Holy Ghost, we may depart from grace given, and fall into sin." But, as we may relapse from virtue unto wickedness, so "we may rise again and amend our lives;" we may return to a sense of our duty, and again yield obedience to the influence of God's Holy Spirit: "and therefore they are to be condemned which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent." "As those," says Bishop Pearson, "who are received into the church by the sacrament of baptism, receive the remission of their sins, of which they were guilty before they were baptized; so, after they are thus made members of the church, they receive remission of their future sins by their repentance. Christ, who hath left us a pattern of prayer, hath thereby taught us for ever to implore and beg the forgiveness of our sins: that as we, through the frailty of our nature, are always subject unto sin, so we should always exercise the acts of repentance, and for ever seek the favour of God. This then is the comfort of the Gospel, that, as it discovereth sin within us, so it propoundeth a remedy unto us. While we are in this life encompassed with flesh; while the allurements of the world, while the stratagems of Satan, while the infirmities and corruptions of our nature, betray us to the transgression of the law of God; we are always subject to offend: whence whosoever saith that he has no sin is a liar, contradicting himself, and contracting iniquity by pretending innocency; and so long as we can offend, so long we may apply ourselves unto God by repentance, and be renewed by his grace, and pardoned by his mercy." *Bp. Tomline.*

[h] XVII. *Of Predestination and Election.*] Predestination is with reason considered as one of the most abstruse doctrines of theology: and it has, in different ages of the Christian church, been the fruitful source of a great variety of controversies. These disputes have been chiefly upon points far beyond the capacity of men, and have tended but little to promote the true interests of Christianity. This Article is drawn up with great caution and judgment: in the former part of it, which relates to the meaning of the terms "predestination and election," the words of Scripture are chiefly used; and the latter part is obviously designed to guard against the evils and mischiefs, which might arise from mistaken ideas upon these intricate subjects. *Bp. Tomline.*

The truth of this whole Article will sufficiently appear from the texts of Scripture in the margin. But I would desire the reader to observe, that only the grace of election is asserted in it, and that the severity of reprobation is left wholly untouched upon. And here I would advise him to stop and to restrain his curiosity. For the doctrine of predestination is a profound abyss, in sounding which it is but to little purpose for young men to busy themselves. Much less does it become preachers, to trouble their hearers about these deep mysteries: they should rather set forth God's promises in general terms, as they are proposed in the Holy Scriptures, and as it is our duty to embrace them. *Archdeacon Welchman.*

It may not be amiss to observe here, in consequence of this Article being drawn up with so much caution, prudence, and tenderness, that if so judicious and learned a body of men, as the compilers of the Articles, were so shy of mentioning a doctrine, which, if understood in a strict and rigid sense, carries in it so shocking a reflection upon the goodness of God; one cannot but surmise that they suspected the truth of it, and modestly insinuated that those men are at least very indiscreet, who take upon them to preach to the most common audiences on subjects of this kind; and that they would have been exceedingly surprised, to have seen the declining it ranked among the several reasons which are urged in defence of separating from the Established Church. *Veneer.*

[i] *Predestination to Life is the everlasting purpose of God,* &c.] God is represented in Scripture as having pre-ordained the redemption of mankind through Christ before the foundation of the world. This redemption was to be in the nature of a covenant between God and man: and the salvation of every individual was to depend upon his observance of the proposed conditions. Men, in consequence of their free agency, would have

constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and

Gal. iii. 10.

1 Pet. i. 2.

it in their power to accept or reject this offered salvation: and God, by his prescience, foresaw who would accept, and who would reject it. Those, who He foresaw would perform the conditions of the Gospel covenant, may be said to be predestinated to life, "for whom he did foreknow, he also did predestinate," Rom. viii. 30. This appears to me the only sense, in which predestination is reconcileable with the attributes of God, and the free agency of man: and in this sense it is "the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour:" for we cannot conceive that a Being of infinite justice and mercy would arbitrarily select out of his rational creatures a determinate number, on whom He would bestow the blessing of eternal happiness: while He consigned all the rest to eternal punishment, as maintained by those who are called Supralapsarians; or passed them over as unworthy of his regard and attention, according to the doctrine of those who are called Sublapsarians. Such an idea of election ought surely to be rejected. We are to consider men as "elect according to the foreknowledge of God," 1 Pet. i. 2; that is, as He foresaw that they would be obedient to his laws. *Bp. Tomline.*

Some would have it thought that this Article asserts the doctrine of absolute predestination. But it will appear unreasonable to understand it in that sense, if it be considered, that in the very foregoing Article it is expressly declared, that "we may fall from grace given;" whereas they who are for the absolute decrees must of consequence assert, that a man cannot fall from grace: for, if we may fall from the means, we may also fall from the end; and if we are not absolutely predestinated to persevere in grace, we cannot be absolutely predestinated to salvation. And indeed the Puritans, in the beginning of King James the First's reign, were sensible, that this doctrine of the defectibility of grace was inconsistent with their opinion of absolute predestination: and therefore desired that these words, "though not finally," might be added at the end of the aforesaid clause which states that "we may fall from grace given;" but the king and the bishops would not hearken to it. It is likewise to be observed, that our Church does in her Catechism assert, that "God the Son redeemed all mankind:" which can never be reconciled to the doctrine of absolute election and reprobation. *Veneer.* And in the communion service it is said, that Christ, "by the one oblation of himself once offered, made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." *Bp. Tomline.*

That the doctrine of our Church is in some places utterly irreconcileable with the absolute and irrespective predestination of both the Supralapsarians and Sublapsarians, is to me indisputably clear: insomuch that could I think absolute predestination true, I could not subscribe to the use of the liturgy. Wherefore, though I do by no means censure such absolute predestinarians as think the liturgy consistent with their notions, and do conform accordingly; yet I must own, I do not see how I could get over those difficulties, were I persuaded of the truth of their notions. And consequently I must, till I receive greater light, believe that our Church condemns those notions, by injoining and asserting such things as are irreconcilcable to them. But then, with respect to this seventeenth Article, I do not determine, whether our Church does condemn absolute predestination or not. If those, who maintain it, think themselves able to reconcile this Article to their doctrine, I am satisfied: though I must add, that I will not be bound to do the same. As for conditionate predestination, if she does not assert or favour it, yet that she does not condemn it in this Article, Mr. Plaifere has demonstrated in his "Appello Evangelium" beyond all possibility of contradiction. And indeed it is to me a most astonishing thing, that the patrons of absolute predestination are able to persuade themselves, as they very frequently and confidently maintain, that conditionate predestination is condemned in this Article by our Church. For every body that understands their notions must be forced to see, one would think, that there is not one syllable in this Article, but what the patrons of conditionate predestination would heartily approve and teach. It would be endless to enumerate all the authorities, by which this might be made appear. Let it therefore suffice, that the only part, wherein any difficulty can be pretended, is the first paragraph: and that Arminius himself, not to mention others his professed followers, does manifestly assert every branch of it. And let any man consider the true state of the controversy between the respective patrons of absolute and conditionate predestination; and then I challenge him to find me any one syllable in the first paragraph of the Article, that favours absolute predestination in opposition to that which is conditionate. *Dr. Bennet.*

[k] — *the everlasting purpose of God, whereby* &c.] The first proposition in this Article is our Church's definition of what she means by "predestination to life." She says, first, it is "the everlasting purpose of God." Now every purpose of God is everlasting; because God from all eternity knew all contingent events, and was resolved concerning them, either to permit or prevent them. Secondly, by this purpose He "constantly decreed:" for inconstancy is impossible in God. Thirdly, He decreed "before the foundations of the world were laid." This must needs be true, because his purpose was everlasting. Fourthly, He thus decreed to "deliver those, whom he hath chosen in Christ out of mankind, from curse and damnation." Now that some are to be delivered from that curse and damnation, into which original sin had plunged them, the whole tenor of the Scripture shews. And that God has in Christ chosen some out of mankind, is evident: because those, that embrace Christianity, are upon this account frequently called the elect or chosen: but then those, who embrace Christianity, are not all of them delivered from curse and damnation; because some of them do not perform the conditions of the Gospel; and consequently, though they enjoy the first or temporal election, yet they do not enjoy the second or eternal one, which is unattainable without perseverance in good works. Now it is this second, even the eternal election, which the Church speaks of in this place: because those, who are here called "the chosen in Christ," are "delivered from curse and damnation;" whereas such as enjoy the temporal, but miss of the eternal election, do fall into that curse and damnation, from which the others are delivered. Fifthly, those that are chosen in Christ, namely, those that enjoy the second or eternal election, God not only delivers from curse and damnation, but He also "brings them by Christ to everlasting salvation, as vessels made to honour." That He brings

to bring them by Christ to everlasting
Rom. viii. 30. salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling:
Eph. i. 7. they be justified freely: they be
Gal. iv. 4, 5. made sons of God by adoption: they
Rom. viii. 29. be made like the image of his only-begotten Son Jesus Christ: they walk
Eph. ii. 10. religiously in good works, and at
Eph. i. 11. 1 Pet. i. 3—5. length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination[l], and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfal[m], whereby the Devil doth thrust them either into desperation, or into wretchlessness[n] of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises[o] in such wise, as they John iii. 16. 1 Tim. ii. 4. 6.

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them to everlasting salvation; and that this is done by Christ, that is, by the merits of Christ, in whom they believe, and whose Gospel they obey; and that upon this account they are treated as vessels made to honour; none can question. Sixthly, all this is done "by God's counsel secret to us." For God is the only contriver and finisher of the happiness of the elect: and what particular men those elect are, whom He has thus decreed to save, we know not: because He alone can search the heart; nor has He revealed to us, what particular Christians will persevere: so that this counsel of his, for the salvation of particular Christians, must needs be secret to us. This definition therefore of "predestination to life" needs no farther proof, being manifestly built upon the constant doctrine of the Scriptures, repeated in almost every page of the New Testament: and indeed the doctrine of this definition is universally allowed, except by such as deny God's certain prescience of future contingent events.

The second proposition sets forth the manner of God's bringing this great work to a conclusion. The Church says, first, that "they which be endued with so excellent a benefit," that is, those who are predestinated to life, "are called according to God's purpose by his Spirit working in due season:" that is, they not only become professors of Christianity, but are inwardly moved and prompted by God's grace to the performance of his will. Secondly, "they through grace obey the calling:" that is, they are effectually wrought and prevailed upon thereby. Thirdly, "they be justified freely:" that is, they are esteemed righteous by God, who extends his free mercy to them for Christ's sake. Fourthly, "they be made sons of God by adoption;" it may be said, all Christians are such by virtue of their profession: but then those, that are thus effectually chosen, do come to the possession of that inheritance, which their elder brother Christ hath purchased for them with his blood; whereas others, though for a while they are honoured with the name of adopted sons, are afterwards cast off by their Father upon account of their disobedience. Fifthly, "they be made like the image of his only-begotten Son Jesus Christ:" that is, sixthly, "they walk religiously in good works;" for without holiness no man shall see the Lord. Seventhly, at length, namely, after they have finished their Christian course, and persisted in sincere piety to the end of their days, "by God's mercy they attain to everlasting felicity." The truth of all these particulars is readily acknowledged by all parties. *Dr. Bennet.*

[l] *As the godly consideration of Predestination*, &c.] That is, as a due consideration of the divine decree to save all, who shall believe and obey the Gospel, is a source of inexpressible consolation to virtuous and godly persons; encourages them to rely upon the promised assistance of the Holy Spirit; fortifies them against the temptations to fleshly lusts; teaches them to set their affection on things above; strengthens their faith; and animates their love towards God: so the unwarranted idea of God's absolute and unconditional predestination is apt to drive the presumptuous and wicked, who resist the influence of the Spirit of Christ, either into a state of gloomy despondency on the one hand, or into a course of unbridled licentiousness on the other. If a man thinks that he is under an inevitable decree, as he will have little remorse for all the evil he does, while he imputes it to that inevitable force that constrains him; so he will naturally conclude that it is to no purpose for him to struggle with impossibilities: and men being inclined both to throw all blame off from themselves, and to indulge themselves in laziness and sloth, these practices are too natural to mankind to be encouraged by opinions that favour them. All virtue and religion, all discipline and industry, must arise from this, as their first principle, that there is a power in us to govern our own thoughts and actions, and to raise and improve our faculties. If this is denied, all endeavours, all education, all pains, either on ourselves or others, are vain and fruitless things. *Bp. Tomline, Bp. Burnet.*

[m] *— downfal,*] The Latin word is "præcipitium," a precipice, which seems better to describe the dangerous situation in which such persons are placed. *Bp. Tomline.*

[n] *— wretchlessness*] That is, carelessness. *Bp. Tomline.*

[o] *Furthermore, we must receive God's promises* &c.] "God's promises generally set forth in holy Scripture" seem here to be opposed to "the counsel of God secret to us," spoken of in the former part of this Article: and it is declared, that, whatever promises are made to us in Scripture, we are to receive them implicitly, and not pervert their obvious sense by abstruse inquiries into

be generally set forth to us in holy Scripture: and, in our doings, that will of God is to be followed[p], which we have expressly declared unto us in the Word of God. Luke x. 25–28.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ*[q].

THEY also are to be had accursed[r] that presume to say[s], That every man shall be saved by the Law or Sect which he professeth[t], so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved. Mark xvi. 16. John xiv. 6. Acts iv. 12. 1 John v. 11, 12.

XIX. *Of the Church*[u].

THE visible Church of Christ[x] is a Congregation of faithful men, Acts ii. 42.

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the hidden mysteries of the divine dispensations. The promises, that "whosoever believeth in the only-begotten Son of God shall not perish, but have everlasting life," John iii. 16; and that the death of Christ will be accepted as "a propitiation for the sins of the whole world," 1 John ii. 2; are so plain, that we cannot well mistake their meaning, as far as they respect ourselves: and they are also so important, that, if we value our own comfort, we shall not suffer our faith in them to be shaken by any difficulties which speculative men may raise concerning election and predestination, as they relate to mankind at large. *Bp. Tomline.*

This proposition imports, that we must apply general promises to ourselves; not doubting, but that, if we perform the conditions, we shall enjoy the mercy. The reason is, because all particulars are included in universals: and consequently a general promise is made a particular one to myself, if I be such a person as that general promise is made to. *Dr. Bennet.*

[p] — *and, in our doings, that will of God is to be followed*, &c.] The will of God can be collected from Scripture only: as it there stands revealed, it is to be obeyed without any exception or reserve: no rules of action are to be allowed, which are not authorized by the declarations of Scripture; no conduct is to be justified or excused, which is contradictory to the written word of God.

This last branch of the Article seems to have been directed against a set of profligate enthusiasts, who, at the time of the Reformation, urged the will of God as an excuse for their vices. The impiety and the mischief of such a principle, which is a most unjustifiable perversion of the doctrine of predestination, are equally obvious. The will of God, as was just now observed, can be known only from the Scriptures; and his will so revealed ought to be the rule of every one's conduct. *Bp. Tomline.*

"The Article of predestination," says Dr. Waterland, "has been vainly enough urged in favour of Calvinistical tenets: for, not to mention the saving clause in the conclusion, or its saying nothing at all of reprobation, and nothing in favour of absolute predestination to life; there seems to be a plain distinction, as Plaifere has well observed, in the Article itself, of two kinds of predestination; one of which is recommended to us, the other condemned. Predestination, rightly and piously considered, that is, considered not irrespectively, not absolutely, but with respect to faith in Christ, faith working by love, and persevering; such predestination is 'a sweet and comfortable doctrine:' but 'the sentence of God's predestination,' it is not said here 'in Christ' as before, that sentence, simply or absolutely considered, as curious and carnal persons are apt to consider it, is a most dangerous downfal, leading either to security or desperation, as having no respect to foreseen faith, and a good life, nor depending upon it, but antecedent in order to it. The Article then seems to speak of two subjects: first, of predestination, soberly understood with respect to faith in Christ, which is wholesome doctrine; secondly, of predestination simply considered, which is a dangerous doctrine. And the latter part seems to be intended against those Gospellers, whereof Bishop Burnet speaks. Nor is it imaginable that any true and sound doctrine of the Gospel should of itself have any aptness to become a downfal even to carnal persons: but carnal persons are apt to corrupt a sound doctrine, and suit it to their own lusts and passions, thereby falsifying the truth. This doctrine, so depraved and mistaken, our Church condemns: that is, she condemns absolute, irrespective predestination, not the other." *Bp. Tomline.*

[q] XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*] This Article is to be considered as directed against those who maintained, that it was a matter of indifference, whether men embraced the Gospel or not; that all religions were equally acceptable to God; and that all men would obtain salvation, although they rejected the Gospel, provided they observed the rules of the religion which they professed, and acted in conformity to the dictates of reason. *Bp. Tomline.*

[r] *They also are to be had accursed* &c.] That is, they are to be looked upon, as subject to the wrath of God, and unworthy of communion with the Church. It was formerly the custom to condemn errors in this form: "If any one holds such an error, anathema sit," which we translate, "let him be accursed:" many instances of this kind may be found, not only in the acts of Councils, but also in the controversial writings of the ancient fathers; and the practice seems to have been derived from some expressions in Scripture, such as Rom. ix. 3; 1 Cor. xvi. 22; Gal. i. 8. The persons, against whom an anathema was pronounced, were excluded from communion with the church of Christ. *Bp. Tomline.*

[s] — *that presume to say*, &c.] They certainly, if any, deserve to be anathematized or accursed, who make the Gospel of Christ of none effect, and look upon it as entirely useless. For in vain hath Christ revealed it, and in vain hath He commanded it to be preached throughout the world, if, after all, believers and unbelievers are equally entitled to salvation. So far is this from being the case, that it is said of our blessed Saviour, Acts iv. 12, that "there is no salvation in any other; for there is none other name under heaven given among men whereby we must be saved." And in Mark xvi. 16, salvation is promised to those only who believe, and damnation is denounced upon those who believe not. See also John xiv. 6; 1 John v. 11, 12. How God will deal with those, among whom Christ hath not been preached, is not our business to determine. Charity indeed requires us to hope well of such of them, if any such there be, who live up to the rules of right reason: but to place them upon a level with

in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things

the church of God is a very high degree of boldness and presumption. Concerning such persons this Article is silent: and it only declares those men to deserve being anathematized, who hold all religions to be indifferent matters, as if God regarded them all alike: whereas the religion of Christ is still the only way, which God has instituted, to salvation. *Archdeacon Welchman, Veneer.*

[t] — *That every man shall be saved by the Law or Sect which he professeth*, &c.] A great difference is to be observed between the words "saved *by* the law," and "saved *in* the law;" the one is condemned, but not the other. To be "saved *by* a law or sect" signifies, that by the virtue of that law or sect such men who follow it may be saved: whereas to be "saved *in* a law or sect" imports only that God may extend his compassions to men that are engaged in false religions. The former only is condemned, by this Article, which affirms nothing concerning the other. In sum: if the Christian religion was delivered to the world in the name of God, and was attested by miracles, so that we believe its truth; we must believe every part and tittle of it, and by consequence those passages, which denounce the wrath and judgments of God against impenitent sinners, and which promise mercy and salvation only upon the account of Christ and his death. We must "believe with our hearts, and confess it with our mouths:" we must "not be ashamed of Christ or of his words," lest He should be "ashamed of us, when he comes in the glory of his Father, with his holy angels," Rom. x. 9; Mark viii. 38. This, I say, being part of the Gospel, must be as true as the Gospel itself is. *Bp. Burnet.*

As to such then, to whom the Christian religion is revealed, there can no question be made; for it is certain they are under an indispensable obligation to obey and follow that which is graciously revealed to them. Concerning those, who never heard of this religion, whether, or how, they can be saved, there are passages in Scripture, such as Rom. ii. 12. 14, 15; x. 14; Acts x. 34, 35; which seem to import, that those, who make the best use they can of that small measure of light that is given them, shall be judged according to it; and that God will not require more of them than He has given them. This agrees so well also with the ideas which we have both of justice and goodness, that this opinion wants not special colours to make it look well. But on the other hand, the pardon of sin, and the favour of God, are so positively limited to the believing in Christ Jesus, and it is so expressly said, that "there is no salvation in any other," and that "there is none other name" or authority "under heaven given among men, whereby we must be saved;" that the only distinction, which can be made in this matter, is this, that it is only on the account and in the consideration of the death of Christ that sin is pardoned and men are saved.

This is the only sacrifice in the sight of God: so that whosoever are received into mercy, have it through Christ as the channel and conveyance of it. But it is not so plainly said, that no man can be saved, unless he has an explicit knowledge of this, together with a belief in it. Few in the old dispensation could have that: infants and idiots have it not: and yet it were a bold thing to say, that they may not be saved by it. So it does not appear to be clearly revealed, that none should be saved by the death of Christ, unless they do explicitly both know it and believe in it: since it is certain, that God may pardon sin only upon that score, without obliging all men to believe in it, especially when it is not revealed to them.

And here another distinction is to be made, which will clear this whole matter, and all the difficulties that arise out of it. A great difference is to be made between a fœderal certainty of salvation, secured by the promise of God and of this new covenant in Christ Jesus, and the extent to which the goodness and mercy of God may go. None are in the fœderal state of salvation but Christians: to them is given the covenant of grace, and to them the promises of God are made and offered; so that they have a certainty of it upon their performing those conditions, that are put in the promises. All others are out of this promise, to whom the tidings of it were never brought: but yet a great difference is to be made between them, and those who have been invited to this covenant, and admitted to the outward profession and the common privileges of it, and who yet have in effect rejected it. These are under such positive denunciations of wrath and judgment, that there is no room left for any charitable thoughts or hopes concerning them: so that if any part of the Gospel is true, that also must be true, that they are under condemnation, for having "loved darkness more than light," John iii. 19, when the light shone upon them and visited them. But as for them, whom God has left in darkness, they are certainly out of the covenant, out of those promises and declarations that are made in it: so that they have no fœderal right to be saved; neither can we affirm that they shall be saved: but on the other hand they are not under those positive denunciations, because they were never made to them; therefore since God has not declared that they shall be damned, no more ought we to take upon us to damn them.

Instead of stretching the severity of justice by an inference, we may rather venture to stretch the mercy of God: since that is the attribute, which is most magnificently spoken of in the Scriptures; so that we ought to think of it in the largest and most comprehensive manner. But indeed the most proper way is, for us to stop where the revelation of God stops; and not to be wise beyond what is written, but to leave the secrets of God as mysteries, too far above us to examine, or to sound their depth. We do certainly know on what terms we ourselves shall be saved or damned: and we ought to be contented with that, and rather study to "work out our own salvation with fear and trembling," than to let our minds run out into uncertain speculations concerning the measures and the conditions of God's uncovenanted mercies: we ought to take all possible care, that we ourselves come not into condemnation, rather than to decide positively of others, who must, or who must not, be condemned.

It is therefore enough to fix this according to the design or the Article, that it is not free to men to choose at pleasure what religion they will: as if that were left to them, or that all religions were alike: for this strikes at the foundation, and undermines the truth of all revealed religion. None are within the covenant of grace, but true Christians: and all are excluded out of it, to whom it is offered, who do not receive and believe it, and live according to it. So in a word, all, that are saved, are saved through Christ: but whether all these shall be called to the explicit knowledge of Him, is more than we have any good ground to affirm. *Bp. Burnet.*

that of necessity are requisite to the same.

As the Church[y] of *Jerusalem*[z], *Alexandria*, and *Antioch*, have erred;

[u] XIX. *Of the Church.*] We now enter upon the fourth and last division of the Articles, namely, those which relate to Christians as members of a religious society; and the first point to be settled upon this subject is the meaning of the word "Church." *Bp. Tomline.*

[x] *The visible Church of Christ* &c.] This expression seems to be used in contradistinction to the mystical or invisible church of Christ. The mystical church consists of those persons, who have truly believed and obeyed the Gospel; and who are conceived, although they have lived at different periods, to be united into one body, which is called mystical or invisible, not only because they are not now all upon earth; but because the qualities and properties, which gave them a claim to be members of this blessed society, were never the objects of sense, and could not be judged of by men from merely external circumstances. The visible church in its most extensive sense may include all persons, who are, or have been, by outward profession, Christians, whether they have or have not believed all the doctrines, or obeyed all the precepts of the Gospel. This may be called the visible Catholick church: and our Saviour Himself alludes to the mixture of real and nominal Christians in his visible church, Matt. xiii. 47. 24. But in this Article the "visible church" is used in a more limited sense; and comprehends only the Christians of one country or city, or of one persuasion: thus it mentions the church of Jerusalem, of Alexandria, of Antioch, and of Rome; and in like manner we often speak of the Church of England, of Holland, of Geneva, and of the Lutheran church: and all those different churches are parts of the visible Catholick church. It is well known that the church of Rome considers itself as the only Christian church: but on the other hand we extend the name to any "congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same." *Bp. Tomline.*

Since it is religion that makes a church, and not the church that makes religion, the church is to be tried and discerned by religion, and not religion by the church. The visible church therefore, for the invisible church, which consists of the elect only, is not here treated of, is such an one as is described Acts ii. 42: such an one as "continues stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers:" or, in other words, it is such an one, as professeth the Christian religion, and believes in the Father, the Son, and the Holy Ghost, and baptizes its members in their name, and celebrates the Lord's Supper, as Christ hath appointed. These things are essential to a church: and, as long as these are preserved, a church does not cease to be, though in some other things it may err; for every error does not subvert the foundations of a church. But particular churches may not only err, but also fall off entirely from Christ: for that saying of his, "Upon this rock I will build my church, and the gates of hell shall not prevail against it," Matt. xvi. 18, is to be understood only of the catholick or universal church. *Archdeacon Welchman, Veneer.*

The word church is used in the New Testament in a more or less extended sense. Sometimes it means the whole body or society of faithful Christians throughout the world, Matt. xvi. 18; or believers in the Gospel or Christians, generally, Acts ii. 42; Eph. v. 23—25. But in a more limited sense St. Paul, in addressing the Corinthian Christians, calls them "the church of Christ which is at Corinth," 1 Cor. i. 2: St. John writes "to the seven churches which are in Asia," Rev. i. 4: and St. Luke says, that St. Paul "went through Syria and Cilicia confirming the churches," Acts xv. 41. In these passages the word "church" is applied to the Christians of particular cities. And even the believers of a single family are by St. Paul called the church, in the cases of Priscilla and Aquila, Nymphas, and Philemon, Rom. xvi. 3. 5; Col. iv. 15; Philem. ver. 2. *Bp. Tomline.*

[y] *As the Church*'&c.] The latter part of this Article relates to the pretended claim of infallibility in the church of Rome: and the compilers of our Articles have very wisely taken the first opportunity, which the plan of their arrangement allowed, to deny this claim; since, if it were admitted, all the other doctrines of Popery would be at once established; an infallible church could not maintain an untrue doctrine. *Bp. Tomline.*

[z] *As the Church of Jerusalem,* &c.] This Article takes notice of the errors of the churches of Jerusalem, Alexandria, and Antioch, because they were the most famous ones, and were advanced to the dignity of being patriarchal churches, as well as that of Rome. *Archdeacon Welchman.*

It is not questioned but that the other patriarchal churches have erred: both that, where our Saviour Himself first taught, and which was governed by two of the apostles successively; and those, which were founded by St. Peter, in person or by proxy, as church history represents Alexandria and Antioch to have been. *Bp. Burnet.*

That the church of Rome hath erred, as stated in the Article, is evident from the whole course of our controversies with them. Their errors in life they dare not deny; and their errors in "faith and manner of ceremonies" evidently appear from their Trent Creed, which is burdened with a vast variety of such admirable falsehoods as have grievously corrupted their worship. For instance, the doctrine of transubstantiation has led them to the grossest idolatry. *Dr. Bennet.*

That "the church of Rome has erred in their manner of living," is sufficiently evident from history. Bishop Burnet says, that "for above 800 years the papacy, as it is represented by their own writers, is perhaps the worst succession of men that is to be found in history:" and that "the church of Rome has erred in its ceremonies, and in matters of faith," will fully appear from the following Articles.

The church of Rome existed many centuries before any mention was made of infallibility, although it had, as every one knows, frequent disputes with other churches from a very early period. This doctrine was afterwards asserted and received: and its long and general prevalence is perhaps the strongest instance, which can be produced from the annals of the world, of the presumption and artifice of one set of men, and of the blindness and credulity of another. But since infallibility has been an established tenet of the church of Rome, there has been a difference of opinion among Papists, whether it be vested in the popes themselves, when they pronounce their decrees ex cathedrâ; or in general councils. This very doubt is an argument against the thing itself; since, wherever so important and distinguished a privilege as infallibility resided, it could not but be manifest and apparent: and we may conclude, that if it had pleased God to place such a power in any part of his church, He would have dis-

so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of faith.

XX. *Of the Authority of the Church*[a].

THE Church hath power[b] to decree Rites or Ceremonies[c], 1 Cor. xiv. 40. and authority in Controversies of Faith[d]: And yet it is not lawful[e] for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture[f], that it be repugnant to another. Wherefore, although the Church be a witness and a keeper[g] 1 Tim. i. 3. Tit. iii. 10. Matt xxviii. 20. Gal. i. 6—8. Rom. iii. 4. Rom. iii. 2.

tinctly pointed out the persons in whom it was to be found. General Councils will be considered hereafter. In the mean time we may observe, that many popes, in their bulls and other publick instruments, have themselves laid claim to their own personal infallibility in the most arrogant and blasphemous manner. This monstrous doctrine is now so universally reprobated, as being repugnant to the nature of man, as unfounded in Scripture, as inconsistent with God's general government of the world, as unsupported by miracles or any other authentick sign, and as clearly refuted by the opposite and contrary decisions of different popes; that it is unnecessary to add any thing further upon the subject. *Bp. Tomline.*

[a] XX. *Of the Authority of the Church.*] The meaning of the word "Church" having been settled in the preceding Article, the next thing to be determined is, what authority belongs to every particular church? and this inquiry naturally divides itself into two parts; namely, external forms, and matters of faith: both of which are treated of in this Article. *Bp. Tomline.*

[b] *The Church hath power* &c.] By the Church we are here to understand those that are vested with ecclesiastical authority. It is not meant to exclude such, as have nothing to do with the government of the Church, from being a part of the Church; for if the governours of the Church be included in the definition of the Church, as every one grants they are, then any part of ecclesiastical authority, which of right is exercised by these governours, may properly and consistently be said to be exercised by the Church. And since it is their business to take care, that "every thing be done in the Church decently and in order," 1 Cor. xiv. 40; and to take care that the true faith be preserved, as appears from Tit. iii. 10, "A man that is an heretick, after the first and second admonition reject," and from 1 Tim. i. 3, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine:" it follows, that they must have a right to decree rites and ceremonies, without which nothing can be done in publick assemblies that is decent and orderly; and that they must have authority in controversies of faith, that the peace of the Church be not disturbed by contentious disputations, and that the minds of the faithful be not corrupted by the sophistry of hereticks. *Archdeacon Welchman, Veneer.*

[c] — *to decree Rites or Ceremonies,*] It is very visible, that in the Gospels and Epistles there are but few rules laid down as to ritual matters. In the Epistles there are some general rules given, that must take in a great many cases; such as, "Let all things be done to edification, to order, and to peace," Rom. xiv. 19; 1 Cor. xiv. 40: and in the Epistles to Timothy and Titus, many rules are given in such general words, as, "Lay hands suddenly on no man," that, in order to the guiding of particular cases by them, many distinctions and specialities were to be interposed, to making them practicable and useful. In matters that are merely ritual, the state of mankind in different climates and ages is apt to vary; and the same things, that in one scene of human nature may look grave, and seem fit for any society, may in another age look light, and dissipate men's thoughts. It is also evident, that there is not a system of rules given in the New Testament about all these: and yet a due method in them is necessary, to maintain the order and decency that become divine things. This seems to be a part of the Gospel "liberty," that it is not "a law of ordinances," Gal. ii. 4; iv. 9; v. 1: these things being left to be varied according to the diversities of mankind.

The Jewish religion was delivered to one nation, and the main parts of it were to be performed in one place: they were also to be limited in rituals, lest they might have taken some practices from their neighbours round about them, and so by the use of their rites have rendered idolatrous practices more familiar and acceptable to them. And yet they had many rites among them in our Saviour's time, which are not mentioned in any part of the Old Testament: such was the whole constitution of their synagogues, with all the service and officers that belonged to them; they had a baptism among them, besides several rites added to the Paschal service. Our Saviour reproved them for none of these: He hallowed some of them to be the fœderal rites of his new dispensation: He went to their synagogues: and, though He reproved them for overvaluing their rites, for preferring them to the laws of God, and making these void by their traditions, yet He does not condemn them for the use of them. And, while of the greater precepts He says, "These things ye ought to have done;" He adds concering their rites and lesser matters, "and not to have left the other undone," Matt. xxiii. 23.

If then such a liberty was allowed in so limited a religion, it seems highly suitable to the sublimer state of the Christian liberty, that there should be room left for such appointments and alterations, as the different state of times and places should require. In such rules we ought to acquiesce. Nor can we assign any other bounds to our submission in this case, than those which the Gospel has limited. "We must obey God rather than man," Acts v. 29; and we must in the first place "render to God the things that are God's," and then "give to Cæsar the things that are Cæsar's," Matt. xxii. 21. So that if either Church or State have power to make rules and laws in such matters, they must have this extent given them; that, till they break in upon the laws of God and the Gospel, we must be bound to obey them. A mean cannot be put here; either they have no power at all; or they have a power that must go to every thing that is not forbid by any law of God. This is the only measure that can be given in this matter. *Bp. Burnet.*

[d] — *authority in Controversies of Faith:*] It appears from the preceding Article, that it is not here intended to ascribe to the Church an infallible authority. The words of this Article are, "controversies of faith:" and this expression perhaps alludes to disputes which may arise between the members of any church; and it may be designed to assert, that the governing part of the Church has authority to take cognizance of such disputes, and to deliver their judgment concerning the points in controversy. Great weight and deference

of holy Writ, yet, as it ought not to decree any thing against the same[h], so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Acts iv. 19. Gal. iii. 15; i. 9.

XXI. *Of the Authority of General Councils*[i].

GENERAL Councils may not be gathered together[k] without the commandment and will of Princes. And when they be gathered together[l], (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them[m] as necessary to salvation have neither strength nor

Rom. xiii. 1.

would be due to such decisions: and every man, that finds his own thoughts differ from them, ought to examine the matter over again with much attention and care, freeing himself all he can from prejudice and obstinacy, with a just distrust of his own understanding, and an humble respect to the judgment of his superiors. This is due to the consideration of peace and union, and to that authority which the Church has to maintain it: but if, after all possible methods of inquiry, a man cannot master his thoughts, or make them agree with the publick decisions, his conscience is not under bonds; since this authority is not absolute, nor grounded upon a promise of infallibility. But this, however, we may observe, that, without any pretension to infallibility, and without any infringement of the right of private judgment, the Church has power to declare Articles of faith, provided they be authorized by Scripture, as guides to truth, and as conditions upon which it receives persons into its communion. This is the principle of all Creeds; and indeed the only principle upon which the unity of "the faith once delivered to the saints" can be preserved. Every church therefore must possess a right to compose new or to alter existing Articles, according as the circumstance of the times shall make it necessary to defend the purity of Christian doctrine against prevailing heresies, and to point out to the unlearned part of the community the snares which may be laid in their paths. *Bp. Burnet, Bp. Tomline.*

[e] *And yet it is not lawful* &c.] The written word of God is the rule of our faith and practice; and no consideration whatever can justify a departure from it. *Bp. Tomline.*

[f] — *neither may it so expound one place of Scripture,* &c.] All Scripture being given by inspiration of God, there must be a perfect consistency and agreement in all its parts; and consequently no church can have a right to interpret one passage of Scripture in such a manner, as to make it contradictory to another. *Bp. Tomline.*

[g] — *Wherefore, although the Church be a witness and a keeper* &c.] It appears by historical evidence, that the holy Scriptures have been constantly extant in the Church; and that she has in all ages received the same Scriptures which we now enjoy: and therefore she is a witness and keeper of them. *Dr. Bennet.* The Church's being called the witness of holy writ is not to be resolved into any judgment that they pass upon it, as a body of men that have authority to judge and give sentence, so that the canonicalness or the uncanonicalness of any book shall depend upon their testimony: but is resolved into this, that such successions and numbers of men, whether of the laity or clergy, have in a course of many ages had these books preserved and read among them; so that it was not possible to corrupt that, upon which so many men had their eyes in all the corners and ages of Christendom.

And thus we believe the Scriptures to be a book written by inspired men, and delivered by them to the church, upon the testimony of the church that at first received it; knowing that those great matters of fact, contained and appealed to in it, were true: and also upon the like testimony of the succeeding ages, who preserved, read, copied, and translated that book, as they have received it from the first. *Bp. Burnet.*

[h] — *as it ought not to decree any thing against the same,* &c.] To the Christians "are committed the oracles of God," as they were to the Jews in old time, as St. Paul observes, Rom. iii. 2. Yet the church ought not to "decree any thing against the same," which is farther confirmed by the answer of Peter and John to the Jewish rulers, Acts iv. 19, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Neither ought the church to "inforce any thing besides to be believed for necessity of salvation;" which is likewise confirmed by what St. Paul saith, Gal. iii. 15, "Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereunto." We may argue therefore, that much less may men presume to take from, or add to, the word of God. See Article vi. *Veneer.*

[i] XXI. *Of the Authority of General Councils.*] In the last Article the power of an individual church was considered: this relates to the authority of general Councils, which are the aggregate of all particular churches, that is, of persons lawfully appointed to represent them. *Bp. Tomline.*

[k] *General Councils may not be gathered together* &c.] Clergymen are subject to their princes, according to these words, "Let every soul be subject to the higher powers," Rom. xiii. 1. If then they are subject to them, they cannot be obliged to go out of their dominions upon the summons of any other: their persons being under the laws and authority of that country to which they belong. *Bp. Burnet.*

Since it is not lawful for bishops to leave their own country, and go into other dominions, without the leave of their own princes, it follows, that they cannot without the will of princes assemble at general Councils. There were indeed many provincial Councils, but no general one, before Constantine, by whose authority the first, that is, the Nicene Council, was assembled, as also the following ones were by the authority of the following emperors. *Archdeacon Welchman.*

The four first general Councils, namely, that of Nice, in the year 325; of Constantinople, in 381; of Ephesus, in 431; and of Chalcedon, in 451; were summoned respectively by the Emperors Constantine, Theodosius the Great, Theodosius the Younger, and Marcian, whose dominions included the whole, or nearly the whole, of Christendom. The emperors continued to exercise the same power for several centuries afterwards: but at length the popes of Rome, among other usurpations, assumed to themselves the right of summoning general Councils; and the first which met by their authority was the first Lateran Council, in the year 1132. Authors are not agreed about the number of general Councils: papists usually reckon eighteen; but protestant writers will not allow, that nearly so

authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory*[n].

THE Romish Doctrine concerning Purgatory[o], Pardons[p], Worshipping and Adoration, as well of Images[q] as of Reliques[r], and also Invocation of Saints[s], is a fond thing[t] vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

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many had a right to that name. The last general Council was that held at Trent for the purpose of checking the progress of the Reformation. It first met by the command of Pope Paul the Third, in 1545: it was suspended during the latter part of the pontificate of his successor, Julius the Third; and the whole of the pontificates of Marcellus the Second and Paul the Fourth; that is, from 1552 to 1562; in which year it met again by the authority of Pope Pius the Fourth; and it ended while he was Pope, in 1563. *Bp. Tomline.*

[l] — *And when they be gathered together,* &c.] Since bishops are still but men, as well when they are in a Council, as when they are out of it, and still liable to the weaknesses and imperfections of human nature, it is no wonder that what is human should err, and it is manifest that even they have actually erred. *Archdeacon Welchman.*

For the proof of this, take a remarkable instance. The Council of Ariminum consisted of about four hundred bishops, from all parts of the Christian world; a number much superior to that which assembled at Nice. And yet, though it was orthodox at first, it fell in at last with the Arians; and consequently "erred, even in things pertaining to God." *Dr. Bennet.*

Indeed, neither the first general Councils themselves, nor those who defended their decisions, ever pretended to infallibility; this was a claim of a much more recent date, suited to the dark ages, in which it was asserted and maintained, but now considered equally groundless and absurd in the case of general Councils, as in that of the popes. The observation which we made upon the pretended claim of infallibility in the Roman pontiffs, may be extended to general Councils. If God had been pleased to exempt them from a possibility of error, he would have announced that important privilege in his written word; but no such promise or assurance is mentioned in the New Testament. If infallibility belonged to the whole church collectively, or to any individual part of it, it must be so prominent and conspicuous, that no mistake or doubt could exist upon the subject: and above all, it must have prevented those dissensions, contests, heresies, and schisms, which have abounded among Christians from the days of the Apostles to the present times; and of which that very church, which is the assertor and patron of this doctrine, has had its full share. *Bp. Tomline.*

[m] — *Wherefore things ordained by them* &c.] See the sixth Article, and the notes there. As to the four general Councils which this church declares she receives, they are received only because we are persuaded from the Scriptures, that their decisions are made according to them: that the Son is truly God, of the same substance with the Father; that the Holy Ghost is also truly God; that the divine nature was truly united to the human in Christ, and that, in one person; that both natures remained distinct, and that the human nature was not swallowed up of the divine. These truths we find in the Scriptures, and therefore we believe them. We reverence those Councils for the sake of their doctrine: but do not believe the doctrine for the authority of the Councils. *Bp. Burnet.*

[n] XXII. *Of Purgatory.*] This Article is entitled "Of Purgatory:" but it relates to four other doctrines as well as purgatory; all of which were maintained by the church of Rome, and were rejected by our Church, and indeed by all Protestants, at the time of the Reformation. *Bp. Tomline.*

There are two small variations in this Article from that published in King Edward's reign. What is here called "the Romish doctrine" is there called "the doctrine of Schoolmen." The plain reason of this is, that these errors were not so fully espoused by the body of the Roman church, when these Articles were first published, so that some writers, who softened matters, threw them upon the Schoolmen; and therefore the Article was cautiously worded, in laying them there: but before these, which we have now, were published, the decree and canons concerning the mass had passed at Trent, in which most of the heads of this Article are either affirmed or supposed; though the formal decree concerning them was made some months after these Articles were published. This will serve to justify that diversity. The second difference is only the leaving out of a severe word. "Perniciously repugnant to the word of God" was put at first: but "perniciously" being considered to be only a hard word, they judged very right in the second edition of them, that it was enough to say "repugnant to the word of God." *Bp. Burnet.*

[o] *The Romish Doctrine concerning Purgatory,* &c.] The first of the particulars here rejected is purgatory; concerning which the doctrine of the church of Rome is, that every man is liable both to temporal and eternal punishment for his sins; that God, upon the account of the death and intercession of Christ, does indeed pardon sin as to its eternal punishment; but the sinner is still liable to temporal punishment, which he must expiate by acts of penance and sorrow in this world, together with such other sufferings as God shall think fit to lay upon him: but, if he does not expiate them in this life, there is a state of suffering and misery in the next world, where the soul is to bear the temporal punishment of its sins, which may continue longer or shorter till the day of judgment. And in order to the shortening of this, the prayers and supererogations of men here on earth, or the intercession of the saints in heaven, but above all things the sacrifice of the mass, are of great efficacy. This is the doctrine of the church of Rome, asserted in the Councils of Florence and Trent. *Bp. Burnet.*

The practice of praying for the dead began in the third century; but it was not till long afterwards, that purgatory was even mentioned among Christians. It was at first doubtfully received; and was not fully established till the papacy of Gregory the Great, in the beginning of the seventh century. The belief, that the saying of masses would redeem the souls of the dead from the punishment of purgatory, was the source of great gain to the clergy of the Western churches: the endowments indeed for that purpose became so large and frequent in this country, that it was necessary to restrain them by statutes of Mortmain. The doctrine of purgatory was never admitted into the Greek church; but something of this kind seems to have been believed by Pagans, Jews, and Mahometans.

Not only purgatory itself is not mentioned in Scrip-

XXIII. *Of Ministering in the Congregation*[u].

IT is not lawful for any man[x] to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we Heb. v. 4.

ture, but there is not the slightest authority for that distinction between temporal and eternal punishment, which is the foundation of this doctrine: nor are we directed to offer prayers or masses for the dead. It is no where said, that there is any species of guilt or punishment, from which the merits of Christ will not deliver us: on the contrary we are told, that "the blood of Jesus Christ will cleanse us from all sin," 1 John i. 7; and that "now there is no condemnation to them which are in Christ Jesus," Rom. viii. 1. Full and complete forgiveness of sins in the world to come, without any reserve or exception, is promised to repentant sinners: and we have the most positive assurances, that they will be eternally happy, without any intimation of suffering preparatory to their entrance into those joys which are at God's right hand for evermore. And therefore the doctrine of an intermediate state of pain and torment, from which the merits of our Redeemer cannot deliver us, is not only "grounded upon no warranty of Scripture," but is so far positively "repugnant to the word of God," as it is contrary to the absolute and unreserved offers of mercy, peace, and happiness, contained in the Gospel; and as it derogates from the fulness and perfection of the one expiatory sacrifice made by the death of Christ for the sins of all mankind. It seems also absurd to suppose, that considerable sufferings should await, in a future life, those who are to be finally saved; and that there should be effectual methods of avoiding or shortening those sufferings, without any mention of the evil or its remedy in any part of the New Testament. To this argument from the silence of Scripture we may add, that the Gospel represents Lazarus as conveyed at once to a state of comfort and joy; that our Saviour promised the thief upon the cross, that he should on that day be with him in paradise; that St. Paul represents "to depart and to be with Christ," Phil. i. 23, "to be absent from the body, and present with the Lord," 2 Cor. v. 8, as states which were immediately to follow each other; and that St. John says, "Blessed are the dead, which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours," Rev. xiv. 13: but how do they rest from their labours, if they have still the pains of purgatory to endure?

With respect to temporal punishments it is evident, that God sometimes interposes in visible judgments upon the wicked, as well as in blessings upon the good: but on the other hand the wicked often appear to prosper, while the good are suffering under adversity. And indeed the Gospel warns all men, without any discrimination, to expect crosses and afflictions in this probationary life, and requires faith and patience under the heaviest pressure of the most unprovoked calamities. These are parts of the divine government of this world, which are ordained for the wisest and most salutary purposes, and have no concern whatever with a state of punishment in another life previous to a state of happiness. *Bp. Tomline.*

[p] — *Pardons,*] The next particular in this Article is, the condemning of the Romish doctrine concerning "pardons" or indulgences: this is founded on the distinction between the temporal and eternal punishment of sin; and the pardon is of the temporal punishment, which is believed to be done by a power lodged singly in the pope, derived from these words, "Feed my sheep," and "To thee will I give the keys of the kingdom of heaven." This may be by him derived, as they teach, not only to bishops and priests, but to the inferior orders, to be dispensed by them: and it excuses from penance, unless he who purchases it thinks fit to use his penance in a medicinal way as a preservative against sin. So the virtue of indulgences is the applying of the treasure of the church upon such terms, as popes shall think fit to prescribe, in order to the redeeming of souls from purgatory, and from all other temporal punishments; and that for such a number of years as shall be specified in the bulls, some of which have gone to thousands of years: one I have seen to ten hundred thousand: and as these indulgences are sometimes granted by special tickets, like tallies struck on that treasure, so sometimes they are affixed to particular churches and altars, to particular times or days, chiefly to the year of Jubilee; they are also affixed to such things as may be carried about, to Agnus Dei's, to medals, to rosaries and scapularies; they are also affixed to some prayers, the devout saying of them being a mean to procure great indulgences. The granting of these is left to the pope's discretion, who ought to distribute them as he thinks might tend most to the honour of God and the good of the church; and he ought not to be too profuse, much less to be too scanty, in dispensing them.

This has been the received doctrine and practice of the church of Rome since the twelfth century; and the council of Trent in a hurry in its last session did in very general words approve of the practice of the church in this matter; and decreed that indulgences should be continued: only they restrained some abuses, particularly that of selling them; yet even those restraints were wholly referred to the popes themselves: so that this crying abuse, the scandal of which had occasioned the first beginning and progress of the Reformation, was upon the matter established; and the correcting of the excesses in it was trusted to those, who had been the authors of them, and the chief gainers by them. This point of their doctrine is more fully opened than might perhaps seem necessary, if it were not that a great part of the confutation of some doctrines is the exposing of them.

As for the doctrine itself, all that has been already said against the distinction of temporal and eternal punishment, and against purgatory, overthrows it; since the one is the foundation on which it is built, and the other is that which it pretends to secure men from: and therefore this falls with those. All that was said upon the head of the sufficiency of the Scriptures comes also in here: for if the Scriptures ought to be our rule in any thing, it must be chiefly in those matters, which relate to the pardon of sin, to the quiet of our consciences, and to a future state. Therefore a doctrine and practice, which have not so much as colours from Scripture in a matter of such consequence, ought to be rejected by us upon that single account. *Bp. Burnet.*

For the support of the doctrine of indulgences there is not one passage in holy Scripture: but there are several, which are inconsistent with the doctrine and practice of the church of Rome in this particular. Thus 1 John i. 9, we are told, that it is "God who cleanseth us from all unrighteousness." And St. Peter, speaking of our blessed Saviour, Acts iv. 12, hath these words, "Neither is there salvation in any other; for there is

ought to judge lawfully called[y] and sent, which be chosen and called to this work by men who have publick authority given unto them in the Tit. i. 5.

none other name under heaven given among men, whereby we must be saved." And Isaiah tells us, liii. 5, that "he was wounded for our transgressions, and bruised for our iniquities," that "the chastisement of our peace was upon him, and with his stripes we are healed." And that the saints have no merit at all, much less such a degree of it as this doctrine supposes, so that having suffered more than was requisite to satisfy for their own sins, they have left a stock to the treasure of the church for the advantage of others, is already proved under the 14th Article. *Veneer.*

[q] —*Worshipping and Adoration,—of Images*] That the first Christians had no images is evident from hence, that they were reproached by the heathen, because they did not use them: and we find almost every ecclesiastical writer of the four first centuries arguing against the Gentile practice of image-worship from the plain declarations of Scripture, and from the pure and spiritual nature of God. In the beginning of the fourth century the council of Illyberis decreed, that pictures ought not to be placed in churches, "lest that which is worshipped should be printed on the walls." Images seem to have been introduced into churches in the fifth century: and it was probably first done, to preserve the remembrance, and do honour to the memory, of departed saints, though some have imagined it originated in a wish to comply with the prejudices of the heathen, and to make them better disposed to embrace the Gospel. It was impossible to look at these interesting representations, standing in places consecrated to the service of God, without feeling some degree of respect: that respect was gradually heightened into reverence, and at length ended in absolute worship; so that Christians, who in the first ages were reproached by the heathen for not having images, were in the seventh century accused by the Jews, and even by Mahometans, of the grossest idolatry. In the following century began the famous controversy about the breaking of images, which was carried on for more than a hundred years with the greatest eagerness and animosity, both in the east and in the west. Different popes and different councils, notwithstanding their pretensions to infallibility, espoused different sides of the question: but at length, after much uncertainty and fluctuation of opposite interests, those who contended for the lawfulness of worshipping images prevailed, and from that time image-worship has been an established doctrine of the church of Rome. It was decreed by the council of Trent, the last general council, that "due worship should be given to images:" and several regulations were added upon the subject. Among other corruptions of the church of Rome, that of the use of images was rejected by our Reformers, as being contrary to the practice of the primitive church, and plainly "repugnant to the word of God." *Bp. Tomline.*

The worshippers of images have endeavoured to excuse themselves from the heinous charge of idolatry, by distinguishing between an image and an idol, between an absolute and a relative worship: but in vain; for God hath not only forbidden the worshipping of idols, as in 1 John v. 21, "Little children, keep yourselves from idols," and in a multitude of places besides; but hath absolutely forbidden us to pay any religious worship to images. See Exod. xx. 4, 5. *Archdeacon Welchman, Veneer.*

[r] —*as of Reliques,*] The fourth doctrine condemned in this Article is "the worshipping and adoration of reliques." In the early ages of the Gospel, when its professors were exposed to every species of danger and persecution, it was natural for Christians to shew every mark of respect, both to the bodies and to the memory of those, who had suffered death in its cause. They collected their remains and buried them, not only with decency, but with all the solemnity and honour which circumstances would allow. It was also the custom for Christians to hold their religious meetings at the places where their martyrs were buried, by which they seemed, as it were, united with them; and to display their attachment to their departed brethren by such rites, as were dictated by the fervour of their devout affection, and were consistent with the principles of their religion. It does not appear that this boundary was ever transgressed in the three first centuries: but in the fourth century, when the pure and simple worship of the Gospel began to be debased by superstitious practices, we find strong proofs of an excessive love for every thing which had belonged to those who had distinguished themselves by their exertions or their sufferings for the truth of Christianity, and especially for any part of their garments, hair, or bones. Augustine in Africa, and Vigilantius in Spain, complained loudly of this culpable fondness for reliques, which they speak of as a new corruption, then first appearing in the Christian world: but the warm disposition of Jerome led him to stand forward in their defence with more zeal than discretion. However, this learned father, even while he leans to the opinion that miracles were sometimes wrought by reliques, explicitly disclaims all idea of offering them worship. But, when superstition has once made its way into the minds of men, it gradually gains ground: and it is difficult to set limits to it, particularly when there is a set of persons, respected for their piety, who are studious to encourage it. Monks carried about reliques; and with great ease, and no small advantage to themselves, persuaded that ignorant age of their value and importance. Under their recommendation and patronage, they were soon considered as the best preservatives against every possible evil of soul and body: and when the worshipping of images came to be established, the enshrining of reliques was a natural consequence of that doctrine. This led the way to absolute worship, which was now preached by the Romish clergy as a Christian duty. Every one thought it necessary to possess a relique of some saint or martyr, as the effectual means of securing his care and protection: and fraud and imposition did not fail to furnish a supply proportionable to the demand. The discovery of the catacombs at Rome was an inexhaustible source of reliques; and thus the popes themselves became directly interested in maintaining this superstitious worship. The council of Trent authorized the adoration of reliques; and they continue in high esteem among the papists of the present day. What has been already said is amply sufficient to point out the absurdity of worshipping reliques. It is a doctrine manifestly "grounded upon no warranty of Scripture:" it is "a fond thing," that is, foolish and trifling, in the extreme, directly contrary to the practice of the primitive Christians, and utterly irreconcileable with common sense. *Bp. Tomline.*

The saints themselves, when they were upon earth, rejected the adoration that was offered them, and that too with a great deal of vehemence, as we see in Acts x. 25, 26; xiv. 13—15. How the reliques came to be more

Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth*[z].

1 Cor. xiv. 11. 14—19.

IT is a thing plainly repugnant[a] to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

XXV. *Of the Sacraments*[b].

SACRAMENTS ordained of Christ be not only badges[c] or

holy than the saints themselves, it is hard to imagine. *Veneer.*

[s] *— and also Invocation of Saints,*] The practice of invoking saints was not known in the three first centuries, or in the middle of the fourth century: for the invocation of Christ is urged by Athanasius, Cyril, Basil, and other fathers of that time, as an argument for his divinity, because they did not pray to angels or other creatures; and Augustine, who died at the age of 76, in the year 430, says, "Let not the worship of dead men be any part of our religion: they ought to be so honoured that we may imitate them, but not worshipped." This passage seems to refer to the invocation of martyrs, which probably began at the end of the fourth century. The primitive Christians commemorated the deaths of the first martyrs every year on the day on which they suffered; and the invocation of saints probably originated from the orations pronounced upon those occasions, the earliest of which now extant are those of Gregory Nazianzen, who lived towards the end of the fourth century. In these orations, which were written with all the latitude of declamatory eloquence, there was frequently a sort of rhetorical address to the dead person, who was considered as enjoying happiness in heaven, and a kind of petition to intercede with God in favour of those who were paying that honour to his memory. This was at first entered upon doubtfully, and always with some such qualification as this, "If there be any sense or knowledge of what we do below." These qualifications were gradually omitted: the orators addressed the dead directly, and solicited their assistance without any reserve. In the fifth century they prayed to God to listen to the intercessions of his saints and martyrs: not long afterwards litanies were appropriated to them: and at length, by an easy transition, prayers were offered to them in the same manner as to God and Christ. Thus the invocation of saints became an established practice of the Christian church: it was continued through the dark ages: and the council of Trent decreed, that "all men are to be condemned who do not own, that the saints, reigning with Christ, offer their prayers to God for men; and that it is useful to invoke them to procure their assistance in asking God for blessings through Christ."

A very little inquiry will convince us, that there is no foundation whatever for this doctrine in Scripture. We are commanded to offer our prayers to God through Christ alone: "There is one God, and one Mediator between God and men, the man Christ Jesus," 1 Tim. ii. 5. "Through him we have access to the Father," Eph. ii. 18. No other person is mentioned, by whom we can approach the Father: and the silence of Scripture is decisive upon this subject; for we may rest assured, that every necessary direction is given to us, relative to the important duty of prayer. The worshipping of angels is forbidden by St. Paul: "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels," Col. ii. 18: it must therefore be unlawful to worship men, who were made inferior to angels. Several of the apostles and first Christians, particularly St. James the Great and St. Stephen, had suffered martyrdom when the Epistles and Acts of the Apostles were written: but no mention is made of offering prayers to them, or through them. *Bp. Tomline.*

[t] *— is a fond thing* &c.] Between the five doctrines condemned in this Article there is a close connexion, and their history in general carries with it their complete refutation. All of them had specious beginnings; and the mischief, in almost every case, proceedeth from their being allowed to transgress the bounds of propriety, without correction or remonstrance from those, whose duty it was to watch over and preserve the purity of Christian worship. The increasing darkness of the times soon caused them to degenerate still farther: but they had then made such an impression upon the minds of men, and so many of the clergy found it their interest to support them, that all resistance from the sound and orthodox part of the Church became ineffectual. The desire of complying with the prejudices of the heathen might also have some weight in the introduction of practices, which by degrees led to some of these corruptions: but the great source of all those evils seems to have been that spirit of "will-worship," which was gradually admitted into the church, notwithstanding the solemn caution which had been given against it. Our Reformers therefore were fully justified in rejecting these doctrines, which had thus arisen from indiscretion and avarice on the one side, and from ignorance and superstition on the other; and to pronounce them "grounded on no warranty of Scripture, but rather repugnant to the word of God." *Bp. Tomline.*

[u] XXIII. *Of Ministering in the Congregation.*] This Article consists of two parts: the former asserts the unlawfulness of exercising the publick offices of religion without a regular appointment; and the latter relates to the authority, by which ministers are to be appointed. *Bp. Tomline.*

[x] *It is not lawful for any man* &c.] Since the ministers of the word and sacraments are "ambassadors for Christ," and "ministers of God," 2 Cor. v. 20; vi. 4; they must necessarily receive their authority from God, and be sent by Him; and must not assume that authority to themselves, unless they are called to it by God. And since God our Saviour from the time when He called the apostles has not immediately called any one to the ministry; it follows that they must be called by those whose business it is to call others. Thus the apostles ordained presbyters and bishops; and the bishops, ordained by the apostles, did thenceforth ordain others. See Acts xx. 28; Heb. v. 4. *Archdeacon Welchman.*

But upon this point the reader is requested to refer to the observations on the Ordination Service, page 673, note *e*.

[y] *— And those we ought to judge lawfully called* &c.] We know that the power of "calling and sending ministers into the Lord's vineyard" was granted to the bishops only, from the age of the apostles to the time of the Reformation; but that from thenceforwards some churches, which in other things were rightly reformed, have allowed it also to presbyters; whether justly or

tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

Acts ii. 38. 1 Cor. x. 16. Eph. v. 26.

There are two Sacraments[d] ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Matt. xxviii. 19. 1 Cor. xi. 23—26.

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not, we leave it to themselves to consider: we neither judge nor despise them. But the case is widely different with our own countrymen; who, rebelling against an excellently well constituted Church, have arrogated to themselves this power of ordination. These therefore we rightly and deservedly account guilty of schism and disorder. *Archdeacon Welchman.*

Upon this point also the reader is referred to previous observations, page 673, notes *f, g*; 687, *p*.

[z] XXIV. *Of speaking in the Congregation in such a tongue as the people understandeth.*] In King Edward's Articles they took in preaching with prayer; but the present Article is restrained to prayer. The former only affirms the use of a known tongue to be most fit and agreeable to the word of God: the latter denies the worship in an unknown tongue to be lawful, and affirms it to be "repugnant to the word of God;" to which it adds "and the custom of the primitive church." *Bp. Burnet.*

[a] *It is a thing plainly repugnant* &c.] The object, for which Christians assemble themselves together, being to hear the word of God, to offer their united prayers and praises to their heavenly Father, and to participate in those holy ordinances which it hath pleased the divine Author of our religion to institute; it seems obvious to common sense, that the publick service of the Church should be performed in a language understood by the congregation. One of the general rules given by St. Paul relative to publick worship is, "Let every thing be done unto edifying," 1 Cor. xiv. 26: but how can the people be edified, unless they understand the language, in which their ministers read and speak? And the same apostle reproves certain persons, who had abused the gift of tongues, by speaking in unknown tongues in the congregation at Corinth, in a manner that plainly shews, that the common people ought not to be called upon to join in the publick service of God, unless they comprehend what is said. See 1 Cor. xiv. 11, &c.

There is scarcely any duty more repeatedly and more earnestly inforced in Scripture, than that of prayer: and surely all the various precepts and instructions, delivered to us upon this important subject, imply that our prayers are to be offered in a language which we understand. We are to "worship God in spirit and in truth," but how can the mind or heart of those be affected, who do not comprehend the meaning of the words, which they hear and utter? *Bp. Tomline.*

The custom of the primitive church is no less clear in this point. As the Christian religion was spread to different nations, so they all worshipped God in their own tongue. The Syriack, the Greek, and the Latin, were indeed of that extent, that we have no particular history of any churches, that lay beyond the compass of those languages; but there was the same reason for putting the worship of God in other languages, that there was for those. There are very large passages both in Origen and St. Basil, which mention every tongue's "praising of God;" and, that the Gospel being spread to many nations, He was in every nation praised in the language of that nation. This continued so long to be the practice even of the Latin church, that in the ninth century, when the Slavons were converted, they were allowed by the pope to have their publick services in their own tongue. But in the other parts of the Western church, the Latin tongue continued to be so universally understood by almost all sorts of people, till the tenth or eleventh century, that there was no occasion for changing it. And by that time the clergy were affecting to keep the people in ignorance, and in a blind dependence upon themselves; and so were willing to make them think, that the whole business of reconciling the people to God lay upon them, and that they were to do it for them. A great part of the service of the mass was said so low, that even they, who understood some Latin, could not be the better for it, in an age in which there was no printing, and so few copies were to be had of the publick offices. The Scriptures were likewise kept from the people; and the service of God was filled with many rites, in all which the clergy seemed to design to make the people believe, that these were sacred charms, of which they only had the secret. So that all the edification, which was to be had in the publick worship, was turned to pomp and shew, for the diversion and entertainment of the spectators. *Bp. Burnet.*

As the same principle has ever actuated the governing part of the Romish church, they have never made any alteration in this practice: the whole of their liturgy is still in Latin. *Bp. Tomline.*

[b] XXV. *Of the Sacraments.*] We have now before us a series of Articles, seven in number, which treat of the Christian doctrine of Sacraments. The two first relate to Sacraments in general, the third to Baptism, and the other four to the Lord's Supper. Under this Article we are to consider the meaning of the word "Sacrament;" and to distinguish the real Sacraments of the Gospel from the pretended ones of the church of Rome. *Bp. Tomline.*

In the Articles of 1552 the definition of the word "Sacrament" was made the last clause in this Article, and nothing was said in it concerning the five popish sacraments. *Bp. Tomline.*

[c] *Sacraments ordained of Christ be not only badges* &c.] Sacraments indeed are so many "tokens" or marks of distinction, by which Christians are distinguished from unbelievers; but they are also visible signs of an invisible grace, and do really convey that grace, of which they are signs, to those who receive them worthily: but they do this, not by their own virtue or power, but by the operation of the Holy Ghost accompanying them. Thus baptism regenerates us, Acts ii. 38; Eph. v. 26; and in 1 Cor. x. 16, we are told that the Lord's Supper communicates to us the body and blood of Christ. *Archdeacon Welchman, Veneer.*

In further proof and illustration of this part of the Article, the reader is requested to refer to pages 377, 378, notes *m, n, o, p, q, r*.

[d] *There are two Sacraments* &c.] As for the number of the sacraments, since it belongs to Him only to institute them, who is able to confer the accompanying grace, there cannot be more than those which God Himself hath instituted. And those which He hath instituted are but two; namely, Baptism, and the Supper of the Lord: for to those only doth the definition of a sacrament belong. *Veneer.*

Those five commonly called Sacraments[e], that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel[f], being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained[g] of Christ to be gazed upon, or to be carried about, but that we should duly use them[h]. And in such only as worthily receive the same[i] they have a wholesome effect

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Concerning this particular, the reader is referred to page 376, note *k*.

[e] *Those five commonly called Sacraments,*] That is, which were commonly called so, when these Articles were drawn up. The number of Sacraments was not among the abuses first corrected by the Reformers.

In the primitive ages of Christianity there was no dispute concerning the number of Sacraments, properly so called; and consequently we find very little upon that subject in the early ecclesiastical writers. However, the Recognitions, which were written at the end of the second century, allow of only two Sacraments: and Justin Martyr, Tertullian, Cyril of Jerusalem, Augustine, and Chrysostom, all mention two Sacraments; namely, Baptism, and the Lord's Supper; and no more. Peter Lombard, a writer of the twelfth century, is the first who reckons seven sacraments, adding to the above two these five; confirmation, penance, orders, matrimony, and extreme unction. Pope Eugenius IV, about the middle of the fifteenth century, pronounced that these five, as well as the other two, ought to be considered as sacraments. In the following century all seven were declared to be equally sacraments by the Council of Trent: and from that time they have always been considered as such by the Romish church. *Bp. Tomline.*

Concerning the five popish sacraments, the reader is referred to page 376, note *l*.

[f] *— are not to be counted for Sacraments of the Gospel,*] Namely, in the strict and proper sense of the word: they were not instituted as such by Christ or his apostles; nor were they known by that name in the primitive age of the church. Confirmation and Orders we allow to be holy functions derived from the apostles, though they want the essential qualities of a sacrament. Penance, as practised by papists, is a corruption of a part of ancient ecclesiastical discipline, and was perverted into its present form of sacrament by the management and contrivance of the clergy in the times of darkness and ignorance. Matrimony has no claim whatever to be considered as a Christian sacrament, since it was not instituted by our Saviour, nor was its original character changed by the Gospel. It is indeed a divine institution; and a state of so much importance to the happiness of mankind, that it is very proper to be solemnized by prayer and other acts of religious worship. And lastly, we intirely reject extreme unction, as having no other foundation than that of a symbolical rite, incidentally mentioned in Scripture, as accompanying the miraculous healing of bodily diseases in the apostolick age.

I shall only farther observe upon this subject, that as St. Peter commanded his hearers to be baptized "for the remission of sins," so our Saviour, when He instituted the Lord's Supper, took the cup, and gave it to the apostles, saying, "Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins:" thus remission of sins, which was the great object of Christ's coming into the world, is pronounced to be closely connected with Baptism and the Lord's Supper, and with no other rite or ceremony whatever. This circumstance clearly points out the importance of these two ordinances to our eternal salvation; and is at the same time an irrefragable proof, that all other ordinances, and consequently "the five, commonly called Sacraments, have not like nature of Sacraments with Baptism and the Lord's Supper." *Bp. Tomline.*

[g] *The Sacraments were not ordained* &c.] By the word "Sacraments" in this clause the Church means the sacramental elements: and she manifestly strikes at that known practice of the papists, who elevate the host, and carry it about to be seen and adored by the people. But the papists themselves never used to carry about or elevate the element of Baptism that I know of: and therefore I cannot tell how our Church happened to express herself in the plural number. However the proposition is certainly true with respect to the elements of both the Sacraments. For the design of the sacramental elements is to be learned from Scripture, which says nothing of our gazing on them, or carrying them about. I confess, if the doctrine of transubstantiation were true, there would be a good reason in the nature of the thing, and consequently a good argument from the very institution, for elevating and carrying about the host, that the people might not only gaze or behold it, but also adore it. But since that doctrine is monstrously false, there can be no pretence for such customs. *Dr. Bennet.*

Though the remaining part of this Article speaks of "Sacraments" in the plural number, yet it more particularly relates to the Lord's Supper only. *Bp. Tomline.*

[h] *— but that we should duly use them.*] It is evidently incumbent upon every Christian to use the Sacraments, according to the design of their original institution. The Sacrament of Baptism, being the admission of a person into the Christian church, is not to be repeated. When any one in the primitive times, on account of persecution, or from any other cause, apostatized from the Christian religion, and afterwards returned to it; he was not re-baptized. On the other hand, the Sacrament of the Lord's Supper being a declaration of a person's continuance in the Christian religion, no opportunity of receiving it ought to be omitted. It was administered much more frequently in the primitive ages, than it is in the present times: and it is deeply to be lamented, that Christians are now much less constant and regular in partaking of it, than they formerly were. *Bp. Tomline.*

[i] *And in such only as worthily receive the same* &c.] We derive no benefits from the receiving of the Sacrament, nor indeed from the performance of any part of our religious duty, unless it be done with a proper disposition, and a suitable frame of mind: "God is a

or operation: but they that receive them unworthily[k] purchase to themselves damnation, as Saint *Paul* saith. 1 Cor. xi. 29.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament*[l].

ALTHOUGH in the visible Church[m] the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men. Matt. xiii. 47. 24. 1 Cor. iii. 5. Matt. xxiii. 2, 3. Phil. i. 15—18. 1 Cor. iii. 9.

Nevertheless, it appertaineth to

Spirit; and they that worship him must worship him in spirit and in truth," John iv. 24. This sentence also of the Article is directed against the papists, who maintain that the partaking of the Lord's Supper necessarily promotes our salvation; that the opus operatum, as they call it, is always attended with real benefit. *Bp. Tomline.*

[k] — *but they that receive them unworthily* &c.] This proposition is founded, with respect to the Lord's Supper, on St. Paul's words, 1 Cor. xi. 29; and the reason of the thing proves the same with respect to Baptism. But though our Church quotes St. Paul's words, in delivering her sentiments concerning the unworthy partakers of both Sacraments; yet, it must not be imagined that she understands this text of St. Paul of both the Sacraments. She only applies his expression "damnation" to the unworthy partakers of Baptism, as well as of the Lord's Supper. And, that she may adapt St. Paul's expression to both the Sacraments, she changes the verbs, saying, that the unworthy partakers do, not "eat and drink," but "purchase to themselves damnation." *Dr. Bennet.*

Concerning the meaning of the word "damnation," as here used, the reader is referred to page 305, note *x*.

It is much to be feared that the expression, "we eat and drink our own damnation," in our Communion-service, deters many persons from participating of the Lord's Supper; and therefore I recommend it to all clergymen, occasionally to explain to their congregations the meaning of the original passage from which it is taken, as well as the sense of the word "damnation," when our Bible was translated. *Bp. Tomline.*

[l] XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacrament.*] The enormous and publick vices of the Roman clergy, at the time of the Reformation, gave great offence; and caused the revival of the tenet of the ancient Donatists, that not only heresy and schism, but personal sins also, invalidated the sacred functions of Christian ministers. This opinion was maintained by the Anabaptists, but it was by no means general among Protestants; it was not adopted by Luther or Calvin; it was condemned in the confession of Augsburg, and in that of the Helvetick churches; and it is rejected by our Church in this Article. *Bp. Tomline.*

[m] *Although in the visible Church* &c.] The ministers of the Gospel do not minister their own, but Christ's sacraments; and the Church in receiving them hath respect to Christ Himself, and not to them: and therefore she receives them not so much from the ministers, as from Christ by their hands. The virtue then and efficacy of them, since it depends upon Christ alone, cannot be hindered by a minister, how wicked soever he be. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase," 1 Cor. iii. 5, 6. *Archdeacon Welchman.*

Attendance upon the publick service of God is the duty of every Christian, and the personal faults of the ministers by no means justify us in absenting ourselves from it. "The scribes and Pharisees," says our Saviour, "sit in Moses's seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not," Matt. xxiii. 2, 3. In the same manner Christians are bound to observe whatever their ministers shall deliver out of the Word of God, and to consider every ordinance as valid, which they shall perform agreeably to the institution of Christ; although in their characters, and in the disagreement between their lives and doctrine, they shall resemble the scribes and Pharisees. *Bp. Tomline.*

Sacraments are to be considered only as the publick acts of the church: and though the effect of them, as to him that receives them, depends upon his temper, his preparation and application; yet it cannot be imagined, that the virtue of those federal acts, to which Christians are admitted, in them, the validity of them, or the blessings that follow them, can depend on the secret state or temper of him that officiates. Even in the case of publick scandals, though they may make the holy things to be loathed by the aversion, that will naturally follow upon them; yet after all, though that aversion may go too far, we must still distinguish between the things, that the ministers of the church do as they are publick officers, and what they do as they are private Christians. Their prayers, and every thing else that they do as they are private Christians, have their effect only according to the state and temper that they are in when they offer them up to God: but their public functions are the appointments of Christ, in which they officiate; they can neither make them the better nor the worse by any thing that they join to them. And if miraculous virtues may be in bad men, so that in the great day some of those, to whom Christ shall say, "I never knew you; depart from me ye that work iniquity," may yet say to Him, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?" then certainly this may be concluded much more concerning those standing functions and appointments, that are to continue in the church. *Bp. Burnet.* If the faults of ministers vitiate the Sacra-

the discipline of the Church[n], that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

1 Tim. v. 19.

3 John 10.

XXVII. *Of Baptism*[o].

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration[p] or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children[q] is in any wise to be retained in the Church, as

Tit. iii. 5.

1 Cor. xii 13. Acts ii. 41.

Heb. x. 22. Gal. iii. 26, 27.

Acts ii. 42.

Mark x. 14. Matt. xxviii. 19.

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ments, no one can tell whether he has received the Lord's Supper, or whether he was baptized, or not. *Bp. Tomline.*

[n] *Nevertheless, it appertaineth to the discipline of the Church,* &c.] The last paragraph of this Article is so clear, that it needs no explanation; and is so evident, that it needs no proof. Timothy was required to receive "an accusation of an elder," when regularly tendered to him; and to "rebuke before all those that sinned;" and he was charged to withdraw himself from "those teachers, who consented not to wholesome words," and who "made a gain of godliness," 1 Tim. v. 1. 19, 20; vi. 3—5. A main part of the discipline of the primitive church lay heaviest on the clergy: and such of them, as either apostatized, or fell into scandalous sins, were, even upon their repentance, received indeed into the peace of the church, but they were appointed to communicate among the laity, and were never after that admitted to the body of the clergy, or allowed to have a share in their privileges. Certainly there is nothing more incumbent on the whole body of the church, than that all possible care be taken to discover the bad practices which may be among the clergy: for these will ever raise strong prejudices, not only against their persons, but even against their profession, and against that religion which they seem to advance with their mouths, while in their works and by their lives they detract from it, and seem to deny its authority. *Bp. Burnet.*

[o] XXVII. *Of Baptism.*] The Greek words *βαπτίζω* and *βαπτισμὸς*, from whence the English word "Baptism" is taken, among the sacred writers denote any washing, whether it be by dipping or sprinkling. See Mark vii. 4; Luke xi. 38. But whether the sacrament of Baptism be administered by dipping or by sprinkling, it significantly points out to us the grace, which is conferred by this sacrament. For, as the filth of the body is washed away by water, so are the stains of the soul by remission of sins: and, as in immersion or dipping it is intimated, that we are buried and rise again with Christ, so in aspersion or sprinkling it is likewise signified, that we die and are born again; since it was the custom to wash the dead, as well as those who were newly born. See Acts ix. 37. *Archdeacon Welchman.* See page 345, note *n*.

[p] *Baptism is not only a sign of profession* &c.—*but it is also a sign of Regeneration* &c.] "He saved us," saith St. Paul, "by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. "They that receive baptism rightly," that is, they that receive it, (from persons duly authorized, *Bp. Tomline.*) in the name of the Father, of the Son, and of the Holy Ghost, together with a serious profession of faith and repentance, are thereby "grafted into the church:" for "by one Spirit are we all baptized into one body," 1 Cor. xii. 13. To them "the promise of forgiveness of sin is visibly signed and sealed:" and therefore the author of the Epistle to the Hebrews exhorts them to "draw near to God with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water," Heb. x. 22: and so we read in Acts xxii. 16, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "The promise of our adoption to be the sons of God by the Holy Ghost" is likewise "signed and sealed to them:" for, as the apostle says to the Galatians, iii. 26, 27, "Ye are all the children of God by faith in Christ Jesus. For as many of you, as have been baptized into Christ, have put on Christ." Also "by baptism faith is confirmed, and grace increased, by virtue of prayer unto God:" thus we see, Acts ii. 41, 42, with how ardent a zeal the new converts behaved themselves after they had been baptized, "continuing stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Such is the case with adult persons: nor is it to be imagined, even as to infants, that God is in vain called upon by the church for them. *Archdeacon Welchman.*

Baptism therefore is a federal admission into Christianity: it is the seal of a contract, in which all the privileges and blessings of the Gospel are on God's part conditionally promised to the persons baptized; and they on the other hand engage by a solemn profession and vow to maintain the doctrines, and observe the precepts, of the Christian religion.

The spiritual effects of baptism are clearly asserted in the ancient ecclesiastical writers: and nothing can mark more strongly the high idea they entertained of the importance of this sacrament, than the names which they applied to it. They called it a divine indulgence; an absolution from sin; birth in water; a regeneration of the soul; the laver of regeneration; the water of life; the unction; the seal of the Lord; the illumination; the salvation; the garment of immortality; the priesthood of the laity; and the signature of faith. *Bp. Tomline.*

Concerning the spiritual effects of baptism the reader is requested to refer to pages 348—350, note *u*; 338, *r*; 379, *x*, *y*; also, 367, 368, *c*, *d*, *e*.

[q] — *The Baptism of young Children* &c.] The last head in this Article relates to the baptism of infants, which is spoken of with that moderation, which appears eminently through all the Articles of our Church. On this head it is only said, to be "most agreeable with the institution of Christ," and that therefore it "is to be in any ways retained in the church." *Bp. Burnet.*

That the baptizing of young children is most agreeable with the institution of Christ, may be thus proved. If our Saviour hath declared, that none but baptized

most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper*[r].

THE Supper of the Lord is not only a sign[s] of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ. Matt. xxvi. 26—28. 1 Cor. x. 16.

Transubstantiation (or the change of the substance[t] of Bread and Wine)

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persons can enter into the kingdom of God; and if He hath declared that young children are capable of entering; it follows that He intended they should be baptized. But our Saviour hath declared, that none but baptized persons are capable of entering into the kingdom of God, John iii 5; and that young children are capable of entering; Mark x. 14: therefore He intended they should be baptized. Also, it is most agreeable with Christ's institution; for He commanded his apostles to "go and baptize all nations," Matt. xxviii. 19: now nations consist of young children, as well as of adult persons. *Veneer, Archdeacon Welchman.*

Infant baptism is not mentioned in the canons of any council, nor is it inserted as an object of faith in any creed; and thence we infer that it was a point not controverted at any period of the ancient church: and we know that it was the practice in all established national churches. Dr. Wall says, that Peter Bruis, a Frenchman, who lived about the year 1030, was the first Antipædobaptist teacher who had a regular congregation. The Anabaptists of Germany took their rise in the beginning of the sixteenth century: but it does not appear that there was any congregation of Anabaptists in England till the year 1640. *Bp. Tomline.*

For more particulars concerning this part of the Article, the reader is referred to page 330, note *q*; 380, c.

[r] XXVIII. *Of the Lord's Supper.*] The institution of the sacrament of the Lord's Supper is recorded by the three first Evangelists, and by the apostle St. Paul whose words differ very little from those of his companion St. Luke: and the only difference between St. Matthew and St. Mark is, that the latter omits the words, "for the remission of sins." There is a very general agreement among them all. This sacrament, being thus instituted, was adopted by all early Christians with very few exceptions: and no modern sect rejects it, except the Quakers, and some Mysticks, who make the whole of religion to consist of contemplative love. *Bp. Tomline.*

[s] *The Supper of the Lord is not only a sign* &c.] The Lord's Supper is indeed a sign of that mutual love, and of that intimate friendship, which is, or ought to be, among Christians: "for we, being many, are one bread and one body; for we are all partakers of that one bread," 1 Cor. x. 17. Revelation is one of the strongest obligations to friendship; and by this text it is declared, that by receiving the Lord's Supper we are made members one of another. But it chiefly points out to us Christ offered as an expiatory sacrifice for us; and as such it really exhibits Him to every one, who worthily partakes of the sacred elements of bread and wine. That it is "a sacrament of our redemption" appears from the words of the institution in Matt. xxvi. 28; Luke xxii. 20. And to those who receive it worthily, "The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. *Archdeacon Welchman.*

The expressions in the Article, "partaking in the body and blood of Christ," and in St. Paul's Epistle, "the communion of the body and blood of Christ," are synonymous; and signify, that those, who worthily receive the Lord's Supper, share in the benefits which were purchased for mankind by the death of Christ; such as reconciliation to God, the assistance of his holy Spirit, the strengthening of faith, and final remission of sins in those, who continue to believe and obey the Gospel. The Lord's Supper therefore fully answers the description of "sacraments ordained by Christ," as given in the twenty-fifth Article: that they "are not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him." *Bp. Tomline.*

Concerning the doctrine stated in this part of the Article, the reader is requested to refer to page 381, note *h, i*; 304, *u*; 315, *g*; 301, *g*: see also 328, *n.*

[t] *Transubstantiation, or the change of the substance* &c.] The Article next condemns the popish doctrine of transubstantiation, or the change of the substance of bread and wine into the real substance of Christ's body and blood, in the administration of the Lord's Supper. The idea of Christ's bodily presence in the eucharist was first started in the beginning of the eighth century, and it owed its rise to the indiscretion of preachers and writers of warm imaginations, who, instead of explaining judiciously the lofty figures of Scripture language upon this subject, understood and urged them in their literal sense. Thus the true meaning of these expressions was grossly perverted: but as this conceit seemed to exalt the nature of the holy Sacrament, it was eagerly received in that ignorant and superstitious age; and was by degrees carried farther and farther, by persons still less guarded in their application of these metaphorical phrases, till at length, in the twelfth century the actual change of bread and wine into the body and blood of Christ, by the consecration of the priest, was pronounced to be a Gospel truth, by the pretended authority of the church of Rome. The first writer who maintained this doctrine was Paschase Radbert, in the ninth century, before it was firmly established; and the first publick assertion of it was at the third Lateran council, in the year 1215, after it had been for some time openly avowed by the popes, and, in obedience to their injunctions, inculcated by the clergy. It is said to have been brought into England about the middle of the eleventh century, by Lanfranc, afterwards Archbishop of Canterbury; but the term transubstantiation was not known till the thirteenth century, when it was invented by Stephen bishop of Autun. This has always been a favourite doctrine of the church of Rome, as it impressed the common people with higher notions of the power of the clergy, and therefore served to increase their influence.

in the Supper of the Lord, cannot be proved by holy Writ[u], but is repugnant to the plain words of Scripture[x], overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

1 Cor. xi. 27, 28.

The body of Christ is given[y], taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith[z].

John vi. 53. 47.

The Sacrament of the Lord's Supper was not[a] by Christ's ordinance

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It met however with opposition upon its original introduction, particularly from Bertram and John Scott; and again at the first dawn of the Reformation, both upon the continent and in this country. It was objected to by the Waldenses; and there are strong expressions against it in some parts of Wickliff's works. Luther, in contradiction to the other reformers, only changed transubstantiation into consubstantiation, which means that the substance of Christ's body and blood is present in the holy Sacrament with the substance of the bread and wine; and his perseverance in this opinion was a principal cause of the division among the reformed churches. He was opposed by Zuingle and Calvin, but the Confession of Augsburg, which was drawn up by Melanchthon, favours consubstantiation. There is however considerable doubt concerning the real sentiments of Melanchthon, upon this subject, especially in the latter part of his life. Some of our early English reformers were Lutherans, and consequently they were at first disposed to lean towards consubstantiation; but they seem soon to have discovered their error, for in the Articles of 1552, it is expressly said, "A faithful man ought not either to believe or openly confess the real and bodily presence, as they term it, of Christ's flesh and blood in the sacrament of the Lord's Supper." This part of the Article was omitted in 1562, probably with a view to give less offence to those who maintain the corporal presence, and to comprehend as many as possible in the Established Church. *Bp. Tomline.*

Concerning this doctrine the reader is referred also to page 381, note *i*.

[u] — *cannot be proved by holy Writ.*] In arguing against this doctrine, we may first observe, that it is contradicted by our senses, since we see and taste that the bread and wine after consecration, and when we actually receive them, still continue to be bread and wine, without any change or alteration whatever. And again, was it possible for Christ, when He instituted the Lord's Supper, to take his own body and his own blood into his own hands, and deliver them to every one of his apostles? or was it possible for the apostles to understand our Saviour's command to drink his blood literally, when they were forbidden, under the severest penalties, to taste blood by the law of Moses, of which not only they themselves, but Christ also had been a strict observer? They expressed not the slightest surprise or reluctance when Christ delivered to them the bread and wine, which could not have been the case, had they conceived themselves commanded to eat the real body and drink the real blood of their Lord and Master. The bread and wine must have been considered by them as symbolical, and indeed the whole transaction was evidently figurative in all its parts; it was instituted, as was just now observed, when the Jews, by killing the paschal lamb, commemorated their deliverance from Egyptian bondage by the hand of Moses, which was typical of the deliverance of all mankind from the bondage of sin by the death of Christ, the Lamb slain from the foundation of the world; and as the occasion was typical, so likewise were the words used by our Saviour: "This is my body which is broken, and this is my blood which is shed." But his body was not yet broken, nor was his blood yet shed; and therefore the breaking of the bread, and the pouring out of the wine, were then figurative of what was about to happen, as they are now figurative of what has actually happened. He also said, "This cup is the new testament in my blood," 1 Cor. xi. 25; which words could not be meant in a literal sense; the cup could not be changed into a covenant, though it might be a representation or memorial of it. Our Saviour called the wine, after it was consecrated, "the fruit of the vine," Matt. xxvi. 29, which implied that no change had taken place in its real nature. Since then the words, "this is my body, and this is my blood," upon which the papists pretend to support this doctrine, were manifestly used in a figurative sense, and must have been so understood by the apostles, to whom they were originally addressed, we may safely pronounce that transubstantiation, or the change of the substance of bread and wine, in the supper of the Lord, cannot be proved by holy writ. That the early Christians understood our Saviour's words in a figurative sense, appears from the writings of more than twenty fathers, without a single authority on the opposite side. *Bp. Tomline.*

[x] — *is repugnant to the plain words of Scripture*, &c.] That transubstantiation is "repugnant to the plain words of Scripture," appears from St. Paul's saying, "we are all partakers of that one bread," 1 Cor. x. 17; and, "as often as ye eat this bread," 1 Cor. xi. 26: so that it is bread, and not Christ's flesh, even when we eat and partake thereof. Parity of reason proves the same of the wine. 2. That transubstantiation "overthroweth the nature of a sacrament," is evident, because it supposes what we eat and drink, to be, not the sign, but the thing signified. 3. It has also "given occasion to many superstitions." That it has given occasion to abominable idolatry, is evident from the adoration of the host, which is grounded on it. But, though idolatry is worse than superstition, yet it is different from it. Wherefore for the proof of this branch of the proposition, let it be considered, that in cases of imminent danger, or great calamities, the host is exposed by the papists to appease God's anger, and prevent or remove his judgments: or reference may be had to the provisions made in the Romish church in the event of any accident happening to the consecrated element. Our Reformers were too well acquainted with these superstitions: though, blessed be God, we have not instances ready at hand. *Dr. Bennet.*

[y] *The body of Christ is given*, &c.] Concerning the statement in this clause, the reader is referred to the notes specified under the two preceding clauses: particularly page 381, *i*; and 315, *n*.

[z] — *is Faith.*] Since Christ saith, John vi. 53, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you;" and since He also saith, ver. 47, that "he that believeth on him hath everlasting life:" it is manifest that faith is the mean by which the body of Christ is eaten. See also John vi. 35. *Archdeacon Welchman.*

[a] *The Sacrament of the Lord's Supper was not* &c.] It is evident that none of the things here mentioned formed part of Christ's ordinance: for, when He insti-

reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper*[b].

THE Wicked, and such as be void of a lively faith[c], although they do carnally and visibly press with their teeth (as Saint *Augustine* saith[d]) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing. 1 John i. 6, 7. 1 Cor. xi. 20.

XXX. *Of both kinds*[e].

THE Cup of the Lord is not to be denied to the Lay-people[f]:

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tuted the Lord's Supper, He said, "Take, eat, drink;" but not, "Reserve, carry about, &c." *Archdeacon Welchman.*

This last part of the Article refers also to the papists, among whom it is the custom to reserve part of the consecrated bread, for the purpose of giving it to the sick, or other absent persons, at some future time; they also carry about the host, when consecrated, in solemn procession, elevate it with superstitious ceremony, and worship it in the same manner as they would worship Christ Himself. None of these practices are warranted by Christ's ordinance, or any authority of Scripture; they are utterly inconsistent with the simplicity and spiritual nature of Christian sacraments; they were unknown in the primitive ages of the Gospel; and have evidently originated from the absurd doctrine of transubstantiation. *Bp. Tomline.*

Our Church, by cutting off these abuses, has restored this sacrament to its primitive simplicity, according to the institution and practice of the primitive ages. *Bp. Burnet.*

[b] XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*] This Article is connected with the preceding, and follows from it; it was probably directed against the Papists, who contend, that the mere receiving of the Lord's Supper procures remission of sins, ex opere operato, as it were mechanically, whatever may be the character and disposition of the communicant. *Bp. Tomline.*

[c] *The Wicked, and such as be void of a lively faith,* &c.] This Article is an inference or deduction from the former: for since a lively faith is the mean, whereby we eat the body of Christ in the Lord's Supper, it is impossible that the wicked, who have no true faith, should be partakers of the body of Christ: and St. John tells us, that, "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin," 1 John i. 6, 7. And further, this Article, which is drawn up in the very words of St. Augustine, intirely overthrows the doctrine of transubstantiation. For, if the elements be changed into the very body and blood of Christ, then no reason can be assigned, why wicked men, and even mice, may not eat the body of Christ. This even the Romanists acknowledge; and say withal, that the host, by whomsoever or whatsoever devoured, is still the body of Christ, as long as any of the species of it remains. So that, according to this doctrine, we must give no credit to what St. Paul saith to the Corinthians, 1 Cor. x. 21, "Ye cannot drink the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils:" or to what he saith, xi. 20; where, speaking of their disorderly communions, he tells them, that "this was not to eat the Lord's Supper." *Archdeacon Welchman, Veneer.*

The sacrament being a federal act, he who dishonours God, and profanes this institution, by receiving it unworthily, becomes highly guilty before God, and draws down judgments upon himself; and, as it is confessed on all hands, that the inward and spiritual effects of the Sacrament depend upon the state and disposition of him that communicates, so we, who own no other presence, but an inward and spiritual one, cannot conceive that the wicked, who believe not in Christ, do receive him. *Bp. Burnet.*

[d] — (*as Saint Augustine saith*)] The passage of St. Augustine, to which this Article refers, is in his 26th treatise on St. John. The words are these: "'He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.' To dwell then in Christ, and to have Him dwelling in us, this is to eat that food, and to drink that drink. And he, who by this means doth not dwell in Christ, and in whom Christ doth not dwell, without doubt neither spiritually eats his flesh, nor drinks his blood, though he carnally press with his teeth the sacrament of the body and blood of Christ: but rather to his own condemnation he eats and drinks the sacrament of so great a thing, because he hath presumed to come impure to the sacraments of Christ, which none receive worthily, but they who are pure: of whom it is said, 'Blessed are the pure in heart, for they shall see God,' Matt. v. 8." *Archdeacon Welchman.*

[e] XXX. *Of both kinds.*] It appears from the unanimous testimony of the fathers, and from all the ancient rituals and liturgies, that the Sacrament of the Lord's Supper was, in the early ages of the Church, administered in both kinds, as well to the laity as to the clergy. The practice of denying the cup to the laity arose out of the doctrine of transubstantiation. The belief that the sacramental bread and wine were actually converted into the body and blood of Christ, naturally produced, in a weak and superstitious age, an anxious fear lest any part of them should be lost or wasted. To prevent any thing of this kind in the bread, small wafers were used, which were put at once into the mouths of the communicants by the officiating ministers; but no expedient could be devised to guard against the occasional spilling of the wine in administering it to large congregations. The bread was sopped in the wine, and the wine was conveyed by tubes into the mouth, but all in vain; accidents still happened, and therefore it was determined that the priests should entirely withhold the cup from the laity. It is to be supposed, that a change of this sort, in so important an ordinance as that of the Lord's Supper, could not be effected at once. The first attempt seems to have been made in the twelfth century; it was gradually submitted to, and was at last established by the authority of the council of Constance, in the year 1414; but in their decree they acknowledged that "Christ did institute this sacrament of both kinds, and that the faithful, in the primitive church, did receive both

Matt. xxvi. 27. Mark xiv. 23 1 Cor. xi. 26—28.

for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross*[g].

Heb. x. 10.

THE Offering of Christ once made[h] is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses[i], in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were

1 John ii. 2.

Heb. x 26.

Heb. ix 25, 26.

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kinds; yet a practice being reasonably introduced to avoid some dangers and scandals, they appoint the custom to continue of consecrating in both kinds, and of giving to the laity only in one kind," thus presuming to depart from the positive commands of our Lord respecting the manner of administering the sign of the covenant between Himself and mankind. From that time it has been the invariable practice of the church of Rome to confine the cup to the priests. And it was again admitted at the Council of Trent, that the Lord's Supper was formerly administered in both kinds to all communicants, but it was openly contended, that the church had power to make the alteration, and that they had done it for weighty and just causes. These causes are not stated in the canon of the council. The reformed churches, even the Lutheran, which maintains the doctrine of consubstantiation, restored the cup to the laity. In a convocation held in the first year of Edward the Sixth's reign it was unanimously voted that the sacrament of the Lord's Supper should be received in both kinds by the laity as well as the clergy; and therefore it is remarkable that there was nothing on this subject in the Articles of 1552: both this and the preceding Article were added in 1562. *Bp. Tomline.*

[f] *The Cup of the Lord is not to be denied to the Laypeople:* &c.] Concerning the doctrine of this Article, the reader is requested to refer to page 318, note *g*; and 316, *p*, parag. 2.

Wherever the institution of the Lord's Supper is mentioned, there is not the least hint that the clergy are to receive it in one manner, and the laity in another. And if one part of this sacrament be more necessary than the other, it seems to be the cup; since it represents the blood of Christ, to which remission of sins and our redemption are more often ascribed in Scripture, than to his body. It is trifling in the Romanists to say that the blood is with the body: since in the Eucharist we commemorate, not the life of our Lord, but his death, in which the blood was separated from his body. See 1 Cor. xi. 26; Luke xxii. 19, 20: and to represent his blood, thus separated from his body, the cup was consecrated apart by Him. Christ Himself also seems to have guarded designedly against this piece of sacrilege of denying the cup to the laity, by commanding that "all" should drink of the cup, Matt. xxvi. 27. And, in Mark xiv. 23, it is said, that "all drank of it;" which is no where expressly said of eating the bread. See also 1 Cor. xi. 26—28; in all which verses the Corinthians in general are expressly required to "drink of that cup." *Archdeacon Welchman, Veneer.*

There is not any one of all the controversies that we have with the church of Rome, in which the decision seems more easy and shorter than this. And, as there is not any one in which she has acted more visibly contrary to the Gospel than in this; so there is not any one that has raised higher prejudices against her, that has made more forsake her, and has possessed mankind more against her, than this. This has cost her dearer than any other. *Bp. Burnet.*

[g] XXXI. *Of the one Oblation of Christ finished upon the Cross.*] The papists believing that the bread and wine are by consecration changed into the real body and blood of Christ, consider Christ as offered up to God at every celebration of the eucharist; and maintain that this sacrifice of Christ will be the means of shortening the pains of purgatory, and of reconciling God to those who shall procure such masses to be said, whether they be living or dead. Hence the rich are induced to give or bequeath money for this purpose, and masses are constantly said in popish churches, in the name, and at the request, of particular persons, whose salvation they are supposed to promote. These are called solitary masses, as the priests only partake of them; and it frequently happens that several of these masses are going on at the same time, at different altars in the same church. These masses were unknown among early Christians; and even at the council of Mentz, at the end of the reign of Charlemagne, it was decreed, that no priest should say mass alone. Solitary masses did not come into general use till the twelfth century, soon after the doctrine of transubstantiation was established; but the belief that particular persons might be benefited by offerings made in their name at the Lord's table, was more ancient; and the custom of praying for the dead at the administration of the Lord's Supper, was as old as the time of Chrysostom. From these practices to that of offering private masses for the dead or living, the transition was easy, with the assistance of the newly-invented doctrine of transubstantiation; and more especially as these masses were made the source of great wealth to the clergy. The Article now to be explained is directed against this doctrine and practice of the church of Rome, and it begins by asserting that the offering, &c. *Bp. Tomline.*

[h] *The Offering of Christ once made* &c.] St. Paul tells us, that "we are sanctified through the offering of the body of Jesus Christ once for all," Heb. x. 10. And St. John, that "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," 1 John ii. 2. Since then the offering of Christ, which was once made upon the cross, is sufficient, there is no occasion for any other: and since it is perfect, it ought not to be repeated. And indeed St. Paul, in the 26th verse of the chapter before mentioned, saith, "there remaineth no more sacrifice for sin."

Further: if Christ Himself be truly offered in the mass, it follows that He is also slain again, which is absurd and shocking to suppose; "for then he must often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix. 26.

It is likewise a necessary consequence of this doctrine, that the blood of Christ is often shed, which

blasphemous fables, and dangerous deceits[k].

XXXII. *Of the Marriage of Priests*[l].

BISHOPS, Priests, and Deacons[m], are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

1 Cor. ix. 1 Tim. iii. 11.

Heb. xiii. 4.

XXXIII. *Of excommunicate Persons, how they are to be avoided*[n].

THAT person[o] which by open denunciation of the Church, is

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is likewise shocking to suppose: for we are told, ver. 22 of the same chapter, that "without shedding of blood there is no remission." This certainly, if any thing be so, is "a blasphemous fable." *Archdeacon Welchman, Veneer.*

In further proof of the doctrine of this Article, the reader is referred to page 315, notes from Dean Comber and Bp. Overall; and 319, *e*.

[i] *Wherefore the sacrifices of Masses,*] "Masses" was the name for the Lord's Supper in England till the middle of the reign of King Edward VI. *Bp. Tomline.* See page 288, note *q*, last paragraph.

[k] *— were blasphemous fables, and dangerous deceits.*] "The sacrifices of masses" may justly be called fables, since they have no authority in Scripture; and they are blasphemous, inasmuch as they derogate from the sufficiency of the death and passion of Christ, as an expiation for the sins of mankind; and they are dangerous deceits, because they encourage wickedness, by holding out an easy method of pardon, and lead men to place their hope of salvation upon a false foundation. *Bp. Tomline.*

This is the last of the Articles that relate to this Sacrament. Next to the infallibility of the church, this is the dearest piece of the doctrine of the church of Rome; and is that in which both priests and people are better instructed, than in any other point whatsoever; and therefore this ought to be studied on our side with a care proportioned to the importance of it; that so we may govern both ourselves and our people aright in a matter of such consequence, avoiding with great caution the extremes on both hands, both of excessive superstition on the one hand, and of profane neglect on the other. For the nature of man is so moulded, that it is not easy to avoid the one, without falling into the other. We are now visibly under the extreme of neglect; and therefore we ought to study by all means possible to inspire our people with a just respect for this holy institution, and to animate them to desire earnestly to partake often of it; and, in order to that, to prepare themselves seriously to set about it with the reverence and devotion, and with those holy purposes and solemn vows, that ought to accompany it. *Bp. Burnet.*

[l] XXXII. *Of the Marriage of Priests.*] The first period of this Article, to the word "therefore," was all that was published in King Edward's time. They were content to lay down the assertion; and left the inference to be made as a consequence, that did naturally arise out of it. *Bp. Burnet.*

There was scarcely any point more canvassed at the time of the Reformation, than the right of the clergy to marry. The celibacy of the Romish clergy was with reason considered to be a principal cause of their irregular lives; and the wisest of the Reformers were exceedingly anxious to abolish a practice which had been injurious to the interests of religion, by its tendency to corrupt the morals of those who ought to be examples of virtue to the rest of mankind. *Bp. Tomline.*

Siricius, who according to Dufresnoy died in the year 399, was the first pope that forbade the marriage of the clergy; but it is probable that this prohibition was but little regarded, as the celibacy of the clergy seems not to have been completely established till the papacy of Gregory VII., at the end of the eleventh century, and even then it was loudly complained of by many writers. The history of the following centuries abundantly proves the bad effects of this abuse of church power. *Bp. Tomline.*

[m] *Bishops, Priests, and Deacons,* &c.] Since it appears from 1 Cor. ix. 5, that the apostles had and led about their wives; and since St. Paul tells us, 1 Tim. iii. 11, what qualifications the wives of presbyters and deacons ought to have; and finally, since we are told in Heb. xiii. 4, that "marriage is honourable in all, and the bed undefiled:" it follows that it is lawful for the clergy to marry, as well as for other Christians, as this Article directs. *Veneer.*

See also page 690, note *e*.

[n] XXXIII. *Of excommunicate Persons, how they are to be avoided.*] Excommunication was practised in the early times of the church for certain offences, and excommunicated persons were upon repentance again restored to communion. There were two sorts of excommunication, the less and the greater; by the former, men were excluded from partaking of the eucharist, but they were allowed to attend the other parts of divine service; by the latter they were entirely expelled from church, and were not permitted to be present at the performance of any publick office of religion; the former was temporary, but the latter was perpetual, unless the delinquent gave full proof of his repentance. These punishments, while there was a just sense of religion, and separation from the publick worship was considered as a great evil, were found to have a very salutary effect; but the power of excommunication, which was at first kept within due bounds, was gradually enlarged, and was at last carried to an exorbitant height, and perverted to the worst of purposes by the popes of Rome; they inflicted it upon the most trifling and improper occasions, and in a manner authorized neither by reason nor Scripture, and entirely unknown in the more ancient times. Among the early Christians, excommunication did not deprive a person of his natural or civil rights; but the popes pretended by their excommunications, not only to take away the common rights of social life, such as the obedience due from children to their parents, and protection from the magistrate, but also to depose princes from their thrones, and absolve subjects from their allegiance; they even interdicted whole churches and nations, and forbade them the use of the sacraments; they endeavoured, for the most frivolous and unjust causes, to dissolve every tie which keeps mankind united, and to deprive whole countries of every social and religious comfort. The consequences of this extravagant and mischievous usurpation of authority was, that, in process of time, papal excommunication fell into total disregard, and at the Council of Trent it was

rightly cut off from the unity of the Church, and excommunicated, ought
2 Thess. iii. 6. 14. to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance[p], and received into
1 Cor. v. 11. 13. Matt. xviii. 17. the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church*[q].

IT is not necessary[r] that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's man-

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expressly acknowledged "Cum experientia doceat, si excommunicatio temere aut levibus ex causis incutiatur, magis contemni quam formidari, et perniciem potius parere quam salutem." Most of the reformed churches asserted the power of excommunication; it makes a part of our Church discipline, but it has of late years been very rarely practised. *Bp. Tomline.*

[o] *That person* &c.] The nature of all societies must import this; that they have a power to maintain themselves according to the design and rules of their society. A combination of men, made upon any bottom whatsoever, must be supposed to have a right to exclude out of their number such as may be a reproach to it, or a mean to dissolve it: and it must be a main part of the office and duty of the pastors of the Church to separate the good from the bad: to warn the unruly; and to put from among them wicked persons. *Bp. Burnet.*

Since the Church is a society of holy persons subject to Christ, what can be more equitable, than that such an one as rebels against Christ, and by his notorious crimes is become a scandal to the Christian name, should be driven out from the communion of the church, and be looked upon as heathen, since he lives such a heathenish life? It is the duty of all good Christians to "withdraw themselves from every brother that walketh" thus "disorderly, to note that man, and to have no company with him that he may be ashamed," 2 Thess. iii. 6. 14. But if he repent, he is to be restored again to communion with the Church. But in the mean time it is to be observed, that princes and subjects, husbands and wives, parents and children, masters and servants, notwithstanding any sentence of excommunication, ought to perform their respective duties to each other; since these are obligations, which have no dependence on the religion of the persons, to whom they are to be performed. *Archdeacon Welchman.*

[p] — *until he be openly reconciled by penance*, &c.] Penance is an ecclesiastical punishment, used in the discipline of the Church, which doth affect the body of the penitent: by which he is obliged to give a publick satisfaction to the Church for the scandal he hath given by his evil example. So in the primitive times they were to give testimonies of their reformation, before they were re-admitted to partake of the mysteries of the Church. In the case of incest, or incontinency, the sinner is usually enjoined to do a publick penance in the cathedral or parish church, or publick market, bare legged and bare headed, in a white sheet: and to make an open confession of his crime in a prescribed form of words: which is augmented or moderated according to the quality of the fault, and the discretion of the judge. So in smaller faults and scandals, a publick satisfaction or penance, as the judge shall decree, is to be made before the minister, churchwardens, or some of the parishioners, respect being had to the quality of the offence, and circumstances of the fact; as in the case of defamation, or laying violent hands on a minister, or the like. *Dr. Burn.*

As excommunication is a publick sentence pronounced by a lawful magistrate, so restoration of an excommunicated person to communion with the Church ought to be a publick act, executed by a judge who hath authority thereunto, and with such forms, and after such acts of publick penance, as the Church has thought proper to prescribe. *Bp. Tomline.*

[q] XXXIV. *Of the Traditions of the Church.*] The word "tradition" is not here used in the same sense in which it was used in the explanation of the sixth Article. It there signified unwritten articles of faith, asserted to be derived from Christ and his apostles; in this Article it means customs or practices, relative to the external worship of God, which have been delivered down from former times: that is, in the sixth Article, traditions meant traditional doctrines of pretended divine authority; and in this it means traditional practices acknowledged to be of human institution. *Bp. Tomline.*

The word means the same, as is expressed immediately by the word "ceremonies" which is only explanatory: and which she afterwards calls "rites," supposing them the same with ceremonies. *Dr. Bennet.*

[r] *It is not necessary* &c.] Rites and ceremonies are in themselves indifferent, as is agreed on all hands: and therefore there is no necessity for their being the same in all countries and all times. For, as the apostle argues, Rom. xiv. 17, the essential parts of religion are of another nature; namely, "righteousness, peace, and joy in the Holy Ghost."

Nevertheless when those indifferent things are established by the authority of the Church, they ought to be observed by all, out of reverence to that authority, because it is from God, who hath commanded us to "obey those who have the rule over us," Heb. xiii. 17; and to "be subject to the higher powers," Rom. xiii. 1; and who hath left a power with the governours of the Church to take care that "all things" in the publick worship "be done decently and in order," 1 Cor. xiv. 40. And therefore, whosoever wilfully and openly breaks the traditions and ceremonies of the Church, thus ordained, is a schismatical person, a disturber of the peace of the Church; and, inasmuch as all vice is of a spreading and infectious nature, as St. Paul tells us, 1 Cor. xv. 33, a wounder of the consciences of the weak brethren, by inclining them to follow his bad example. And although private admonition be requisite, when men's faults are not open and notorious; yet when the case is otherwise, "they that sin are to be rebuked before all, that others also may fear," 1 Tim. v. 20. *Veneer.*

It is scarcely necessary to add, that if every individual were at liberty to use his own private judgment, in opposition to the orders and decisions of the Church, uniformity of worship would be instantly destroyed, and the dissolution of the Church itself would quickly follow. "And hurteth the authority of the magistrate." It is evident, from the nature of human society, that every wilful violation of an established religious ceremony must weaken lawful authority, and tend to

ners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Acts xxiv. 16.

1 Tim. v. 20.

1 Cor. xi. 16.

Rom. xiii. 1. Heb. xiii. 17. 1 Cor. viii. 12.

Every particular or national Church[s] hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

Rom. xiv 19.

XXXV. *Of the Homilies*[t].

THE second Book of Homilies[u], the several titles whereof we have joined under this Article, doth

introduce disorder and confusion; but at no period of the world has this truth been so conspicuous as in the present times. "And woundeth the consciences of weak brethren," by violating rules which they think ought to be observed, by leading them by the force of example into practices which they themselves condemn; by raising prejudices and scruples in their minds; and by making them dissatisfied with the establishment under which they live; "and when ye sin so against the brethren, and wound their weak consciences, ye sin against Christ," 1 Cor. viii. 12. *Bp. Tomline.*

[s] *Every particular or national Church* &c.] The second branch of this Article is against the unalterableness of laws made in matters indifferent; and it asserts the right of every national church to take care of itself. That the laws of any one age of the Church cannot bind another, is very evident from this, that all legislature is still entire in the hands of those who have it. The laws of God do bind all men at all times: but the laws of the Church, as well as the laws of every state, are only provisions made upon the present state of things, from the fitness or unfitness that appears to be in them, for the great ends of religion, or for the good of mankind. All these things are subject to alteration; therefore the power of the Church is in every age entire, and is as great as it was in any one age, since the days in which she was under the conduct of men immediately inspired. *Bp. Burnet.*

Also, the authority of ordaining, changing, and abolishing such ceremonies is lodged in every national church. For such churches have no power over each other: they are equally subject to Christ, who is their King and Lord; and their authority is equal. Whence it follows, that in such things, as He hath neither commanded nor forbidden, every church may use its liberty as occasion shall require; provided it does, as St. Paul directs, Rom. xiv. 19; that is, if it "follow after the things that make for peace, and things wherewith one may edify another." *Veneer.*

Every empire, kingdom, or state is an entire body within itself. The magistrate has that authority over all his subjects, that he may keep them all at home, and hinder them from entering into any consultations or combinations, but such as shall be under his direction: he may require the pastors of the church under him to consult together about the best methods for carrying on the ends of religion: but neither he nor they can be bound to stay for the concurrence of other churches. In the way of managing this, every body of men has somewhat peculiar to itself; and the pastors of that body are the properest judges in that matter. We know that the several churches, even while under one empire, had great varieties in their forms, as appears in the different practices of the Eastern and Western churches: and, as soon as the Roman empire was broken, we see this variety did increase. The Gallican churches had their missals different from the Roman: and some churches of Italy followed the Ambrosian. Even in this church there was a great variety of usages, which perhaps were begun under the Heptarchy, when the nation was subdivided into several kingdoms. *Bp. Burnet.*

But though there may sometimes be sufficient ground for ordaining new ceremonies, or for altering or abolishing old ones, it is to be remembered, that changes in established forms are not to be made for slight causes, or without full deliberation; and we are always to keep in view the apostolical precept alluded to in the Article: "Let us follow after the things which make for peace, and things wherewith we may edify one another," Rom. xiv. 19. The principle, upon which the popish ceremonies were rejected at the time of the Reformation, was of a higher nature than that upon which we have been now arguing; they were condemned, because they were inconsistent with the simplicity of Christian worship, and were calculated to perpetuate that superstition to which they owed their origin. It is sometimes objected to the discipline of our Church, that several of its ceremonies are still the same as those of Rome: but to this it may be answered, that we have retained none which are not authorized by the practice of the early Christians, or suited to the important purpose of religious worship. Such were the moderation and wisdom of our Reformers, that they did not think it necessary to abolish rites, merely because they were used by the church of Rome. Though they loudly exclaimed against the antichristian power which it had usurped, and were fully aware of its numerous corruptions, yet they were sensible that it retained some of the fundamental doctrines of the Gospel, and that some of its practices were founded in Scripture and reason, and conformable to the constant usages of the early Christians; and by thus keeping their minds unbiassed by an improper prejudice, they were enabled to make a just discrimination, and to avoid those absurdities and excesses into which some protestant churches unfortunately fell. The ceremonies of our publick offices are grave, simple, and significant, calculated to excite devotion in the mind, while "all things are done decently and in order," 1 Cor. xiv. 40. *Bp. Tomline.*

[t] XXXV. *Of the Homilies.*] In this Article, the doctrine contained in the books of Homilies is asserted, in opposition to the Romanists, who have condemned them as heretical; and the reading of them in churches is approved of, in opposition to the Puritans, who have contended that nothing ought to be publickly read in churches besides the Scriptures. *Archdeacon Welchman.*

contain a godly and wholesome Doctrine[x], and necessary for these times[y], as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies[z].

1. *Of the right Use of the Church.*
2. *Against peril of Idolatry.*

[u] *The second Book of Homilies*, &c.] Concerning the statement in this Article, the reader is referred to page 294, note *l*.

[x] — *doth contain a godly and wholesome Doctrine*,] By this approbation of the two books of Homilies it is not meant that every passage of Scripture, or argument, that is made use of in them, is always convincing; or that every expression is so severely worded, that it may not need a little correction or explanation: all that we profess about them is only that they "contain a godly and wholesome doctrine." This rather relates to the main importance and design of them, than to every passage in them. Though this may be said concerning them, that considering the age wherein they were written, the imperfection of our language, and some inferior defects, they are two very extraordinary books. Some of them are better writ than others, and are equal to any thing that has been writ upon those subjects since that time. Upon the whole matter every one, who subscribes the Articles, ought to read them, otherwise he subscribes a blank, he approves a book implicitly, and binds himself to read it, as he may be required, without knowing any thing concerning it. This approbation is not to be stretched so far, as to carry in it a special assent to every particular in that whole volume: but a man must be persuaded of the main of the doctrine that is taught in them. *Bp. Burnet.*

The Church requires our assent and approbation to the Articles, and so in like manner to the Rubrick, to be expressed in a different degree and manner from that in which we express our assent to the Homilies and the Canons: the same degree of preference being given to the Articles of religion before the Homilies in point of doctrine, and to the Rubrick before the body of Canons in point of practice.

The Thirty-nine Articles for instance being the capital rule of our doctrine, as we are teachers in this Church; (they being this Church's interpretation of the word of God in Scripture, so far as they go;) and designed as a bulwark against popery and fanaticism; we are bound to a very full and explicit acknowledgment under our hands, that we do deliberately, and advisedly, and ex animo, assent to every part and proposition contained in them. For this every body knows to be the meaning of clerical subscriptions, both before ordination, and as often as the three Articles of the thirty-sixth canon are subscribed by us.

In the like manner the rubrick being the standard of uniformity of worship in our communion; the adding to which tends towards opening a gap to popish superstitions, and the increase of human inventions in the service of God; and the subtracting from which tends towards paving a way to a fanatical disuse and contempt of rites and ceremonies; therefore we are obliged not only to declare our ex animo approbation, assent, and consent, to the matter of the rubrick, but are laid under religious promises, that we will in every particular, prescribed in and by it, conform ourselves to it as the rule of our ministration.

And indeed considering that both the Articles and the Rubrick are statute as well as canon law, and have equally the sanction and authority both of the temporal and spiritual legislatures; and considering the condition upon which we are admitted to minister in this established Church, which is our solemn reception of them both as our rule; I do not see how any man can with a good conscience continue acting as a minister of our Church, who can allow himself either to depart from her doctrine, as expressed in her Articles, or from her rites and ceremonies as prescribed in the service-book. Wherefore it is not without reason, that the thirty-eighth canon, which is entitled "Revolters after subscription censured," expressly denounces, "that if any minister after having subscribed the three Articles of the thirty-sixth canon shall omit to use any of the orders and ceremonies prescribed in the Communion-book, he shall be suspended; and if after one month he reform not, he shall be excommunicated; and if after the space of another month he submit not himself, he shall be deposed from the ministry."

But the case of Homilies and Canons is different from that of the Articles and Rubrick. They are indeed equally set forth by authority. The one is as truly the doctrine, and the other is as truly the law, of the Church. But still the regard that we are supposed to pay to them is not equally the same. For, though we subscribe to the Homilies, yet this subscription amounts to no more than our acknowledgment, that "they contain a godly and wholesome doctrine, necessary for the times they were written in, and fitting to be publickly taught unto the people;" and not that we will maintain every particular doctrine, or argument, or assertion, contained in them.

In like manner we say as to the Canons. We receive them in general as a good body of ecclesiastical laws. We acknowledge the wholesomeness and fitness of them all for discipline, and order, and edification, and proper in every respect for the times in which they were drawn up. But we do not look upon every particular thereby injoined, as absolutely and indispensably requisite to be practised now by us in the manner it is injoined, any more than we hold our approbation of every sentence or expression in the Book of Homilies to be necessary. *Archdeacon Sharp.*

[y] — *necessary for these times.*] By "necessary for these times" is not to be meant, that this was a book fit to serve a turn; but only that this book was necessary at that time, to instruct the nation aright, and so was of great use then: but though the doctrine in it, if once true, must be always true, yet it will not be always of the same necessity to the people. As for instance; there are many discourses in the epistles of the apostles, that relate to the controversies then on foot with the Judaizers, to the engagements the Christians then lived in with the heathens, and to those corrupters of Christianity that were in those days. Those doctrines were necessary for that time: but, though they are now as true as they were then, yet since we have no commerce either with Jews or Gentiles, we cannot say that it is as necessary for the present time to dwell much on those matters, as it was for that time to explain them once well. If the nation should come to be quite out of the danger of falling back into popery, it would not be so necessary to insist upon many of the subjects of the Homilies, as it was when they were first prepared. *Bp. Burnet.*

[z] *Of the Names of the Homilies.*] It is remarkable

3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be administered in a known tongue.*
10. *Of the reverend estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the state of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers*[a].

THE Book of Consecration[b] of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated[c] or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to

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that the titles of the Homilies, as enumerated in this Article, are not precisely the same as the titles prefixed in the book of Homilies. *Bp. Tomline.*

[a] XXXVI. *Of Consecration of Bishops and Ministers.*] In the Act for Uniformity of Publick Prayers passed in the fourteenth year of King Charles the Second, it is enacted, with respect to the Thirty-nine Articles, "That all subscriptions hereafter to be had or made unto the said Articles——shall be construed and taken to extend, and shall be applied, for and touching the six and thirtieth Article, unto the book containing the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the book set forth in the time of King Edward, mentioned in the said six and thirtieth Article." The proposition therefore in the beginning of the Article is now to be taken thus: The book of consecration &c.——lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of parliament, and afterwards altered in the fourteenth year of King Charles the Second, doth contain all things necessary, &c. *Dr. Bennet.* The alterations, here alluded to, were but few, and of no great importance. *Bp. Tomline.*

[b] *The Book of Consecration* &c.] If any thing be wanting in the ordinations of the Church of England, the form of which is prescribed in the book here referred to, it must be either with respect to the ordainers; but these are bishops: or to the manner of ordaining; but this is the imposition of hands, with proper prayers: or to the persons, who are to be ordained; but these are examined and approved as to their faith, manners, and knowledge; and on these is conferred the power of doing all things which belong to their offices. There is therefore nothing wanted to make these ordinations just and complete. The forms, which the primitive Christians used in consecrating the clergy, are not now extant. But according to the most ancient ones that are now to be met with, nothing is omitted by our Church, which was formerly required to make an ordination complete. *Archdeacon Welchman.*

This book not only contains every thing, which is necessary for the appointment of persons to the several ministerial functions, without being liable in any one respect to the imputation of superstition or ungodliness; but whoever reads it will be convinced, that it is drawn up with the utmost caution, and with every possible attention to propriety; it guards against the admission of unworthy persons into the order of deacons and priests, by injoining previous examination into their moral and literary character, and also into their religious knowledge and principles; it requires at the time, both of ordination and consecration, an explicit declaration and solemn promise relative to the great points of faith and practice; the prayers are devout and appropriate; and all the ceremonial parts of these offices are simple, and grave, and admirably adapted to their respective occasions. The service for the ordination of priests is indeed so solemn and impressive, and contains such an excellent summary of the duties of ministers of the Gospel, and such earnest exhortations to the discharge of those duties; that every clergyman, whatever may be his age or station in the Church, would do well to read it carefully and attentively at least once every year. *Bp. Tomline.*

[c] —*And therefore whosoever are consecrated* &c.] This latter part of the Article has a retrospective view, and the reason of adding it was this; a new form of ordination was composed by the bishops, and approved by King Edward the Sixth, in the third year of his reign; and two years afterwards it was confirmed by Act of Parliament, together with the Book of Common Prayer, of which the form of ordination was declared to be a part. In Queen Mary's reign this Act was repealed; and the Book of Common Prayer, and the Book of Ordination were by name condemned. When Elizabeth came to the throne, Queen Mary's Act was repealed, and King Edward's Prayer Book was again authorized; but the Book of Ordination was not expressly named, because it had been a part of the Common Prayer Book; and therefore it was no more thought necessary to specify the office of ordination, than any other office of the Common Prayer Book. But Bishop Bonner contended, that as the Book of Ordination had been by name condemned in Queen Mary's reign, and had not been since revived by name, it was still condemned in law; and consequently, that all ordinations, conferred according to that form, were illegal and invalid. To obviate this objection, it was declared in a subsequent session of Parliament, that the Office of Ordination was considered as a part of the Common Prayer Book; and it was farther declared, that all ordinations, which had been performed accord-

be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates*[d].

THE Queen's Majesty hath the chief power[e] in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty[f] the chief government, by which Titles we understand the minds of some slanderous folks[g] to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

2 Chron. xxvi. 16—18.

Rom. xiii. 1. 1 Pet. ii. 13. 1 Kings ii. 26, 27. Luke xx. 25.

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ing to that office, were valid; and upon the same principle a similar clause was inserted in this Article. *Bp. Tomline.*

[d] XXXVII. *Of the Civil Magistrates.*] This Article was shorter, as it was published in King Edward's time, and did run thus: "The King of England is supreme head in earth, next under Christ, of the Church of England and Ireland." Then followed the paragraph against the pope's jurisdiction, worded as it is now: to which these words were subjoined, "The civil magistrate is ordained and allowed of God; wherefore we must obey him, not only for fear of punishment, but also for conscience sake." In Queen Elizabeth's time it was thought fitting to take away those prejudices, that the papists were generally infusing into the minds of the people, against the term "head;" which seemed to be the more incongruous, because a woman did then reign; therefore that was left out, and instead of it the words "chief power" and "chief government" were made use of, which do signify the same thing.

The Queen did also by her Injunctions offer an explanation of this matter: for whereas it was given out by those, who had complied with every thing that had been done both in her father's and in her brother's time, but who resolved now to set themselves in opposition to her, that she was assuming a much greater authority than they had pretended to; she upon that ordered the explanation, which is referred to in the Article, and which is in these words: "For certainly her Majesty neither doth nor ever will challenge any authority, other than that was challenged and lately used by the said noble Kings of famous memory, King Henry the Eighth, and King Edward the Sixth, which is and was of ancient time due to the imperial crown of this realm that is, under God to have the sovereignty and rule over all manner of persons born within these her realms, dominions, and countries, of what estate, either ecclesiastical or civil, soever they be; so as no other foreign power shall or ought to have any superiority over them. And if any person, that hath conceived any other sense of the said oath, shall accept the same oath with this interpretation, sense, or meaning, her Majesty is well pleased to accept every such in that behalf, as her good and obedient subjects: and shall acquit them of all manner of penalties, contained in the said Act, against such as shall peremptorily and obstinately refuse to take the same oath." *Bp. Burnet.*

[e] *The Queen's Majesty hath the chief power* &c.] The reader is requested to refer to page 684, note *l*.

In addition to what is there said, it may be remarked, that the church for the three first centuries had no prince, but such as either persecuted, or at least neglected her; and therefore that she was then forced to take care of her own affairs without them. But as soon as the emperors became Christian, the affairs of the church depended upon their management. From henceforth they began to call councils, and to receive appeals from them, and to take cognizance of ecclesiastical causes, &c. In a word, it is abundantly manifest, that whatever power the Church ascribes to her kings, the same was made use of by the Christian emperors. *Archdeacon Welchman.*

It is evident, that both according to Scripture, and the practice of all ages and countries, the princes of Christendom have an authority over their subjects in matters ecclesiastical. The reason of things makes also for this. For, if any rank of men are exempted from their jurisdiction, they must thereby cease to be subjects: and, if any sort of causes, spiritual ones in particular, were put out of their authority, it were an easy thing to reduce almost every thing to such a relation to spirituals, that, if this principle were once received, their authority would be very precarious and feeble. Nothing could give princes stronger and juster prejudices against the Christian religion, than if they saw that the effect of their receiving it must be the withdrawing of so great a part of their subjects from their authority; and the putting of so many checks upon it, as those, that had the management of this religion, should think fit to restrain it by. In a word, all mankind must be under one obedience and one authority. *Bp. Burnet.*

[f] *Where we attribute to the Queen's Majesty* &c.] The reader is referred to page 684, note *l*: also to the note introductory to this Article, above, note *d*.

As for ministering either the word or sacraments, it belongs no more to princes, than the burning of incense did to King Uzziah; who, for attempting it, was judicially smitten with leprosy, and so excluded for ever after, not only from all sacred, but even civil society. A plain argument that the sacerdotal is not included in the regal office, nor derived from thence; but is of a distinct nature and institution. 2 Chron. xxvi. 16, &c. *Veneer.*

[g] — *some slanderous folks*] These words referred to the Puritans, who denied the right of the civil magistrate to interfere in any ecclesiastical matters. The Injunctions here mentioned were published in the year 1559, soon after Queen Elizabeth succeeded to the crown; they related to the affairs of the Church, and began with asserting the Queen's supremacy. *Bp. Tomline.*

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*[h].

The Laws of the Realm may punish Christian men with death[i], for heinous and grievous offences.

Rom. xiii. 4. Acts xxv. 11.

It is lawful for Christian men[k], at the commandment of the Magistrate, to wear weapons, and serve in the wars.

Luke iii. 14. Acts x. 1, 2.

XXXVIII. *Of Christian men's Goods, which are not common*[l].

THE Riches and Goods of Christians are not common[m], as touch-

Acts v. 4. Rom. xiii. 7. 2 Thess. iii. 12.

[h] *The Bishop of Rome hath no jurisdiction in this Realm of England.*] By what right should the bishop of Rome have any jurisdiction in this realm? Does it proceed from his being St. Peter's successor? I answer, that all the apostles were equal in authority; and farther, that St. Paul was the apostle of the Gentiles, and that he was not afraid to reprove St. Peter himself, Gal. ii. 9. 14. Or does this claim depend on his right as a patriarch? I answer, that England was not within the patriarchate of Rome. Or is it derived from Constantine's donation? This is too ridiculous an imposture to be seriously refuted. Or does it proceed from his having been concerned in converting England to the Christian faith? Now according to this way of reasoning, all churches, not excepting that of Rome, are subject to the church of Jerusalem: but none to that of Rome, unless it received the Christian faith from her. But the Britons were converted to the faith, long before Augustine, the pope's legate, came amongst them. From all which it follows, that, when the pope concerns himself with our affairs, he is one of those who are reprehended in 1 Pet. iv. 15, as "a busy-body in other men's matters." *Archdeacon Welchman.*

[i] *The Laws of the Realm may punish Christian men with death,* &c.] This paragraph is concerning the lawfulness of capital punishments in Christian societies. It has an appearance of compassion and charity, to think that men ought not to be put to death for their crimes; but to be kept alive, that they may repent of them. Some, both ancients and moderns, have thought that there was a cruelty in all capital punishments, which was inconsistent with the gentleness of the Gospel: but when we consider, that God, in that law, which He Himself delivered to the Jews by the hand of Moses, did appoint so many capital punishments, even for offences against positive precepts, we cannot think that these are contrary to justice or true goodness; since they were dictated by God Himself, who is eternally the same, unalterable in his perfections. This shews that God, who knows most perfectly our frame and disposition, knows that the love of life is planted so deep in our nature, and that it has such a root there, that nothing can work so powerfully on us, to govern, and restrain us, as the fear of death. And therefore, since the main thing, that is to be considered in government, is the good of the whole body; and since a feeble indulgence and impunity may set mankind loose into great disorders, from which the terror of severer laws, together with such examples as are made on the incorrigible, will naturally restrain them; it seems necessary for the preservation of mankind and of society, to have recourse sometimes to capital punishments.

The precedent, which God set in the Mosaical law, seems a full justification of such punishments under the Gospel. The charity, which the Gospel prescribes, does not take away the rules of justice and equity, by which we may maintain our possessions, or recover them out of the hands of violent aggressors: only it obliges us to do that in a soft and gentle manner, without rigour or resentment. The same charity, though it obliges us, as Christians, not to keep up hatred or anger in our hearts, but to pardon, as to our own parts, the wrongs that are done us; yet does not oblige us to throw up the order and peace of mankind, and abandon it to the injustice and violence of wicked men.

Under the Gospel, as under the Law, the magistrate is "the minister of God," and has the sword put in his hand, which "he beareth not in vain," for he is appointed to be "a revenger, to execute wrath on him that doeth evil," Rom. xiii. 4. The natural signification of his bearing the sword is, that he has an authority for punishing capitally; since it is upon those occasions only that he can be said to use the sword as a revenger. Nor can Christian charity oblige a man, whom the law has made to be the avenger of blood, or of other crimes, to refuse to comply with that obligation, which is laid upon him by the constitution under which he is born. He can only forgive that, of which he is the master; but the other is a debt which he owes the society: and his private forgiving of the wrong done to himself does not reach to that other obligation, which is not in his own power to give away. *Bp. Burnet.*

[k] *It is lawful for Christian men,* &c.] This is apparent from Luke iii. 14; where we see, that when the soldiers came to St. John the Baptist to know their duty, his advice to them was only this, "Do violence to no man, neither accuse any falsely, and be content with your wages." There is not the least hint that their employment was unlawful. And in Acts x. 2, Cornelius, a centurion, that is, the commander of an hundred soldiers, is called a devout man; nor was he, when baptized, commanded to leave his profession. And it appears from Tertullian, that Christians served in the wars, even under heathen emperors. *Veneer.*

It may here also be observed, that the injunctions in the New Testament to obey the civil magistrate are general, and therefore they extend to the case of serving in the wars: and it is manifest that no nation could maintain its independence, if it did not resist by force the aggressions of its ambitious neighbours.

But though these reasons and authorities may convince us, that in the present state of things "it is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars;" yet every one will acknowledge, that if the mild and benevolent religion of Jesus had a general and complete influence, not only private quarrels and dissensions, but publick wars also, would cease throughout the world. *Bp. Tomline.*

[l] XXXVIII. *Of Christian men's Goods, which are not common.*] This Article consists of two parts: the former declares that private property is not inconsistent with the profession of the Gospel; and the latter asserts the Christian duty of charity to the poor. *Bp. Tomline.*

[m] *The Riches and Goods of Christians are not common,* &c.] The whole charge that is given in the Scripture for charity and almsgiving; all the rules that are given to the rich and to masters, to whom their servants were then properties and slaves; do clearly demonstrate that the Gospel was not designed to introduce a community of goods. And even that fellowship or community, which was practised in the first beginnings of it, was the effect of particular men's charity, and not of any

ing the right, title, and possession of the same, as certain Anabaptists do falsely boast[n]. Notwithstanding, every man ought[o], of such things as he possesseth, liberally to give alms to the poor, according to his ability.

1 Tim. vi. 17, 18.

XXXIX. *Of a Christian man's Oath*[p].

AS we confess that vain and rash Swearing[q] is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion[r] doth not

Matt. v. 34. James v. 12.

Matt. xxvi. 63, 64.

law that was laid on them. "Barnabas, having land, sold it, and laid the price of it at the apostles' feet," Acts iv. 36, 37. And when St. Peter chid Ananias for having vowed to give in the whole price of his land to that distribution, and then withdrawing a part of it, and by a lie pretending that he had brought it all in; he affirmed that the right was still in him, till he by a vow had put it out of his power.

It never can be thought a just and equitable thing, that the sober and industrious should be bound to share the fruits of their labour with the idle and luxurious. This would be such an encouragement to those, whom all wise governments ought to discourage; and would so discourage those, who ought to be encouraged; that all the order of the world must be dissolved, if so extravagant a conceit should be entertained. Both the rich and the poor have rules given them, and there are virtues suitable to each state of life. The rich ought to be sober and thankful, modest and humble, bountiful and charitable, out of the abundance that God has given them, and not to set their hearts upon uncertain riches, but to trust in the living God, and to make the best use of them that they can. The poor ought to be patient and industrious, to submit to the providence of God, and to study to make sure of a better portion in another state, than God has thought fit to give them in this world. *Bp. Burnet.*

[n] — *as certain Anabaptists do falsely boast.*] It is evident that private property is essential to the very existence of civil society: and it is not to be believed that the Gospel which "has the promise of this life as well as of that which is to come," would destroy or in any respect weaken, a principle which is the foundation of every social comfort: and indeed none of the early sectaries ever thought of maintaining such an opinion. But in the beginning of the sixteenth century the Anabaptists of Germany, among other absurd and dangerous tenets, contended for the necessity of a community of goods among Christians. This doctrine was warmly and successfully opposed by the most enlightened part of the Reformers upon the continent: it made but very little progress in this country: and our present Anabaptists intirely reject it. *Bp. Tomline.*

[o] — *Notwithstanding, every man ought*, &c.] We see what particular care God took of the poor in the old dispensation, and what variety of provision was made for them: all which must certainly be carried as much higher among Christians, as the laws of love and charity are raised to a higher degree in the Gospel. Christ represents the essay, that He gives of the day of judgment, in this article of charity, and expresses it in the most emphatical words possible; as if what is given to the poor were to be reckoned for, as if it had been given personally to Christ Himself: and in a great variety of other passages this matter is so oft insisted on, that no man can resist it who reads them, and acknowledges the authority of the New Testament. *Bp. Burnet.*

No specifick rule is laid down in Scripture concerning the proportion, which a man is bound to give of his property in acts of benevolence: but the great importance, annexed to the performance of this duty by Christ and his apostles, makes it highly incumbent upon every one to practise it to the utmost of his means. *Bp. Tomline.*

[p] XXXIX. *Of a Christian man's Oath.*] An oath is an appeal to God, either upon a testimony that is given, or a promise that is made, confirming the truth of the one, and the fidelity of the other. It is an appeal to God, who knows all things, and will judge all men: so it is an act that acknowledges both his omniscience and his being the Governour of this world, who will judge all at the last day according to their deeds, and must be supposed to have a more immediate regard to such acts, in which men make Him a party. *Bp. Burnet.*

[q] *As we confess that vain and rash Swearing* &c.] The passages here referred to, are in our Saviour's Sermon on the Mount, Matt. v. 34, &c.; and in the Epistle of St. James, v. 12. The Jews in the time of our Saviour were very much addicted to the use of oaths of various sorts in common conversation, and the above passages were directed against that practice: this appears from the expression, "Let your communication be Yea, yea; Nay, nay;" which words plainly allude to the ordinary intercourse of social life, and are not applicable to the solemnity of judicial proceedings. And this also is evident from the enumeration of things not to be sworn by; namely, "heaven, earth, Jerusalem, and the head;" none of which oaths were ever used before magistrates: and the general precepts, "Swear not at all," and "Swear not by any other oath," must be considered as prohibiting only all such oaths, as are like those which are particularly specified; that is, every kind of "vain and rash swearing," but not oaths administered by proper authority, and upon proper occasions. *Bp. Tomline.*

[r] — *so we judge, that Christian Religion* &c.] All decisions in courts of judicature, and proceedings before magistrates, must be founded upon evidence; and therefore whatever promotes the veracity of witnesses, contributes to the preservation of justice and order in the world. The strongest obligation to truth, which can operate upon the minds of men, is a solemn appeal to God; and upon that principle oaths have been constantly used in the administration of municipal and criminal law. These oaths are not forbidden in Scripture: and therefore magistrates are at liberty to require them, in the execution of their office, as the best means of attaining the great ends of civil government. The Article says, "in a cause of faith and charity;" that is, when faith or truth is to be established, and charity or good will can be promoted, by putting an end to strife, "for an oath for confirmation is an end of all controversy," Heb. vi. 16; which words admit the lawfulness of an oath, when applied to the settlement of points in litigation. St. Paul in his Epistles frequently calls God to witness the truth of what he asserts; Rom. i. 9; ix. 1; 2 Cor. i. 18; Gal. i. 20; which proves that all oaths are not unlawful in Christians.

Profane swearing is forbidden by the third Commandment: but that prohibition was evidently not

Lev. v. 1. prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching[s], in justice, judgement, and truth. Jer. iv. 2.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, *by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith,* &c. *Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord* 1571.

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designed to extend to every use of oaths; for Moses expressly says, "Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name," Deut. vi. 13. And, under the Jewish dispensation, judges had a power to adjure in the name of God, either to draw a confession from an accused person, or a faithful testimony from a witness: "If a soul sin, and hear the voice of swearing," or adjuration, "and is a witness whether he hath seen or known it; if he do not utter it, then he shall bear his iniquity," Lev. v. 1. And thus our Saviour Himself, in obedience to this law of Moses, although He had before been silent, answered the high priest when he "adjured him by the living God," Matt. xxvi. 63; that is, called upon Him to answer upon oath. The form of administering oaths among us is different from that formerly practised among the Jews; but the obligation they carry with them, and the principle upon which they rest, are precisely the same. *Bp. Tomline.*

[s] — *according to the Prophet's teaching,* &c.] The New Testament supplies authorities beyond exception, to justify the use of an oath upon a great occasion, or before a competent authority; according to that prophecy quoted in the Article, which is thought to relate to the times of the Messiah: "And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory," Jer. iv. 2. These last words seem evidently to relate to the days of the Messiah: so here an oath, religiously taken, is represented as a part of that worship, which all nations shall offer up to God under the new dispensation. *Bp. Burnet.*

BEFORE these notes are concluded, it may be desirable to state what is the use of the Thirty-nine Articles, and the importance of the subscriptions of the clergy to them.

Some have thought that they are only Articles of union and peace; that they are a standard of doctrine, not to be contradicted or disputed; that the sons of the Church are only bound to acquiesce silently to them; and that the subscription binds only to a general compromise upon those Articles, that so there may be no disputing or wrangling about them. By this means they reckon, that though a man should differ in his opinion from that which appears to be the clear sense of any of the Articles; yet he may with a good conscience subscribe them, if the Article appears to him to be of such a nature, that though he thinks it wrong, yet it seems not to be of that consequence, but that it may be borne with and not contradicted.

Now as to the laity, and the whole body of the people, certainly to them these are only the Articles of Church communion: so that every person, who does not think that there is some proposition in them, that is erroneous to so high a degree, that he cannot hold communion with such as hold it, may, and is obliged to, continue in our communion; for certainly there may be many opinions held in matters of religion, which a man may believe to be false, and yet may esteem them to be of so little importance to the chief design of religion, that he may well hold communion with those whom he thinks to be so mistaken.

But what the clergy are bound to by their subscriptions is much more than this. The meaning of every subscription is to be taken from the design of the imposer, and from the words of the subscription itself. The title of the Articles bears that they were agreed upon in convocation, "for the avoiding of diversities of opinions, and for the establishing of consent touching true religion." Where it is evident, that "a consent in opinion" is designed. If we in the next place consider the declarations, that the Church has made in the Canons, we shall find that though by the fifth Canon, which relates to the whole body of people, such only are declared to be excommunicated ipso facto, who shall affirm any of the Articles to be erroneous, or such as he may not with a good conscience subscribe to; yet the 36th Canon is express for the clergy, requiring them to subscribe "willingly and ex animo," and "acknowledge all and every Article to be agreeable to the word of God:" upon which canon it is, that the form of the subscription runs in these words, which seem expressly to declare a man's own opinion, and not a bare assent to an article of peace, or an engagement to silence and submission. The statute of the 13th of Queen Elizabeth, chap. 12, which gives the legal authority to our requiring subscriptions, in order to a man's being capable of a benefice, requires that every clergyman should read the Articles in the church, with a declaration of his unfeigned assent to them. These things make it appear very plain that the subscriptions of the clergy must be considered as a declaration of their own opinion, and not as a bare obligation to silence. *Bp. Burnet.*

It therefore behoves every one, before he offers himself a candidate for holy orders, to peruse carefully the Articles of our Church, and to compare them with the written word of God. If, upon mature examination, he believes them to be authorized by Scripture, he may conscientiously subscribe them: but if, on the contrary, he thinks that he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment, should induce him to express his

A TABLE OF THE ARTICLES.

1. *Of Faith in the Holy Trinity.*
2. *Of Christ the Son of God.*
3. *Of his going down into Hell.*
4. *Of his Resurrection.*
5. *Of the Holy Ghost.*
6. *Of the Sufficiency of the Scripture.*
7. *Of the Old Testament.*
8. *Of the three Creeds.*
9. *Of Original or Birth-sin.*
10. *Of Free-Will.*
11. *Of Justification.*
12. *Of Good Works.*
13. *Of Works before Justification.*
14. *Of Works of Supererogation.*
15. *Of Christ alone without Sin.*
16. *Of Sin after Baptism.*
17. *Of Predestination and Election.*
18. *Of obtaining Salvation by Christ.*
19. *Of the Church.*
20. *Of the Authority of the Church.*
21. *Of the Authority of General Councils.*
22. *Of Purgatory.*
23. *Of Ministering in the Congregation.*
24. *Of Speaking in the Congregation.*
25. *Of the Sacraments.*
26. *Of the Unworthiness of Ministers.*
27. *Of Baptism.*
28. *Of the Lord's Supper.*
29. *Of the Wicked which eat not the Body of Christ.*
30. *Of both kinds.*
31. *Of Christ's one Oblation.*
32. *Of the Marriage of Priests.*
33. *Of Excommunicate Persons.*
34. *Of the Traditions of the Church.*
35. *Of the Homilies.*
36. *Of Consecrating of Ministers.*
37. *Of Civil Magistrates.*
38. *Of Christian men's Goods.*
39. *Of a Christian man's Oath.*

The Ratification.

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solemn assent to propositions, which in fact he does not believe. It is not indeed necessary, that he should approve every word or expression, but he ought to believe all the fundamental doctrines, of the Articles; all those tenets, in which our Church differs from other churches, or from other sects of Christians. He ought to feel that he can from his own conviction maintain the purity of our established religion; and sincerely and zealously enforce those points of faith and practice which our Church declares to be the revealed will of God. This appears to me the only just ground of conscientious subscription to the Articles: and let it ever be remembered, that, in a business of this serious and important nature, no species whatever of evasion, subterfuge, or reserve, is to be allowed, or can be practised without imminent danger of incurring the wrath of God. The Articles are to be subscribed in their plain and obvious sense, and assent is to be given to them simply and unequivocally. Thus only can a person offer himself at the table of the Lord as his minister with safety; thus only can he expect to receive the divine blessing upon that course of life, to which he then solemnly devotes himself. *Bp. Tomline.*

A TABLE[1] OF KINDRED AND AFFINITY,

WHEREIN WHOSOEVER ARE RELATED ARE FORBIDDEN IN SCRIPTURE AND OUR LAWS TO MARRY TOGETHER.

A Man may not marry his	*A Woman may not marry with her*
1 GRANDMOTHER,	1 GRANDFATHER,
2 Grandfather's Wife,	2 Grandmother's Husband,
3 Wife's Grandmother.	3 Husband's Grandfather.
4 Father's Sister,	4 Father's Brother,
5 Mother's Sister,	5 Mother's Brother,
6 Father's Brother's Wife.	6 Father's Sister's Husband.
7 Mother's Brother's Wife,	7 Mother's Sister's Husband,
8 Wife's Father's Sister,	8 Husband's Father's Brother,
9 Wife's Mother's Sister.	9 Husband's Mother's Brother.
10 Mother,	10 Father,
11 Step-Mother,	11 Step-Father,
12 Wife's Mother.	12 Husband's Father.
13 Daughter,	13 Son,
14 Wife's Daughter,	14 Husband's Son,
15 Son's Wife.	15 Daughter's Husband.
16 Sister,	16 Brother,
17 Wife's Sister,	17 Husband's Brother,
18 Brother's Wife.	18 Sister's Husband.
19 Son's Daughter,	19 Son's Son,
20 Daughter's Daughter,	20 Daughter's Son,
21 Son's Son's Wife.	21 Son's Daughter's Husband.
22 Daughter's Son's Wife,	22 Daughter's Daughter's Husband,
23 Wife's Son's Daughter,	23 Husband's Son's Son.
24 Wife's Daughter's Daughter.	24 Husband's Daughter's Son.
25 Brother's Daughter,	25 Brother's Son,
26 Sister's Daughter,	26 Sister's Son,
27 Brother's Son's Wife.	27 Brother's Daughter's Husband.
28 Sister's Son's Wife,	28 Sister's Daughter's Husband,
29 Wife's Brother's Daughter,	29 Husband's Brother's Son,
30 Wife's Sister's Daughter.	30 Husband's Sister's Son.

[1] *A Table* &c.] This table, which is according to several previous statutes, was set forth in the year 1563. The degrees specified in the said statutes are particularly set forth in the eighteenth chapter of Leviticus, whereby not only degrees of kindred and consanguinity, but degrees of affinity and alliance, do hinder matrimony. *Dr. Burn.*

Here ends the Book of Common Prayer, truly so called, being composed by the publick spirit, and prescribed by the publick authority of the Church, for the publick service and worship of God; to be offered up to Him, in the name and spirit of the Church, by those who are ordained for men in things pertaining to God; to which every person of the Church may, according to St. Paul, say "Amen" with understanding, because he knows beforehand to what he is to say Amen.

"Come altogether to the same prayer; let there be one common prayer, one and the same mind and spirit." (Ignatius.) SOLI DEO GLORIA. "I will pray with the spirit, and I will pray with the understanding also." *Bp. Sparrow,*

CONSTITUTIONS AND CANONS

ECCLESIASTICAL.

Treated upon by the Bishop of London, President of the Convocation for the Province of Canterbury, and the rest of the Bishops and Clergy of the said Province; and agreed upon with the King's Majesty's Licence, in their Synod begun at London, Anno Domini 1603, and in the Year of the Reign of our Sovereign Lord JAMES, by the Grace of God, King of England, France, and Ireland, the First, and of Scotland the Thirty-seventh: and now published for the due observation of them, by his Majesty's authority under the Great Seal of England.

JAMES, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, &c. to all to whom these presents shall come, greeting: Whereas our Bishops, Deans of our Cathedral Churches, Archdeacons, Chapters, and Colleges, and the other Clergy of every Diocese within the Province of Canterbury, being summoned and called by virtue of our Writ directed to the Most Reverend Father in God, John, late Archbishop of Canterbury, and bearing date the one and thirtieth day of January, in the first year of our reign of England, France, and Ireland, and of Scotland the thirty-seventh, to have appeared before him in our Cathedral Church of St. Paul in London, the twentieth day of March then next ensuing, or elsewhere, as he should have thought it most convenient, to treat, consent, and conclude upon certain difficult and urgent affairs mentioned in the said Writ; did thereupon, at the time appointed, and within the Cathedral Church of St. Paul aforesaid, assemble themselves, and appear in Convocation for that purpose, according to our said Writ, before the Right Reverend Father in God, Richard Bishop of London, duly (upon a second Writ of ours dated the ninth day of March aforesaid) authorized, appointed, and constituted, by reason of the said Archbishop of Canterbury his death, President of the said Convocation, to execute those things, which, by virtue of our first Writ, did appertain to him the said Archbishop to have executed, if he had lived: We, for divers urgent and weighty causes and considerations us thereunto especially moving, of our especial grace, certain knowledge, and mere motion, did, by virtue of our Prerogative Royal, and Supreme Authority in Causes Ecclesiastical, give and grant by our several Letters Patent under our Great Seal of England, the one dated the twelfth day of April last past, and the other the twenty-fifth day of June then next following, full, free, and lawful liberty, licence, power, and authority unto the said Bishop of London, President of the said Convocation, and to the other Bishops, Deans, Archdeacons, Chapters, and Colleges, and the rest of the Clergy before mentioned, of the said Province, that they, from time to time, during our first Parliament now prorogued, might confer, treat, debate, consider, consult, and agree of and upon such Canons, Orders, Ordinances, and Constitutions, as they should think necessary, fit, and convenient, for the honour and service of Almighty God, the good and quiet of the Church, and the better government thereof, to be from time to time observed, performed, fulfilled, and kept, as well by the Archbishops of Canterbury, the Bishops, and their Successors, and the rest of the whole Clergy of the said Province of Canterbury, in their several callings, offices, functions, ministries, degrees, and administrations; as also by all and every Dean of the Arches, and other Judge of the said Archbishop's Courts, Guardians of Spiritualities, Chancellors, Deans and Chapters, Archdeacons, Commissaries, Officials, Registrars, and all and every other Ecclesiastical Officers, and their inferior Ministers, whatsoever, of the same Province of Canterbury, in their and every of their distinct Courts, and in the order and manner of their and every of their Proceedings; and by all other Persons within this realm, as far as lawfully, being members of the Church, it may concern them, as in our said Letters Patent amongst other clauses more at large doth appear. Forasmuch as the Bishop of London, President of the said Convocation, and others, the said Bishops, Deans, Archdeacons, Chapters, and Colleges, with the rest of the Clergy, having met together, at the time and place before mentioned, and then and there, by virtue of our said authority granted unto them, treated of, concluded, and agreed upon certain Canons, Orders, Ordinances, and Constitutions, to the end and purpose by us limited and prescribed unto them; and have thereupon offered and presented the same unto us, most humbly desiring us to give our royal assent unto their said Canons, Orders, Ordinances, and Constitutions, according to the form of a certain Statute or Act of Parliament, made in that behalf in the twenty-fifth year of the reign of King Henry the Eighth, and by our said Prerogative Royal and Supreme Authority in Causes Ecclesiastical, to ratify by our Letters Patent under our Great Seal of England, and to confirm the same, the title and tenor of them being word for word as ensueth:

Of the Church of England.

1. *The King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.*

AS our duty to the King's most excellent Majesty requireth, we first decree and ordain, That the Archbishop of Canterbury, (from time to time,) all Bishops of this Province, all Deans, Archdeacons, Parsons, Vicars, and all other Ecclesiastical Persons, shall faithfully keep and observe, and (as much as in them lieth) shall cause to be observed and kept of others, all and singular laws and statutes, made for restoring to the Crown of this kingdom the ancient jurisdiction over the State Ecclesiastical, and abolishing of all foreign power repugnant to the same. Furthermore, all Ecclesiastical Persons having cure of souls, and all other Preachers, and Readers of Divinity Lectures, shall, to the uttermost of their wit, knowledge, and learning, purely and sincerely, without any colour or dissimulation, teach, manifest, open, and declare, four times every year at the least, in their sermons and other collations and lectures, that all usurped and foreign power (forasmuch as the same hath no establishment nor ground by the law of God) is for most just causes taken away and abolished: and that therefore no manner of obedience, or subjection, within his Majesty's realms and dominions, is due unto any such foreign power, but that the King's power, within his realms of England, Scotland, and Ireland, and all other his dominions and countries, is the highest power under God; to whom all men, as well inhabitants, as born within the same, do by God's law owe most loyalty and obedience, afore and above all other powers and potentates in the earth.

2. *Impugners of the King's Supremacy censured.*

WHOSOEVER shall hereafter affirm, That the King's Majesty hath not the same authority in Causes Ecclesiastical, that the godly Kings had amongst the Jews and Christian Emperors of the primitive Church; or impeach any part of his regal supremacy in the said causes restored to the Crown, and by the laws of this realm therein established; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of those his wicked errors.

3. *The Church of England, a true and Apostolical Church.*

WHOSOEVER shall hereafter affirm, That the Church of England, by law established under the King's Majesty, is not a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of this his wicked error.

4. *Impugners of the public Worship of God, established in the Church of England, censured.*

WHOSOEVER shall hereafter affirm, That the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer and Administration of Sacraments, is a corrupt, superstitious, or unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures; let him be excommunicated *ipso facto*, and not restored, but by the Bishop of the place, or Archbishop, after his repentance, and public revocation of such his wicked errors.

5. *Impugners of the Articles of Religion, established in the Church of England, censured.*

WHOSOEVER shall hereafter affirm, That any of the nine and thirty Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London, in the year of our Lord God one thousand five hundred sixty-two, for avoiding diversities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto; let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of such his wicked errors.

6. *Impugners of the Rites and Ceremonies, established in the Church of England, censured.*

WHOSOEVER shall hereafter affirm, That the Rites and Ceremonies of the Church of England by law established are wicked, antichristian, or superstitious, or such as, being commanded by lawful authority, men, who are zealously and godly affected, may not with any good conscience approve them, use them, or, as occasion requireth, subscribe unto them; let him be excommunicated *ipso facto*, and not restored until he repent, and publicly revoke such his wicked errors.

7. *Impugners of the Government of the Church of England by Archbishops, Bishops, &c. censured.*

WHOSOEVER shall hereafter affirm, That the government of the Church of England under his Majesty by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office in the same, is antichristian, and repugnant to the Word of God; let him be excommunicated *ipso facto*, and so continue until he repent, and publicly revoke such his wicked errors.

8. *Impugners of the Form of consecrating and ordering Archbishops, Bishops, &c. in the Church of England, censured.*

WHOSOEVER shall hereafter affirm or teach, That the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth any thing in it that is repugnant to the Word of God, or that they who are made Bishops, Priests, or Deacons, in that form, are not lawfully made, nor ought to be accounted, either by themselves or others, to be truly either Bishops, Priests, or Deacons, until they have some other calling to those divine offices; let him be excommunicated *ipso facto*, not to be restored until he repent, and publicly revoke such his wicked errors.

9. *Authors of Schism in the Church of England censured.*

WHOSOEVER shall hereafter separate themselves from the Communion of Saints, as it is approved by the Apostles' Rules, in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians, who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession; let them be excommunicated *ipso facto*, and not restored but by the Archbishop, after their repentance, and public revocation of such their wicked errors.

10. *Maintainers of Schismatics in the Church of England censured.*

WHOSOEVER shall hereafter affirm, That such Ministers as refuse to subscribe to the form and

manner of God's worship in the Church of England, prescribed in the Communion Book, and their adherents, may truly take unto them the name of another Church not established by law, and dare presume to publish it, That this their pretended Church hath of long time groaned under the burden of certain grievances imposed upon it, and upon the members thereof before mentioned, by the Church of England, and the Orders and Constitutions therein by law established; let them be excommunicated, and not restored until they repent, and publicly revoke such their wicked errors.

11. *Maintainers of Conventicles censured.*

WHOSOEVER shall hereafter affirm or maintain, That there are within this realm other meetings, assemblies, or congregations of the King's born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of True and Lawful Churches; let him be excommunicated, and not restored, but by the Archbishop, after his repentance, and public revocation of such his wicked errors.

12. *Maintainers of Constitutions made in Conventicles censured.*

WHOSOEVER shall hereafter affirm, That it is lawful for any sort of Ministers and Lay-persons, or of either of them, to join together, and make rules, orders, or constitutions, in Causes Ecclesiastical, without the King's authority, and shall submit themselves to be ruled and governed by them; let them be excommunicated *ipso facto*, and not be restored until they repent, and publicly revoke those their wicked and Anabaptistical errors.

Of Divine Service, and Administration of the Sacraments.

13. *Due Celebration of Sundays and Holy-days.*

ALL manner of persons within the Church of England shall from henceforth celebrate and keep the Lord's Day, commonly called Sunday, and other Holydays, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the Word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves charitably to their neighbours, where displeasure hath been; in oftentimes receiving the Communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation.

14. *The prescript Form of Divine Service to be used on Sundays and Holy-days.*

THE Common Prayer shall be said or sung distinctly and reverently upon such days as are appointed to be kept holy by the Book of Common Prayer, and their eves, and at convenient and usual times of those days, and in such place of every Church as the Bishop of the diocese, or Ecclesiastical Ordinary of the place, shall think meet for the largeness or straitness of the same, so as the people may be most edified. All Ministers likewise shall observe the Orders, Rites, and Ceremonies prescribed in the Book of Common Prayer, as well in reading the holy Scriptures, and saying of Prayers, as in administration of the Sacraments, without either diminishing in regard of preaching, or in any other respect, or adding any thing in the matter or form thereof.

15. *The Litany to be read on Wednesdays and Fridays.*

THE Litany shall be said or sung when, and as it is set down in the Book of Common Prayer, by the Parsons, Vicars, Ministers, or Curates, in all Cathedral, Collegiate, Parish Churches, and Chapels, in some convenient place, according to the discretion of the Bishop of the diocese, or Ecclesiastical Ordinary of the place. And that we may speak more particularly, upon Wednesdays and Fridays weekly, though they be not Holy-days, the Minister, at the accustomed hours of service, shall resort to the Church or Chapel, and, warning being given to the people by tolling of a bell, shall say the Litany prescribed in the Book of Common Prayer: whereunto we wish every householder dwelling within half a mile of the Church to come, or send one at the least of his household, fit to join with the Minister in prayers.

16. *Colleges to use the prescript Form of Divine Service.*

IN the whole Divine Service, and administration of the holy Communion, in all Colleges and Halls in both Universities, the Order, Form, and Ceremonies shall be duly observed, as they are set down and prescribed in the Book of Common Prayer, without any omission or alteration.

17. *Students in Colleges to wear Surplices in time of Divine Service.*

ALL Masters and Fellows of Colleges or Halls, and all the Scholars and Students in either of the Universities, shall, in their Churches and Chapels, upon all Sundays, Holy-days, and their eves, at the time of Divine Service, wear Surplices, according to the order of the Church of England: and such as are Graduates shall agreeably wear with their Surplices such Hoods as do severally appertain unto their degrees.

18. *A reverence and attention to be used within the Church in time of Divine Service.*

IN the time of Divine Service, and of every part thereof, all due reverence is to be used; for it is according to the Apostle's rule, *Let all things be done decently, and according to order;* answerably to which decency and order, we judge these our directions following: No man shall cover his head in the Church or Chapel in the time of Divine Service, except he have some infirmity; in which case let him wear a night-cap or coif. All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer: and likewise when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised. None, either man, woman, or child, of what calling soever, shall be otherwise at such times busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly with the Minister, the Confession, the Lord's Prayer, and the Creed; and making such other answers to the public prayers, as are appointed in the Book of Common Prayer: neither shall they disturb

the Service or Sermon, by walking or talking, or any other way; nor depart out of the Church during the time of Service or Sermon, without some urgent or reasonable cause.

19. *Loiterers not to be suffered near the Church in time of Divine Service.*

THE Church-wardens or Quest-men, and their assistants, shall not suffer any idle persons to abide either in the Church-yard, or Church-porch, during the time of Divine Service, or Preaching; but shall cause them either to come in, or to depart.

20. *Bread and Wine to be provided against every Communion.*

THE Church-wardens of every parish, against the time of every Communion, shall at the charge of the parish, with the advice and direction of the Minister, provide a sufficient quantity of fine white Bread, and of good and wholesome Wine, for the number of Communicants that shall from time to time receive there: which Wine we require to be brought to the Communion-table in a clean and sweet standing pot or stoop of pewter, if not of purer metal.

21. *The Communion to be Thrice a Year received.*

IN every Parish Church and Chapel, where Sacraments are to be administered within this realm, the holy Communion shall be ministered by the Parson, Vicar, or Minister, so often, and at such times, as every parishioner may communicate at the least thrice in the year, (whereof the feast of Easter to be one,) according as they are appointed by the Book of Common Prayer. Provided, That every Minister, as oft as he administereth the Communion, shall first receive that Sacrament himself. Furthermore, no Bread or Wine newly brought shall be used; but first the words of Institution shall be rehearsed, when the said Bread and Wine be present upon the Communion-table. Likewise the Minister shall deliver both the Bread and the Wine to every Communicant severally.

22. *Warning to be given beforehand for the Communion.*

WHEREAS every Lay-person is bound to receive the holy Communion thrice every year, and many notwithstanding do not receive that Sacrament once in a year; we do require every Minister to give warning to his parishioners publicly in the Church at Morning Prayer, the Sunday before every time of his administering that holy Sacrament, for their better preparation of themselves; which said warning we enjoin the said parishioners to accept and obey, under the penalty and danger of the law.

23. *Students in Colleges to receive the Communion Four Times a Year.*

IN all Colleges and Halls within both the Universities, the Masters and Fellows, such especially as have any pupils, shall be careful that all their said pupils, and the rest that remain amongst them, be well brought up, and thoroughly instructed in points of religion, and that they do diligently frequent public Service and Sermons, and receive the holy Communion; which we ordain to be administered in all such Colleges and Halls the first or second Sunday of every month, requiring all the said Masters, Fellows, and Scholars, and all the rest of the Students, Officers, and all other the Servants there, so to be ordered, that every one of them shall communicate four times in the year at the least, kneeling reverently and decently upon their knees, according to the order of the Communion Book prescribed in that behalf.

24. *Copes to be worn in Cathedral Churches by those that administer the Communion.*

IN all Cathedral and Collegiate Churches, the holy Communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary, the principal Minister using a decent Cope, and being assisted with the Gospeller and Epistler agreeably, according to the Advertisements published *Anno 7 Eliz.* The said Communion to be administered at such times, and with such limitations, as is specified in the Book of Common Prayer. Provided, That no such limitation by any construction shall be allowed of, but that all Deans, Wardens, Masters, or Heads of Cathedral and Collegiate Churches, Prebendaries, Canons, Vicars, Petty Canons, Singing Men, and all others of the foundation, shall receive the Communion four times yearly at the least.

25. *Surplices and Hoods to be worn in Cathedral Churches, when there is no Communion.*

IN the time of Divine Service and Prayers, in all Cathedral and Collegiate Churches, when there is no Communion, it shall be sufficient to wear Surplices; saving that all Deans, Masters, and Heads of Collegiate Churches, Canons, and Prebendaries, being Graduates, shall daily, at the times both of Prayer and Preaching, wear with their Surplices such Hoods as are agreeable to their degrees.

26. *Notorious Offenders not to be admitted to the Communion.*

NO Minister shall in any wise admit to the receiving of the holy Communion, any of his cure or flock, which be openly known to live in sin notorious, without repentance; nor any who have maliciously and openly contended with their neighbours, until they shall be reconciled; nor any Church-wardens or Side-men, who having taken their oaths to present to their Ordinaries all such public offences as they are particularly charged to inquire of in their several parishes, shall (notwithstanding their said oaths, and that their faithful discharging of them is the chief means whereby public sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously, incur the horrible crime of perjury, either in neglecting or in refusing to present such of the said enormities and public offences, as they know themselves to be committed in their said parishes, or are notoriously offensive to the congregation there; although they be urged by some of their neighbours, or by their Minister, or by their Ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of perjury.

27. *Schismatics not to be admitted to the Communion.*

NO Minister, when he celebrateth the Communion, shall wittingly administer the same to any but to such as kneel, under pain of suspension, nor under the like pain to any that refuse to be present at public Prayers, according to the Orders of the Church of England; nor to any that are common and notorious depravers of the Book of Common Prayer and Administration of the Sacraments, and of the Orders, Rites, and Ceremonies therein prescribed, or of any thing that is contained in any of the Articles agreed upon in the Convocation, one thousand five hundred sixty and two, or of any thing contained in the Book

of ordering the Priests and Bishops; or to any that have spoken against and depraved his Majesty's sovereign authority in Causes Ecclesiastical; except every such person shall first acknowledge to the Minister, before the Church-wardens, his repentance for the same, and promise by word (if he cannot write) that he will do so no more; and except (if he can write) he shall first do the same under his hand-writing, to be delivered to the Minister, and by him sent to the Bishop of the diocese, or Ordinary of the place. Provided, That every Minister so repelling any, as is specified either in this or in the next precedent constitution, shall, upon complaint, or being required by the Ordinary, signify the cause thereof unto him, and therein obey his order and direction.

28. *Strangers not to be admitted to the Communion.*

THE Church-wardens or Quest-men, and their assistants, shall mark, as well as the Minister, whether all and every of the Parishioners come so often every year to the holy Communion, as the Laws and our Constitutions do require; and whether any Strangers come often and commonly from other parishes to their Church; and shall shew their Minister of them, lest perhaps they be admitted to the Lord's Table amongst others, which they shall forbid; and remit such home to their own Parish Churches and Ministers, there to receive the Communion with the rest of their own neighbours.

29. *Fathers not to be Godfathers in Baptism, and Children not Communicants.*

NO Parent shall be urged to be present, nor be admitted to answer as Godfather for his own Child; nor any Godfather or Godmother shall be suffered to make any other answer or speech, than by the Book of Common Prayer is prescribed in that behalf: neither shall any person be admitted Godfather or Godmother to any Child at Christening or Confirmation, before the said person so undertaking hath received the holy Communion.

30. *The lawful Use of the Cross in Baptism explained.*

WE are sorry that his Majesty's most princely care and pains taken in the Conference at Hampton-Court, amongst many other points, touching this one of the Cross in Baptism, hath taken no better effect with many, but that still the use of it in Baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple, as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures, and the practice of the primitive Church; we do commend to all the true members of the Church of England these our directions and observations ensuing.

First, it is to be observed, that although the Jews and Ethnicks derided both the Apostles and the rest of the Christians, for preaching and believing in Him who was crucified upon the Cross; yet all, both Apostles and Christians, were so far from being discouraged from their profession by the ignominy of the Cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the Apostles did honour the name of the Cross (being hateful among the Jews) so far, that under it he comprehended not only Christ crucified, but the force, effects, and merits of his Death and Passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the Cross begat a reverend estimation even in the Apostles' times (for ought that is known to the contrary) of the Sign of the Cross, which the Christians shortly after used in all their actions: thereby making an outward shew and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him for their Lord and Saviour, who died for them upon the Cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in Baptism the name of the Cross did represent. And this use of the Sign of the Cross in Baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies of the name of the Cross, and consequently of Christ's merits, the Sign whereof they could no better endure. This continual and general use of the Sign of the Cross is evident by many testimonies of the ancient Fathers.

Thirdly, it must be confessed, that in process of time the Sign of the Cross was greatly abused in the Church of Rome, especially after that corruption of Popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches, which were their first founders. In which respect, amongst some other very ancient ceremonies, the Sign of the Cross in Baptism hath been retained in this Church, both by the judgment and practice of those reverend Fathers and great Divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did after their return, in the beginning of the reign of our late dread Sovereign, continually defend and use the same. This resolution and practice of our Church hath been allowed and approved by the censure upon the Communion-book in King Edward the Sixth his days, and by the harmony of Confessions of later years: because indeed the use of this Sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the Sign of the Cross used in Baptism is no part of the substance of that Sacrament: for when the Minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words, *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost*, the infant is fully and perfectly baptized. So as the Sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the Communion-book, that the infant baptized is, by virtue of Baptism, before it be signed with the Sign of the Cross, received into the congregation of Christ's flock, as a perfect

member thereof, and not by any power ascribed unto the Sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, and in the other respects mentioned, the Church of England hath retained still the Sign of it in Baptism: following therein the primitive and apostolical Churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of Him that died upon the Cross, as by the words used in the Book of Common Prayer it may appear.

Lastly, the use of the Sign of the Cross in Baptism, being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the Word of God and the judgment of all the ancient Fathers, we hold it the part of every private man, both Minister and other, reverently to retain the true use of it prescribed by public authority; considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited.

Ministers, their Ordination, Function, and Charge.

31. *Four solemn Times appointed for the making of Ministers.*

FORASMUCH as the ancient Fathers of the Church, led by example of the Apostles, appointed prayers and fasts to be used at the solemn ordering of Ministers; and to that purpose allotted certain times, in which only Sacred Orders might be given or conferred: we, following their holy and religious example, do constitute and decree that no Deacons or Ministers be made and ordained, but only upon the Sundays immediately following *Jejunia quatuor temporum*, commonly called *Ember Weeks*, appointed in ancient time for prayer and fasting, (purposely for this cause at their first institution,) and so continued at this day in the Church of England: and that this be done in the Cathedral, or Parish-church where the Bishop resideth, and in the time of Divine Service, in the presence not only of the Archdeacon, but of the Dean and two Prebendaries at the least, or (if they shall happen by any lawful cause to be let or hindered) in the presence of four other grave persons, being Masters of Arts at the least, and allowed for public Preachers.

32. *None to be made Deacon and Minister both in one Day.*

THE office of Deacon being a step or degree to the Ministry, according to the judgment of the ancient Fathers, and the practice of the primitive Church; we do ordain and appoint, that hereafter no Bishop shall make any person, of what qualities or gifts soever, a Deacon and a Minister both together upon one day; but that the order in that behalf prescribed in the Book of making and consecrating Bishops, Priests, and Deacons, be strictly observed. Not that always every Deacon should be kept from the Ministry for a whole year, when the Bishop shall find good cause to the contrary; but that there being now four times appointed in every year for the Ordination of Deacons and Ministers, there may ever be some time of trial of their behaviour in the office of Deacon, before they be admitted to the order of Priesthood.

33. *The Titles of such as are to be made Ministers.*

IT hath been long since provided by many decrees of the ancient Fathers, that none should be admitted either Deacon or Priest, who had not first some certain place where he might use his function. According to which examples we do ordain, that henceforth no person shall be admitted into Sacred Orders, except he shall at that time exhibit to the Bishop, of whom he desireth imposition of hands, a presentation of himself to some Ecclesiastical Preferment then void in that diocese; or shall bring to the said Bishop a true and undoubted Certificate, that either he is provided of some Church within the said diocese, where he may attend the cure of souls, or of some Minister's place vacant, either in the Cathedral Church of that diocese, or in some other Collegiate Church therein also situate, where he may execute his ministry; or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chaplain in some College in Cambridge or Oxford; or except he be a Master of Arts of five years' standing, that liveth of his own charge in either of the Universities; or except by the Bishop himself, that doth ordain him Minister, he be shortly after to be admitted either to some Benefice or Curateship then void. And if any Bishop shall admit any person into the ministry, that hath none of these titles as is aforesaid, then he shall keep and maintain him with all things necessary, till he do prefer him to some Ecclesiastical Living. And if the said Bishop shall refuse so to do, he shall be suspended by the Archbishop, being assisted with another Bishop, from giving of Orders by the space of a year.

34. *The Quality of such as are to be made Ministers.*

NO Bishop shall henceforth admit any person into Sacred Orders, which is not of his own diocese, except he be either of one of the Universities of this realm, or except he shall bring Letters Dimissory (so termed) from the Bishop of whose diocese he is; and desiring to be a Deacon, is three and twenty years old; and to be a Priest, four and twenty years complete; and hath taken some degree of school in either of the said Universities; or at the least, except he be able to yield an account of his faith in Latin, according to the Articles of Religion approved in the Synod of the Bishops and Clergy of this realm, one thousand five hundred sixty and two, and to confirm the same by sufficient testimonies out of the holy Scriptures; and except moreover he shall then exhibit Letters Testimonial of his good life and conversation, under the seal of some College of Cambridge or Oxford, where before he remained, or of three or four grave Ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years next before.

35. *The Examination of such as are to be made Ministers.*

THE Bishop, before he admit any person to holy Orders, shall diligently examine him in the presence of those Ministers that shall assist him at the imposition of hands: and if the said Bishop have any lawful impediment, he shall cause the said Ministers carefully to examine every such person so to be ordered. Provided, that they who shall assist the Bishop in examining and laying on of hands, shall be of his Cathedral Church, if they may conveniently be had, or other sufficient Preachers of the same diocese, to the number of three at the least: and if any Bishop or Suffragan shall admit any to Sacred Orders who is not so qualified and examined, as before we have ordained, the Archbishop of his province, having notice thereof, and being assisted therein by one Bishop, shall suspend the said Bishop or

Suffragan so offending, from making either Deacons or Priests for the space of two years.

36. *Subscription required of such as are to be made Ministers.*

NO person shall hereafter be received into the Ministry, nor either by institution or collation admitted to any Ecclesiastical Living, nor suffered to preach, to catechize, or to be a Lecturer or Reader of Divinity in either University, or in any Cathedral or Collegiate Church, City, or Market-town, Parish-church, Chapel, or in any other place within this realm, except he be licensed either by the Archbishop, or by the Bishop of the diocese, where he is to be placed, under their hands and seals, or by one of the two Universities under their seal likewise; and except he shall first subscribe to these three articles following, in such manner and sort as we have here appointed.

I. That the King's Majesty, under God, is the only supreme Governor of this realm, and of all other his Highness's dominions and countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal; and that no foreign prince, person, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, Ecclesiastical or Spiritual, within his Majesty's said realms, dominions, and countries.

II. That the Book of Common Prayer, and of ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used; and that he himself will use the form in the said Book prescribed, in public Prayer, and administration of the Sacraments, and none other.

III. That he alloweth the Book of Articles of Religion agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy in the Convocation holden at London in the year of our Lord God one thousand five hundred sixty and two; and that he acknowledgeth all and every the Articles therein contained, being in number nine and thirty, besides the Ratification, to be agreeable to the Word of God.

To these three Articles whosoever will subscribe, he shall, for the avoiding of all ambiguities, subscribe in this order and form of words, setting down both his Christian and Surname, viz.: *I, N. N. do willingly and* ex animo *subscribe to these three Articles above mentioned, and to all things that are contained in them.* And if any Bishop shall ordain, admit, or license any, as is aforesaid, except he first have subscribed in manner and form as here we have appointed, he shall be suspended from giving of orders and licences to preach, for the space of twelve months. But if either of the Universities shall offend therein, we leave them to the danger of the law, and his Majesty's censure.

37. *Subscription before the Diocesan.*

NONE licensed, as is aforesaid, to preach, read lecture, or catechize, coming to reside in any diocese, shall be permitted there to preach, read lecture, catechize, or minister the Sacraments, or to execute any other Ecclesiastical function, by what authority soever he be thereunto admitted, unless he first consent and subscribe to the three Articles before mentioned, in the presence of the Bishop of the diocese, wherein he is to preach, read lecture, catechize, or administer the Sacraments, as aforesaid.

38. *Revolters after Subscription censured.*

IF any Minister, after he hath once subscribed to the said three Articles shall omit to use the form of Prayer, or any of the Orders or Ceremonies prescribed in the Communion-book, let him be suspended; and if after a month he do not reform and submit himself, let him be excommunicated; and then if he shall not submit himself within the space of another month, let him be deposed from the ministry.

39. *Cautions for Institution of Ministers into Benefices.*

NO Bishop shall institute any to a Benefice, who hath been ordained by any other Bishop, except he first shew unto him his Letters of Orders, and bring him a sufficient testimony of his former good life and behaviour, if the Bishop shall require it; and lastly, shall appear, upon due examination, to be worthy of his ministry.

40. *An Oath against Simony at Institution into Benefices.*

TO avoid the detestable sin of Simony, because buying and selling of Spiritual and Ecclesiastical functions, offices, promotions, dignities, and livings, is execrable before God; therefore the Archbishop, and all and every Bishop or Bishops, or any other person or persons having authority to admit, institute, collate, install, or to confirm the election of any Archbishop, Bishop, or other person or persons, to any Spiritual or Ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice with cure or without cure, or to any Ecclesiastical living whatsoever, shall, before every such admission, institution, collation, installation, or confirmation of election, respectively minister to every person hereafter to be admitted, instituted, collated, installed, or confirmed in or to any Archbishopric, Bishopric, or other Spiritual or Ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice with cure or without cure, or in or to any Ecclesiastical living whatsoever, this oath, in manner and form following, the same to be taken by every one whom it concerneth in his own person, and not by a Proctor: *I,* N. N. *do swear, That I have made no Simoniacal payment, contract, or promise, directly or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this Ecclesiastical dignity, place, preferment, office, or living,* (respectively and particularly naming the same whereunto he is to be admitted, instituted, collated, installed, or confirmed), *nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent: So help me God, through Jesus Christ.*

41. *Licences for Plurality of Benefices limited, and Residence enjoined.*

NO Licence or Dispensation for the keeping of more Benefices with Cure than one, shall be granted to any but such only as shall be thought very well worthy for his learning, and very well able and sufficient to discharge his duty; that is, who shall have taken the degree of a Master of Arts at the least in one of the Universities of this realm, and be a public and sufficient Preacher licensed. Provided always, that he be by a good and sufficient caution bound to make his personal residence in each his said Benefices for some reasonable time in every year; and that the said Benefices be not more than thirty miles distant asunder; and lastly, that he have under him in the Benefice, where he doth not reside, a Preacher lawfully allowed, that is able sufficiently to teach and instruct the people.

42. *Residence of Deans in their Churches.*

EVERY Dean, Master, or Warden, or chief Governor of any Cathedral or Collegiate Church,

shall be resident in his said Cathedral or Collegiate Church fourscore and ten days *conjunctim* or *divisim* in every year at the least, and then shall continue there in preaching the Word of God, and keeping good hospitality, except he shall be otherwise let with weighty and urgent causes, to be approved by the Bishop of the diocese, or in any other lawful sort dispensed with. And when he is present, he, with the rest of the Canons or Prebendaries resident, shall take special care that the statutes and laudable customs of their Church, (not being contrary to the Word of God, or Prerogative Royal,) the statutes of this realm being in force concerning Ecclesiastical Order, and all other Constitutions now set forth and confirmed by his Majesty's authority, and such as shall be lawfully enjoined by the Bishop of the diocese in his Visitation, according to the statutes and customs of the same Church, or the Ecclesiastical laws of this realm, be diligently observed; and that the Petty Canons, Vicars Choral, and other Ministers of their Church, be urged to the study of the holy Scriptures; and every one of them to have the New Testament not only in English, but also in Latin.

43. *Deans and Prebendaries to preach during their Residence.*

THE Dean, Master, Warden, or chief Governor, Prebendaries, and Canons, in every Cathedral and Collegiate Church, shall not only preach there in their own persons so often as they are bound by law, statute, ordinance, or custom, but shall likewise preach in other Churches of the same diocese where they are resident, and especially in those places whence they or their Church receive any yearly rents or profits. And in case they themselves be sick, or lawfully absent, they shall substitute such licensed Preachers to supply their turns, as by the Bishop of the diocese shall be thought meet to preach in Cathedral Churches. And if any otherwise neglect or omit to supply his course, as is aforesaid, the offender shall be punished by the Bishop, or by him or them to whom the jurisdiction of that Church appertaineth, according to the quality of the offence.

44. *Prebendaries to be resident upon their Benefices.*

NO Prebendaries nor Canons in Cathedral or Collegiate Churches having one or more Benefices with Cure, (and not being Residentiaries in the same Cathedral or Collegiate Churches,) shall, under colour of their said Prebends, absent themselves from their Benefices with Cure above the space of one month in the year, unless it be for some urgent cause, and certain time to be allowed by the Bishop of the diocese. And such of the said Canons and Prebendaries, as by the ordinances of the Cathedral or Collegiate Churches do stand bound to be resident in the same, shall so among themselves sort and proportion the times of the year, concerning residency to be kept in the said Churches, as that some of them always shall be personally resident there; and that all those who be, or shall be Residentiaries in any Cathedral or Collegiate Church, shall, after the days of their residency appointed by their local statutes or customs expired, presently repair to their Benefices, or some one of them, or to some other charge where the law requireth their presence, there to discharge their duties according to the laws in that case provided. And the Bishop of the diocese shall see the same to be duly performed and put in execution.

45. *Beneficed Preachers, being resident upon their Livings, to preach every Sunday.*

EVERY beneficed man allowed to be a Preacher, and residing on his Benefice, having no lawful impediment, shall in his own Cure, or in some other Church or Chapel, where he may conveniently, near adjoining, (where no Preacher is,) preach one Sermon every Sunday of the year; wherein he shall soberly and sincerely divide the word of truth, to the glory of God, and to the best edification of the people.

46. *Beneficed Men, not Preachers, to procure Monthly Sermons.*

EVERY beneficed man, not allowed to be a Preacher, shall procure Sermons to be preached in his Cure once in every month at the least, by Preachers lawfully licensed, if his living, in the judgment of the Ordinary, will be able to bear it. And upon every Sunday, when there shall not be a Sermon preached in his Cure, he or his Curate shall read some one of the Homilies prescribed or to be prescribed by authority, to the intents aforesaid.

47. *Absence of Beneficed Men to be supplied by Curates that are allowed Preachers.*

EVERY beneficed man, licensed by the laws of this realm, upon urgent occasions of other service not to reside upon his Benefice, shall cause his Cure to be supplied by a Curate that is a sufficient and licensed Preacher, if the worth of the Benefice will bear it. But whosoever hath two Benefices shall maintain a Preacher licensed in the Benefice where he doth not reside, except he preach himself at both of them usually.

48. *None to be Curates but allowed by the Bishop.*

NO Curate or Minister shall be permitted to serve in any place, without examination and admission of the Bishop of the diocese, or Ordinary of the place, having episcopal jurisdiction, in writing under his hand and seal, having respect to the greatness of the Cure, and meetness of the Party. And the said Curates and Ministers, if they remove from one diocese to another, shall not be by any means admitted to serve without testimony of the Bishop of the diocese, or Ordinary of the place as aforesaid, whence they came, in writing, of their honesty, ability, and conformity to the Ecclesiastical Laws of the Church of England. Nor shall any serve more than one Church or Chapel upon one day, except that Chapel be a member of the Parish Church, or united thereunto; and unless the said Church or Chapel, where such a Minister shall serve in two places, be not able, in the judgment of the Bishop or Ordinary, as aforesaid, to maintain a Curate.

49. *Ministers, not allowed Preachers, may not expound.*

NO person whatsoever not examined and approved by the Bishop of the diocese, or not licensed, as is aforesaid, for a sufficient or convenient Preacher, shall take upon him to expound in his own Cure, or elsewhere, any Scripture or matter of Doctrine; but shall only study to read plainly and aptly (without glossing or adding) the Homilies already set forth, or hereafter to be published by lawful authority, for the confirmation of the true faith, and for the good instruction and edification of the people.

50. *Strangers not admitted to preach without shewing their Licence.*

NEITHER the Minister, Churchwardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chapels, but such as by shewing their Licence to preach, shall appear

unto them to be sufficiently authorized thereunto, as is aforesaid.

51. *Strangers not admitted to preach in Cathedral Churches without sufficient Authority.*

THE Deans, Presidents, and Residentiaries of any Cathedral or Collegiate Church, shall suffer no Stranger to preach unto the people in their Churches, except they be allowed by the Archbishop of the province, or by the Bishop of the same diocese, or by either of the Universities. And if any in his Sermon shall publish any doctrine, either strange, or disagreeing from the Word of God, or from any of the Articles of Religion agreed upon in the Convocation-house, Anno 1562, or from the Book of Common Prayer; the Dean or the Residents shall, by their letters subscribed with some of their hands that heard him, as soon as may be, give notice of the same to the Bishop of the diocese, that he may determine the matter, and take such order therein, as he shall think convenient.

52. *The Names of strange Preachers to be noted in a Book.*

THAT the Bishop may understand (if occasion so require) what Sermons are made in every Church of his diocese, and who presume to preach without Licence, the Church-wardens and Side-men shall see that the Names of all Preachers, which come to their Church from any other place, be noted in a Book, which they shall have ready for that purpose; wherein every Preacher shall subscribe his Name, the Day when he preached, and the Name of the Bishop of whom he had Licence to preach.

53. *No public Opposition between Preachers.*

IF any Preacher shall in the Pulpit particularly, or namely of purpose, impugn or confute any doctrine delivered by any other Preacher in the same Church, or in any Church near adjoining, before he hath acquainted the Bishop of the diocese therewith, and received order from him what to do in that case, because upon such public dissenting and contradicting there may grow much offence and disquietness unto the people; the Church-wardens, or party grieved, shall forthwith signify the same to the said Bishop, and not suffer the said Preacher any more to occupy that place which he hath once abused, except he faithfully promise to forbear all such matter of contention in the Church, until the Bishop hath taken further order therein; who shall with all convenient speed so proceed therein, that public satisfaction may be made in the congregation where the offence was given. Provided, that if either of the parties offending do appeal, he shall not be suffered to preach *pendente lite*.

54. *The Licences of Preachers refusing Conformity to be void.*

IF any man licensed heretofore to preach, by any Archbishop, Bishop, or by either of the Universities, shall at any time from henceforth refuse to conform himself to the Laws, Ordinances, and Rites Ecclesiastical, established in the Church of England, he shall be admonished by the Bishop of the diocese, or Ordinary of the place, to submit himself to the use and due exercise of the same. And if, after such admonition, he do not conform himself within the space of one month, we determine and decree, That the Licence of every such Preacher shall thereupon be utterly void, and of none effect.

55. *The Form of a Prayer to be used by all Preachers before their Sermons.*

BEFORE all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland: and herein I require you most especially to pray for the King's most excellent Majesty; our Sovereign Lord JAMES, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well Ecclesiastical as Temporal: ye shall also pray for our gracious Queen ANNE, the noble Prince HENRY, and the rest of the King and Queen's royal issue: ye shall also pray for the Ministers of God's holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates: ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make: also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God, that we may have grace to direct our lives after their good example; that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer.

56. *Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a Year at the least.*

EVERY Minister, being possessed of a Benefice that hath cure and charge of souls, although he chiefly attend to preaching, and hath a Curate under him to execute the other duties which are to be performed for him in the Church, and likewise every other stipendiary Preacher that readeth any Lecture, or catechizeth, or preacheth in any Church or Chapel, shall twice at the least every year read himself the Divine Service upon two several Sundays publicly, and at the usual times, both in the forenoon and afternoon, in the Church which he so possesseth, or where he readeth, catechizeth, or preacheth, as is aforesaid; and shall likewise as often in every year administer the Sacraments of Baptism, if there be any to be baptized, and of the Lord's Supper in such manner and form, and with the observation of all such rites and ceremonies as are prescribed by the Book of Common Prayer in that behalf; which if he do not accordingly perform, then shall he that is possessed of a Benefice (as before) be suspended: and he that is but a Reader, Preacher, or Catechizer, be removed from his place by the Bishop of the diocese, until he or they shall submit themselves to perform all the said duties, in such manner and sort as before is prescribed.

57. *The Sacraments not to be refused at the Hands of unpreaching Ministers.*

WHEREAS divers persons, seduced by false teachers, do refuse to have their children baptized by a Minister that is no Preacher, and to receive the holy Communion at his hands in the same respect,

as though the virtue of those Sacraments did depend upon his ability to preach: forasmuch as the doctrine both of Baptism and of the Lord's Supper is so sufficiently set down in the Book of Common Prayer to be used at the administration of the said Sacraments, as nothing can be added unto it that is material and necessary; we do require and charge every such person, seduced as aforesaid, to reform that their wilfulness, and to submit himself to the order of the Church in that behalf; both the said Sacraments being equally effectual whether they be ministered by a Minister that is no Preacher, or by one that is a Preacher. And if any hereafter shall offend herein, or leave their own Parish Churches in that respect, and communicate, or cause their children to be baptized, in other parishes abroad, and will not be moved thereby to reform that their error and unlawful course; let them be presented to the Ordinary of the place by the Minister, Churchwardens, and Side-men, or Quest-men of the parishes where they dwell, and there receive such punishment by Ecclesiastical censures, as such obstinacy doth worthily deserve; that is, let them (persisting in their wilfulness) be suspended, and then, after a month's further obstinacy, excommunicated. And likewise if any Parson, Vicar, or Curate, shall, after the publishing hereof, either receive to the Communion any such persons which are not of his own church and parish, or shall baptize any of their children, thereby strengthening them in their said errors; let him be suspended, and not released thereof, until he do faithfully promise that he will not afterwards offend therein.

58. *Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.*

EVERY Minister saying the public Prayers, or ministering the Sacrament, or other Rites of the Church, shall wear a decent and comely Surplice with sleeves, to be provided at the charge of the parish. And if any question arise touching the matter, decency, or comeliness thereof, the same shall be decided by the discretion of the Ordinary. Furthermore, such Ministers as are graduates shall wear upon their Surplices, at such times, such Hoods as by the orders of the Universities are agreeable to their degrees, which no Minister shall wear (being no Graduate) under pain of suspension. Notwithstanding it shall be lawful for such Ministers as are not Graduates to wear upon their Surplices, instead of Hoods, some decent Tippet of black, so it be not silk.

59. *Ministers to Catechize every Sunday.*

EVERY Parson, Vicar, or Curate, upon every Sunday and Holy-day, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons of his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries, (if they be not children,) and if they so persist by the space of a month, then let them be excommunicated.

60. *Confirmation to be performed once in three Years.*

FORASMUCH as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call *Confirmation;* and that this holy action hath been accustomed in the Church in former ages, to be performed in the Bishop's visitation every third year; we will and appoint, That every Bishop or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently.

61. *Ministers to prepare Children for Confirmation.*

EVERY Minister, that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith according to the Catechism in the said book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed.

62. *Ministers not to marry any Persons without Banns, or Licence.*

NO Minister, upon pain of suspension *per triennium ipso facto,* shall celebrate Matrimony between any persons, without a faculty or licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matrimony have been first published three several Sundays, or Holy-days, in the time of Divine Service, in the Parish Churches and Chapels where the said parties dwell, according to the Book of Common Prayer. Neither shall any Minister, upon the like pain, under any pretence whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service; nor when Banns are thrice asked, and no licence in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said Marriage.

63. *Ministers of exempt Churches not to marry without Banns, or Licence.*

EVERY Minister, who shall hereafter celebrate Marriage between any persons contrary to our said Constitutions, or any part of them, under colour of any peculiar liberty or privilege claimed to appertain

to certain Churches and Chapels, shall be suspended *per triennium* by the Ordinary of the place where the offence shall be committed. And if any such Minister shall afterwards remove from the place where he hath committed that fault, before he be suspended, as is aforesaid, then shall the Bishop of the diocese, or Ordinary of the place where he remaineth, upon certificate under the hand and seal of the other Ordinary, from whose jurisdiction he removed, execute that censure upon him.

64. *Ministers solemnly to bid Holy-days.*

EVERY Parson, Vicar, or Curate, shall in his several charge declare to the people, every Sunday at the time appointed in the Communion-book, whether there be any Holy-days or Fasting-days the week following. And if any do hereafter wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it.

65. *Ministers solemnly to denounce Recusants and Excommunicates.*

ALL Ordinaries shall, in their several jurisdictions, carefully see and give order, that as well those who for obstinate refusing to frequent Divine Service established by public authority within this realm of England, as those also (especially of the better sort and condition) who for notorious contumacy, or other notable crimes, stand lawfully excommunicate, (unless within three months immediately after the said sentence of Excommunication pronounced against them, they reform themselves, and obtain the benefit of absolution), be every six months ensuing, as well in the Parish Church, as in the Cathedral Church of the diocese in which they remain, by the Minister openly in time of Divine Service, upon some Sunday, denounced and declared excommunicate, that others may be thereby both admonished to refrain their company and society, and excited the rather to procure out a writ *De excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the Registrar of every Ecclesiastical Court shall yearly between Michaelmas and Christmas duly certify the Archbishop of the province of all and singular the premises aforesaid.

66. *Ministers to confer with Recusants.*

EVERY Minister being a Preacher, and having any Popish Recusant or Recusants in his parish, and thought fit by the Bishop of the diocese, shall labour diligently with them from time to time, thereby to reclaim them from their errors. And if he be no Preacher, or not such a Preacher, then he shall procure, if he can possibly, some that are Preachers so qualified, to take pains with them for that purpose. If he can procure none, then he shall inform the Bishop of the diocese thereof, who shall not only appoint some neighbour Preacher or Preachers adjoining to take that labour upon them, but himself also, as his important affairs will permit him, shall use his best endeavour, by instruction, persuasion, and all good means he can devise, to reclaim both them and all other within his diocese so affected.

67. *Ministers to visit the Sick.*

WHEN any person is dangerously sick in any parish, the Minister, or Curate, having knowledge thereof, shall resort unto him or her, (if the disease be not known, or probably suspected, to be infectious,) to instruct and comfort them in their distress, according to the order of the Communion-book, if he be no Preacher; or if he be a Preacher, then as he shall think most needful and convenient. And when any is passing out of this life, a bell shall be tolled, and the Minister shall not then slack to do his last duty. And after the party's death, if it so fall out, there shall be rung no more than one short peal, and one other before the burial, and one other after the burial.

68. *Ministers not to refuse to christen or bury.*

NO Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy-days to be christened, or to bury any corpse that is brought to the Church or Church-yard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other, (except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance,) he shall be suspended by the Bishop of the diocese from his ministry by the space of three months.

69. *Ministers not to defer christening, if the Child be in danger.*

IF any Minister, being duly, without any manner of collusion, informed of the weakness and danger of death of any infant unbaptized in his parish, and thereupon desired to go or come to the place where the said infant remaineth, to baptize the same, shall either wilfully refuse so to do, or of purpose, or of gross negligence shall so defer the time, as, when he might conveniently have resorted to the place, and have baptized the said infant, it dieth, through such his default, unbaptized; the said Minister shall be suspended for three months; and before his restitution shall acknowledge his fault, and promise before his Ordinary, that he will not wittingly incur the like again. Provided, that where there is a Curate, or a Substitute, this Constitution shall not extend to the Parson or Vicar himself, but to the Curate or Substitute present.

70. *Ministers to keep a Register of Christenings, Weddings, and Burials.*

IN every Parish Church and Chapel within this realm, shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every Christening, Wedding, and Burial, which have been in that parish since the time that the law was first made in that behalf, so far as the ancient books thereof can be procured, but especially since the beginning of the reign of the late Queen. And for the safe keeping of the said book, the Church-wardens, at the charge of the parish, shall provide one sure coffer, with three locks and keys: whereof the one to remain with the Minister, and the other two with the Church-wardens, severally; so that neither the Minister without the two Church-wardens, nor the Church-wardens without the Minister, shall at any time take that book out of the said coffer. And henceforth upon every Sabbath-day, immediately after Morning or Evening Prayer, the Minister and Church-wardens shall take the said parchment book out of the said coffer, and the Minister, in the presence of the Church-wardens, shall write and record in the said book the names of all persons christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that parish in the week before, and the day and year of every such Christening, Marriage, and Burial; and, that done, they

shall lay up that book in the coffer, as before, and the Minister and Church-wardens unto every page of that book, when it shall be filled with such inscriptions, shall subscribe their names. And the Church-wardens shall once every year, within one month after the five and twentieth day of March, transmit unto the Bishop of the diocese, or his Chancellor, a true copy of the names of all persons christened, married, or buried in their parish in the year before, ended the said five and twentieth day of March, and the certain days and months in which every such Christening, Marriage, and Burial was had, to be subscribed with the hands of the said Minister and Church-wardens, to the end the same may faithfully be preserved in the Registry of the said Bishop: which certificate shall be received without fee. And if the Minister or Church-wardens shall be negligent in performance of any thing herein contained, it shall be lawful for the Bishop, or his Chancellor, to convent them, and proceed against every of them as contemners of this our Constitution.

71. *Ministers not to preach, or administer the Communion, in private Houses.*

NO Minister shall preach, or administer the holy Communion in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the Church, or very dangerously sick, are desirous to be partakers of the holy Sacrament, upon pain of suspension for the first offence, and excommunication for the second. Provided, that houses are here reputed for private houses, wherein are no Chapels dedicated and allowed by the Ecclesiastical Laws of this realm. And provided also, under the pains before expressed, that no Chaplains do preach or administer the Communion in any other places, but in the Chapels of the said houses; and that also they do the same very seldom upon Sundays and Holy-days; so that both the lords and masters of the said houses, and their families, shall at other times resort to their own Parish Churches, and there receive the holy Communion at the least once every year.

72. *Ministers not to appoint public or private Fasts or Prophecies, or to exercise but by authority.*

NO Minister or Ministers shall, without the licence and direction of the Bishop of the diocese first obtained, and had under his hand and seal, appoint or keep any solemn Fasts, either publicly or in any private houses, other than such as by law are, or by public authority shall be appointed, nor shall be wittingly present at any of them, under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third. Neither shall any Minister not licensed, as is aforesaid, presume to appoint or hold any meetings for Sermons, commonly termed by some Prophecies or Exorcises, in market-towns, or other places, under the said pains: nor, without such licence, to attempt upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast out any Devil or Devils, under pain of the imputation of imposture or cosenage, and deposition from the ministry.

73. *Ministers not to hold private Conventicles.*

FORASMUCH as all conventicles, and secret meetings of Priests and Ministers, have been ever justly accounted very hurtful to the state of the Church wherein they live; we do now ordain and constitute, That no Priests, or Ministers of the Word of God, or any other persons, shall meet together in any private house, or elsewhere, to consult upon any matter or course to be taken by them, or upon their motion or direction by any other, which may any way tend to the impeaching or depraving of the doctrine of the Church of England, or of the Book of Common Prayer, or of any part of the government and discipline now established in the Church of England, under pain of excommunication *ipso facto*.

74. *Decency in Apparel enjoined to Ministers.*

THE true, ancient, and flourishing Churches of Christ, being ever desirous that their Prelacy and Clergy might be had as well in outward reverence, as otherwise regarded for the worthiness of their ministry, did think it fit, by a prescript form of decent and comely apparel, to have them known to the people, and thereby to receive the honour and estimation due to the especial Messengers and Ministers of Almighty God: we therefore, following their grave judgment, and the ancient custom of the Church of England, and hoping that in time newfangleness of apparel in some factious persons will die of itself, do constitute and appoint, That the Archbishops and Bishops shall not intermit to use the accustomed apparel of their degrees. Likewise all Deans, Masters of Colleges, Archdeacons, and Prebendaries, in Cathedral and Collegiate Churches, (being Priests or Deacons,) Doctors in Divinity, Law, and Physic, Bachelors in Divinity, Masters of Arts, and Bachelors of Law, having any Ecclesiastical Living, shall usually wear Gowns with standing Collars and Sleeves strait at the hands, or wide Sleeves, as is used in the Universities, with Hoods or Tippets of silk or sarcenet, and square Caps. And that all other Ministers admitted or to be admitted into that function shall also usually wear the like apparel as is aforesaid, except Tippets only. We do further in like manner ordain, That all the said Ecclesiastical Persons above mentioned shall usually wear in their journeys Cloaks with Sleeves, commonly called Priest's Cloaks, without guards, welts, long buttons, or cuts. And no Ecclesiastical Persons shall wear any Coif or wrought Night-cap, but only plain Night-caps of black silk, satin, or velvet. In all which particulars concerning the apparel here prescribed, our meaning is not to attribute any holiness or special worthiness to the said garments, but for decency, gravity, and order, as is before specified. In private houses, and in their studies, the said Persons Ecclesiastical may use any comely and scholar-like apparel, provided that it be not cut or pinkt; and that in public they go not in their Doublet and Hose, without Coats or Cassocks; and that they wear not any light-coloured Stockings. Likewise poor beneficed Men and Curates (not being able to provide themselves long Gowns) may go in short Gowns of the fashion aforesaid.

75. *Sober conversation required in Ministers.*

NO Ecclesiastical Person shall at any time, other than for their honest necessities, resort to any taverns or alehouses, neither shall they board or lodge in any such places. Furthermore, they shall not give themselves to any base or servile labour, or to drinking or riot, spending their time idly by day or by night, playing at dice, cards, or tables, or any other unlawful games: but at all times convenient they shall hear or read somewhat of the holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in purity of life, and should be examples to the people to live well and Christianly, under pain of

Ecclesiastical censures, to be inflicted with severity, according to the qualities of their offences.

76. *Ministers at no time to forsake their Calling.*

NO man being admitted a Deacon or Minister shall from thenceforth voluntarily relinquish the same, nor afterward use himself in the course of his life as a Layman, upon pain of excommunication. And the Names of all such men, so forsaking their calling, the Church-wardens of the parish where they dwell shall present to the Bishop of the diocese, or to the Ordinary of the place, having episcopal jurisdiction.

Schoolmasters.

77. *None to teach School without Licence.*

NO man shall teach either in public school or private house, but such as shall be allowed by the Bishop of the diocese, or Ordinary of the place, under his hand and seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion; and also except he shall first subscribe to the first and third Articles afore-mentioned simply, and to the two first clauses of the second Article.

78. *Curates desirous to teach to be licensed before others.*

IN what Parish Church or Chapel soever there is a Curate, which is a Master of Arts, or Bachelor of Arts, or is otherwise well able to teach youth, and will willingly so do, for the better increase of his living, and training up of children in principles of true religion; we will and ordain, That a licence to teach youth of the parish where he serveth be granted to none by the Ordinary of that place, but only to the said Curate. Provided always, that this Constitution shall not extend to any Parish or Chapel in country towns, where there is a public school founded already; in which case we think it not meet to allow any to teach grammar, but only him that is allowed for the said public school.

79. *The Duty of Schoolmasters.*

ALL Schoolmasters shall teach in English or Latin, as the children are able to bear, the larger or shorter Catechism heretofore by public authority set forth. And as often as any Sermon shall be upon holy and festival days within the parish where they teach, they shall bring their scholars to the Church where such Sermon shall be made, and there see them quietly and soberly behave themselves; and shall examine them at times convenient, after their return, what they have borne away of such Sermon. Upon other days, and at other times, they shall train them up with such sentences of holy Scripture, as shall be most expedient to induce them to all godliness; and they shall teach the Grammar set forth by King Henry the Eighth, and continued in the times of King Edward the Sixth, and Queen Elizabeth of noble memory, and none other. And if any Schoolmaster, being licensed, and having subscribed as aforesaid, shall offend in any of the premises, or either speak, write, or teach against any thing whereunto he hath formerly subscribed, (if upon admonition by the Ordinary he do not amend and reform himself,) let him be suspended from teaching School any longer.

Things appertaining to Churches.

80. *The great Bible, and Book of Common Prayer, to be had in every Church.*

THE Church-wardens or Quest-men of every Church and Chapel shall, at the charge of the parish, provide the Book of Common Prayer, lately explained in some few points, by his Majesty's authority, according to the laws and his Highness's prerogative in that behalf, and that with all convenient speed, but at the furthest within two months after the publishing of these our Constitutions. And if any parishes be yet unfurnished of the Bible of the largest volume, or of the Books of Homilies allowed by authority, the said Church-wardens shall within convenient time provide the same at the like charge of the parish.

81. *A Font of Stone for Baptism in every Church.*

ACCORDING to a former Constitution, too much neglected in many places, we appoint, that there shall be a Font of Stone in every Church and Chapel where Baptism is to be ministered; the same to be set in the ancient usual places; in which only Font the Minister shall baptize publicly.

82. *A decent Communion-table in every Church.*

WHEREAS we have no doubt, but that in all Churches within the realm of England, convenient and decent Tables are provided and placed for the celebration of the holy Communion, we appoint, that the same Tables shall from time to time be kept and repaired in sufficient and seemly manner, and covered, in time of Divine Service, with a carpet of silk or other decent stuff, thought meet by the Ordinary of the place, if any question be made of it, and with a fair linen cloth at the time of the Ministration, as becometh that Table, and so stand, saving when the said holy Communion is to be administered: at which time the same shall be placed in so good sort within the Church or Chancel, as thereby the Minister may be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently and in more number, may communicate with the said Minister; and that the Ten Commandments be set up on the East end of every Church and Chapel, where the people may best see and read the same, and other chosen sentences written upon the walls of the said Churches and Chapels, in places convenient; and likewise that a convenient seat be made for the Minister to read service in. All these to be done at the charge of the parish.

83. *A Pulpit to be provided in every Church.*

THE Church-wardens or Quest-men, at the common charge of the Parishioners in every Church, shall provide a comely and decent Pulpit to be set in a convenient place within the same, by the discretion of the Ordinary of the place, if any question do arise, and to be there seemly kept for the preaching of God's Word.

84. *A Chest for Alms in every Church.*

THE Church-wardens shall provide and have, within three months after the publishing of these Constitutions, a strong Chest, with a hole in the upper part thereof, to be provided at the charge of the parish, (if there be none such already provided,) having three keys; of which one shall remain in the custody of the Parson, Vicar, or Curate, and the other two in the custody of the Church-wardens for the time being: which Chest they shall set and fasten in the most convenient place, to the intent the Parishioners may put into it their alms for their poor neighbours. And the Parson, Vicar, or Curate shall diligently, from time to time, and especially when men make their testaments, call upon, exhort, and move their neighbours to confer and give, as they may well spare, to the said Chest;

declaring unto them, that whereas heretofore they have been diligent to bestow much substance otherwise than God commanded, upon superstitious uses, now they ought at this time to be much more ready to help the poor and needy, knowing that to relieve the poor is a sacrifice which pleaseth God; and that also whatsoever is given for their comfort is given to Christ Himself, and is so accepted of Him, that He will mercifully reward the same. The which alms and devotion of the people, the keepers of the keys shall yearly, quarterly, or oftener, (as need requireth,) take out of the Chest, and distribute the same in the presence of most of the parish, or six of the chief of them, to be truly and faithfully delivered to their most poor and needy neighbours.

85. *Churches to be kept in sufficient Reparations.*

THE Church-wardens or Quest-men shall take care and provide that the Churches be well and sufficiently repaired, and so from time to time kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain, and even, and all things there in such an orderly and decent sort, without dust, or any thing that may be either noisome or unseemly, as best becometh the House of God, and is prescribed in an Homily to that effect. The like care they shall take, that the Church-yards be well and sufficiently repaired, feneed, and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertaineth: but especially they shall see that in every meeting of the congregation peace be well kept; and that all persons excommunicated, and so denounced, be kept out of the Church.

86. *Churches to be surveyed, and the decays certified to the high Commissioners.*

EVERY Dean, Dean and Chapter, Archdeacon, and others which have authority to hold Ecclesiastical Visitations by composition, law, or prescription, shall survey the Churches of his or their jurisdiction once in every three years in his own person, or cause the same to be done; and shall from time to time within the said three years certify the high Commissioners for Causes Ecclesiastical, every year, of such defects in any the said Churches, as he or they do find to remain unrepaired, and the names and surnames of the parties faulty therein. Upon which certificate, we desire that the said high Commissioners will *ex officio mero* send for such parties, and compel them to obey the just and lawful decrees of such Ecclesiastical Ordinaries making such certificates.

87. *A Terrier of Glebe-lands, and other Possessions belonging to Churches.*

WE ordain, that the Archbishops, and all Bishops within their several dioceses, shall procure (as much as in them lieth) that a true note and terrier of all the glebes, lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes lying out of their parishes (which belong to any Parsonage, or Vicarage, or rural Prebend) be taken by the view of honest men in every parish, by the appointment of the Bishop, (whereof the Minister to be one,) and be laid up in the Bishop's Registry, there to be for a perpetual memory thereof.

88. *Churches not to be profaned.*

THE Church-wardens or Quest-men, and their Assistants, shall suffer no plays, feasts, banquets, suppers, church-ales, drinkings, temporal courts, or leets, lay-juries, musters, or any other profane usage, to be kept in the Church, Chapel, or Church-yard, neither the bells to be rung superstitiously upon Holy-days or Eves abrogated by the Book of Common Prayer, nor at any other times, without good cause to be allowed by the Minister of the place, and by themselves.

Church-wardens or Quest-men, and Side-men or Assistants.

89. *The Choice of Church-wardens, and their Account.*

ALL Church-wardens or Quest-men in every parish shall be chosen by the joint consent of the Minister and the Parishioners, if it may be; but if they cannot agree upon such a choice, then the Minister shall choose one, and the Parishioners another: and without such a joint or several choice none shall take upon them to be Church-wardens: neither shall they continue any longer than one year in that office, except perhaps they be chosen again in like manner. And all Church-wardens at the end of their year, or within a month after at the most, shall before the Minister and the Parishioners give up a just account of such money as they have received, and also what particularly they have bestowed in reparations, and otherwise, for the use of the Church. And last of all, going out of their office, they shall truly deliver up to the Parishioners whatsoever money or other things of right belonging to the Church or Parish, which remaineth in their hands, that it may be delivered over by them to the next Church-wardens by bill indented.

90. *The choice of Side-men, and their joint Office with Church-wardens.*

THE Church-wardens or Quest-men of every parish, and two or three or more discreet persons in every parish, to be chosen for Side-men or Assistants by the Minister and Parishioners, if they can agree, (otherwise to be appointed by the Ordinary of the diocese,) shall diligently see that all the Parishioners duly resort to their Church upon all Sundays and Holy-days, and there continue the whole time of Divine Service; and none to walk or to stand idle or talking in the Church, or in the Church-yard, or the Church-porch, during that time. And all such as shall be found slack or negligent in resorting to the Church (having no great or urgent cause of absence) they shall earnestly call upon them; and after due monition (if they amend not) they shall present them to the Ordinary of the place. The choice of which persons, *viz.* Church-wardens or Quest-men, Side-men or Assistants, shall be yearly made in Easter-week.

Parish-Clerks.

91. *Parish-Clerks to be chosen by the Minister.*

NO Parish-Clerk upon any vacation shall be chosen, within the city of London, or elsewhere within the province of Canterbury, but by the Parson or Vicar; or, where there is no Parson or Vicar, by the Minister of that place for the time being: which choice shall be signified by the said Minister, Vicar, or Parson, to the Parishioners the next Sunday following, in the time of Divine Service. And the said Clerk shall be of twenty years of age at the least, and known to the said Parson, Vicar, or Minister, to be of honest conversation, and sufficient for his reading, writing, and also for his competent skill in singing, if it may be. And the said Clerks so chosen shall have and receive their ancient wages, without fraud or diminution, either at the hands of the Church-wardens, at such times as

hath been accustomed, or by their own collection, according to the most ancient custom of every parish.

Ecclesiastical Courts belonging to the Archbishop's Jurisdiction.

92. *None to be cited into divers Courts for Probate of the same Will.*

FORASMUCH as many heretofore have been by Apparitors both of inferior courts, and of the courts of the Archbishop's Prerogative, much distracted, and diversely called and summoned for probate of wills or to take administrations of the goods of persons dying intestate, and are thereby vexed and grieved with many causeless and unnecessary troubles, molestations, and expences; we constitute and appoint, That all Chancellors, Commissaries, or Officials, or any other exercising ecclesiastical jurisdiction whatsoever, shall at the first charge with an oath all persons called or voluntarily appearing before them for the probate of any will, or the administration of any goods, whether they know, or (moved by any special inducement) do firmly believe, that the party deceased, whose testament or goods depend now in question, had at the time of his or her death any goods or good debts in any other diocese or dioceses, or peculiar jurisdiction within that province, than in that wherein the said party died, amounting to the value of five pounds. And if the said person cited, or voluntarily appearing before him, shall upon his oath affirm, that he knoweth, or (as aforesaid) firmly believeth, that the said party deceased had goods or good debts in any other diocese or dioceses, or peculiar jurisdiction within the said province, to the value aforesaid, and particularly specify and declare the same; then shall he presently dismiss him, not presuming to intermeddle with the probate of the said will, or to grant administration of the goods of the party so dying intestate; neither shall he require or exact any other charges of the said parties, more than such only as are due for the citation, and other process had and used against the said parties upon their further contumacy; but shall openly and plainly declare and profess, that the said cause belongeth to the Prerogative of the Archbishop of that province; willing and admonishing the party to prove the said will, or require administration of the said goods in the court of the said Prerogative, and to exhibit before him the said Judge the probate or administration under the seal of the Prerogative, within forty days next following. And if any Chancellor, Commissary, Official, or other exercising ecclesiastical jurisdiction whatsoever, or any their Registrar, shall offend herein, let him be *ipso facto* suspended from the execution of his office, not to be absolved or released, until he have restored to the party all expences by him laid out contrary to the tenor of the premises; and every such probate of any testament, or administration of goods so granted, shall be held void and frustrate to all effects of the law whatsoever.

Furthermore, we charge and enjoin, That the Registrar of every inferior Judge do, without all difficulty or delay, certify and inform the Apparitor of the Prerogative Court, repairing unto him once a month, and no oftener, what executors or administrators have been by his said Judge, for the incompetency of his own jurisdiction, dismissed, to the said Prerogative Court within the month next before, under pain of a month's suspension from the exercise of his office for every default therein. Provided, that this Canon, or any thing therein contained, be not prejudicial to any composition between the Archbishop and any Bishop or other Ordinary, nor to any inferior Judge that shall grant any probate of testament, or administration of goods, to any party that shall voluntarily desire it, both out of the said inferior court, and also out of the Prerogative. Provided likewise, that if any man die *in itinere*, the goods that he hath about him at that present shall not cause his testament or administration to be liable unto the Prerogative Court.

93. *The Rate of* Bona notabilia *liable to the Prerogative Court.*

FURTHERMORE, we decree and ordain, That no Judge of the Archbishop's Prerogative shall henceforward cite, or cause to be cited, *ex officio*, any person whatsoever to any of the aforesaid intents, unless he have knowledge that the party deceased was at the time of his death possessed of goods and chattels in some other diocese or dioceses, or peculiar jurisdiction within that province, than in that wherein he died, amounting to the value of five pounds at the least; decreeing and declaring, that whoso hath not goods in divers dioceses to the said sum or value shall not be accounted to have *Bona notabilia*. Always provided, That this clause, here and in the former Constitution mentioned, shall not prejudice those dioceses, where by composition or custom *Bona notabilia* are rated at a greater sum. And if any Judge of the Prerogative Court, or any his Surrogate, or his Registrar or Apparitor, shall cite, or cause any person to be cited into his court, contrary to the tenor of the premises, he shall restore to the party so cited all his costs and charges, and the acts and proceedings in that behalf shall be held void and frustrate. Which expences, if the said Judge, or Registrar, or Apparitor, shall refuse accordingly to pay, he shall be suspended from the exercise of his office, until he yield to the performance thereof.

94. *None to be cited into the Arches or Audience, but Dwellers within the Archbishop's Diocese, or Peculiars.*

NO Dean of the Arches, nor Official of the Archbishop's Consistory, nor any Judge of the Audience, shall henceforward in his own name, or in the name of the Archbishop, either *ex officio*, or at the instance of any party, originally cite, summon, or any way compel, or procure to be cited, summoned, or compelled, any person which dwelleth not within the particular diocese or peculiar of the said Archbishop, to appear before him or any of them, for any cause or matter whatsoever belonging to ecclesiastical cognizance, without the licence of the Diocesan first had and obtained in that behalf, other than in such particular cases only as are expressly excepted and reserved in and by a statute *Anno* 23 *H. VIII. cap.* 9. And if any of the said Judges shall offend herein, he shall for every such offence be suspended from the exercise of his office for the space of three whole months.

95. *The Restraint of double Quarrels.*

ALBEIT by former Constitutions of the Church of England, every Bishop hath had two months' space to inquire and inform himself of the sufficiency and qualities of every Minister, after he hath been presented unto him to be instituted into any benefice; yet, for the avoiding of some inconveniences, we do now abridge and reduce the said two months unto eight and twenty days only. In respect of which abridgment we do ordain and appoint, that no double quarrel shall hereafter be granted out of any of the Archbishop's courts at the suit of any Minister whosoever, except he shall first take his personal oath that the said eight and twenty days at the least are expired,

after he first tendered his presentation to the Bishop, and that he refused to grant him institution thereupon; or shall enter bonds with sufficient sureties to prove the same to be true; under pain of suspension of the granter thereof from the execution of his office for half a year *toties quoties*, (to be denounced by the said Archbishop,) and nullity of the double quarrel aforesaid, so unduly procured, to all intents and purposes whatsoever. Always provided, that within the said eight and twenty days the Bishop shall not institute any other to the prejudice of the said party before presented, *sub pœna nullitatis*.

96. *Inhibitions not to be granted without the subscription of an Advocate.*

THAT the jurisdictions of Bishops may be preserved (as near as may be) entire and free from prejudice, and that for the behoof of the subjects of this land better provision be made that henceforward they be not grieved with frivolous and wrongful suits and molestations; it is ordained and provided, That no inhibition shall be granted out of any court belonging to the Archbishop of Canterbury, at the instance of any party, unless it be subscribed by an Advocate practising in the said court: which the said Advocate shall do freely, not taking any fee for the same, except the party prosecuting the suit do voluntarily bestow some gratuity upon him for his counsel and advice in the said cause. The like course shall be used in granting forth any inhibition, at the instance of any party, by the Bishop or his Chancellor, against the Archdeacon, or any other person exercising ecclesiastical jurisdiction: and if in the court or consistory of any Bishop there be no Advocate at all, then shall the subscription of a Proctor practising in the same court be held sufficient.

97. *Inhibitions not to be granted until the Appeal be exhibited to the Judge.*

IT is further ordered and decreed, that henceforward no inhibition be granted by occasion of any interlocutory decree, or in any cause of correction whatsoever, except under the form aforesaid: and moreover, That before the going out of any such inhibition, the appeal itself, or a copy thereof, (avouched by oath to be just and true,) be exhibited to the Judge, or his lawful Surrogate, whereby he may be fully informed both of the quality of the crime, and of the cause of the grievance, before the granting forth of the said inhibition. And every appellant, or his lawful Proctor, shall, before the obtaining of any such inhibition, shew and exhibit to the Judge, or his Surrogate, in writing, a true copy of those acts wherewith he complaineth himself to be aggrieved, and from which he appealeth; or shall take a corporal oath, that he hath performed his diligence and true endeavour for the obtaining of the same, and could not obtain it at the hands of the Registrar in the country, or his deputy, tendering him his fee. And if any Judge or Registrar shall either procure or permit any inhibition to be sealed, so as is said, contrary to the form and limitation above specified, let him be suspended from the execution of his office for the space of three months: if any Proctor, or other person whatsoever by his appointment, shall offend in any of the premises, either by making or sending out any inhibition, contrary to the tenor of the said premises, let him be removed from the exercise of his office for the space of a whole year, without hope of release or restoring.

98. *Inhibitions not to be granted to factious Appellants, unless they first subscribe.*

FORASMUCH as they who break the laws cannot in reason claim any benefit or protection by the same; we decree and appoint, That after any Judge Ecclesiastical hath proceeded judicially against obstinate and factious persons and contemners of ceremonies, for not observing the rites and orders of the Church of England, or for contempt of public prayer, no Judge, *ad quem*, shall admit or allow any his or their appeals, unless, he having first seen the original appeal, the party appellant do first personally promise and avow, that he will faithfully keep and observe all the rites and ceremonies of the Church of England, as also the prescript form of Common Prayer; and do likewise subscribe to the three Articles formerly by us specified and declared.

99. *None to marry within the Degrees prohibited.*

NO person shall marry within the degrees prohibited by the laws of God, and expressed in a Table set forth by authority in the year of our Lord God 1563. And all marriages so made and contracted shall be adjudged incestuous and unlawful, and consequently shall be dissolved as void from the beginning, and the parties so married shall by course of law be separated. And the aforesaid Table shall be in every Church publicly set up and fixed at the charge of the parish.

100. *None to marry under Twenty-one Years, without their parents' consent.*

NO children under the age of one and twenty years complete shall contract themselves, or marry, without the consent of their parents, or of their guardians and governors, if their parents be deceased.

101. *By whom Licences to marry without Banns shall be granted, and to what sort of Persons.*

NO faculty or licence shall be henceforth granted for solemnization of matrimony betwixt any parties, without thrice open publication of the banns, according to the Book of Common Prayer, by any person exercising any ecclesiastical jurisdiction, or claiming any privileges in the right of their Churches; but the same shall be granted only by such as have episcopal authority, or the Commissary for faculties, Vicars-General of the Archbishops and Bishops, *sede plena*; or, *sede vacante*, the Guardian of the Spiritualities, or Ordinaries exercising of right episcopal jurisdiction in their several jurisdictions respectively, and unto such persons only, as be of good state and quality, and that upon good caution and security taken.

102. *Security to be taken at the granting of such Licences, and under what conditions.*

THE security mentioned shall contain these conditions: First, That at the time of the granting every such licence, there is not any impediment of precontract, consanguinity, affinity, or other lawful cause to hinder the said marriage. Secondly, That there is not any controversy or suit depending in any court before any Ecclesiastical Judge, touching any contract or marriage of either of the said parties with any other. Thirdly, That they have obtained thereunto the express consent of their parents, (if they be living,) or otherwise of their guardians or governors. Lastly, That they shall celebrate the said matrimony publicly in the Parish Church or Chapel where one of them dwelleth, and in no other place, and that between the hours of eight and twelve in the forenoon.

103. *Oaths to be taken for the Conditions.*

FOR the avoiding of all fraud and collusion in the obtaining of such licences and dispensations, we further constitute and appoint, That before any licence

for the celebration of matrimony without publication of banns be had or granted, it shall appear to the judge by the oaths of two sufficient witnesses, one of them to be known either to the Judge himself, or to some other person of good reputation then present, and known likewise to the said Judge, that the express consent of the parents, or parent, if one be dead, or guardians or guardian of the parties, is thereunto had and obtained. And furthermore, That one of the parties personally swear, that he believeth there is no let or impediment of precontract, kindred, or alliance, or of any other lawful cause whatsoever, nor any suit commenced in any Ecclesiastical Court, to bar or hinder the proceeding of the said matrimony, according to the tenure of the foresaid licence.

104. *An Exception for those that are in Widowhood.*

IF both the parties which are to marry being in widowhood do seek a faculty for the forbearing of banns, then the clauses before mentioned, requiring the parents' consent, may be omitted; but the parishes where they dwell, both shall be expressed in the licence, as also the parish named where the marriage shall be celebrated. And if any Commissary for faculties, Vicars-General, or other the said Ordinaries, shall offend in the premises, or any part thereof, he shall, for every time so offending, be suspended from the execution of his office for the space of six months; and every such licence or dispensation shall be held void to all effects and purposes, as if there had never been any such granted; and the parties marrying by virtue thereof shall be subject to the punishments which are appointed for clandestine marriages.

105. *No Sentence for Divorce to be given upon the sole Confession of the Parties.*

FORASMUCH as matrimonial causes have been always reckoned and reputed among the weightiest, and therefore require the greater caution, when they come to be handled and debated in judgment, especially in causes wherein matrimony, having been in the Church duly solemnized, is required, upon any suggestion or pretext whatsoever, to be dissolved or annulled: we do straitly charge and enjoin, That in all proceedings to divorce, and nullities of matrimony, good circumspection and advice be used, and that the truth may (as far as is possible) be sifted out by the deposition of witnesses, and other lawful proofs and evictions; and that credit be not given to the sole confession of the parties themselves, howsoever taken upon oath, either within or without the court.

106. *No Sentence for Divorce to be given but in open Court.*

NO sentence shall be given either for separation *a thoro et mensa*, or for annulling of pretended matrimony, but in open court, and in the seat of justice; and that with the knowledge and consent either of the Archbishop within his province, or of the Bishop within his diocese, or of the Dean of the Arches, the Judge of the Audience of Canterbury, or of the Vicars-General, or other principal Officials, or *sede vacante*, of the Guardians of the Spiritualities, or other Ordinaries to whom of right it appertaineth, in their several jurisdictions and courts, and concerning them only that are then dwelling under their jurisdictions.

107. *In all Sentences for Divorce, Bond to be taken for not marrying during each other's Life.*

IN all sentences pronounced only for divorce and separation *a thoro et mensa*, there shall be a caution and restraint inserted in the act of the said sentence, That the parties so separated shall live chastely and continently; neither shall they, during each other's life, contract matrimony with any other person. And, for the better observation of this last clause, the said sentence of divorce shall not be pronounced, until the party or parties requiring the same have given good and sufficient caution and security into the court, that they will not any way break or transgress the said restraint or prohibition.

108. *The Penalty for Judges offending in the premises.*

AND if any Judge, giving sentence of divorce or separation, shall not fully keep and observe the premises, he shall be, by the Archbishop of the province, or by the Bishop of the diocese, suspended from the exercise of his office for the space of a whole year; and the sentence of separation, so given contrary to the form aforesaid, shall be held void to all intents and purposes of the law, as if it had not at all been given or pronounced.

Ecclesiastical Courts belonging to the Jurisdictions of Bishops and Archdeacons, and the Proceedings in them.

109. *Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.*

IF any offend their brethren, either by adultery, whoredom, incest, or drunkenness, or by swearing, ribaldry, usury, and any other uncleanness, and wickedness of life, the Church-wardens, or Quest-men, and Side-men, in their next presentments to their Ordinaries, shall faithfully present all and every of the said offenders, to the intent that they, and every of them, may be punished by the severity of the laws, according to their deserts; and such notorious offenders shall not be admitted to the holy Communion, till they be reformed.

110. *Schismatics to be presented.*

IF the Church-wardens, or Quest-men, or Assistants, do or shall know any man within their parish, or elsewhere, that is a hinderer of the Word of God to be read or sincerely preached, or of the execution of these our Constitutions, or a fautor of any usurped or foreign power, by the laws of this realm justly rejected and taken away, or a defender of Popish and erroneous doctrine; they shall detect and present the same to the Bishop of the diocese, or Ordinary of the place, to be censured and punished according to such Ecclesiastical laws as are prescribed in that behalf.

111. *Disturbers of Divine Service to be presented.*

IN all visitations of Bishops and Archdeacons, the Church-wardens, or Quest-men, and Side-men, shall truly and personally present the names of all those which behave themselves rudely and disorderly in the Church, or which by untimely ringing of bells, by walking, talking, or other noise, shall hinder the Minister or Preacher.

112. *Non-Communicants at Easter to be presented.*

THE Minister, Church-wardens, Quest-men, and Assistants of every Parish Church and Chapel, shall yearly, within forty days after Easter, exhibit to the Bishop or his Chancellor the names and surnames of all the Parishioners, as well men as women, which being of the age of sixteen years received not the Communion at Easter before.

113. *Ministers may present.*

BECAUSE it often cometh to pass, that the Church-wardens, Side-men, Quest-men, and such other persons of the Laity, as are to take care for the suppressing of sin and wickedness in their several parishes, as much as in them lieth, by admonition, reprehension, and denunciation to their Ordinaries, do forbear to discharge their duties therein, either through fear of their superiors, or through negligence, more than were fit, the licentiousness of these times considered, we ordain, That hereafter every Parson and Vicar, or, in the lawful absence of any Parson or Vicar, then their Curates and Substitutes may join in every presentment with the said Church-wardens, Side-men, and the rest above mentioned, at the times hereafter limited, if they, the said Church-wardens and the rest, will present such enormities as are apparent in the parish; or if they will not, then every such Parson and Vicar, or, in their absence, as aforesaid, their Curates may themselves present to their Ordinaries at such times, and when else they think it meet, all such crimes as they have in charge, or otherwise, as by them (being the persons that should have the chief care for the suppressing of sin and impiety in their parishes) shall be thought to require due reformation. Provided always, That if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called in to question for concealing the same,) under pain of irregularity.

114. *Ministers shall present Recusants.*

EVERY Parson, Vicar, or Curate, shall carefully inform themselves, every year hereafter, how many Popish Recusants, men, women, and children, above the age of thirteen years, and how many being popishly given (who, though they come to the Church, yet do refuse to receive the Communion) are inhabitants, or make their abode, either as sojourners or common guests, in any of their several parishes; and shall set down their true names in writing, (if they can learn them,) or otherwise such names as for the time they carry, distinguishing the absolute Recusants from half Recusants; and the same, so far as they know or believe, so distinguished and set down under their hands, shall truly present to their Ordinaries before the Feast of the Nativity next ensuing, under pain of suspension to be inflicted upon them by their said Ordinaries; and so every year hereafter, upon the like pain, before the Feast of St. John Baptist. Also we ordain, That all such Ordinaries, Chancellors, Commissaries, Archdeacons, Officials, and all other Ecclesiastical Officers, to whom the said presentments shall be exhibited, shall likewise within one month after the receipt of the same, under pain of suspension by the Bishop from the execution of their offices for the space of half a year, as often as they shall offend therein, deliver them, or cause them to be delivered, to the Bishop respectively; who shall also exhibit them to the Archbishop within six weeks, and the Archbishop to his Majesty within other six weeks after he hath received the said presentments.

115. *Ministers and Church-wardens not to be sued for presenting.*

WHEREAS for the reformation of criminous persons and disorders in every parish, the Church-wardens, Quest-men, Side-men, and such other Church Officers are sworn, and the Minister charged to present as well the crimes and disorders committed by the said criminous persons, as also the common fame which is spread abroad of them, whereby they are often maligned, and sometimes troubled by the said delinquents, or their friends; we do admonish and exhort all Judges, both Ecclesiastical and Temporal, as they regard and reverence the fearful judgment-seat of the highest Judge, that they admit not in any of their Courts any complaint, plea, suit or suits, against any such Church-wardens, Quest-men, Side-men, or other Church Officers, for making any such presentments, nor against any Minister for any presentment that he shall make; all the said presentments tending to the restraint of shameless impiety, and considering that the rules both of charity and government do presume, that they did nothing therein of malice, but for the discharge of their consciences.

116. *Church-wardens not bound to present oftener than twice a Year.*

NO Church-wardens, Quest-men, or Side-men of any parish shall be enforced to exhibit their presentments to any having ecclesiastical jurisdiction, above once in every year, where it hath been no oftener used, nor above twice in any diocese whatsoever, except it be at the Bishop's Visitation. For the which presentments of every Parish-church or Chapel, the Registrar of any court, where they are to be exhibited, shall not receive in one year above fourpence, under pain, for every offence therein, of suspension from the execution of his office for the space of a month, *toties quoties*. Provided always, That, as good occasion shall require, it shall be lawful for every Minister, Church-wardens, and Side-men to present offenders as oft as they shall think meet; and likewise for any godly disposed person, or for any Ecclesiastical Judge, upon knowledge, or notice given unto him or them of any enormous crime within his jurisdiction, to move the Minister, Church-wardens, or Side-men, as they tender the glory of God and reformation of sin, to present the same, if they shall find sufficient cause to induce them thereunto, that it may be in due time punished and reformed. Provided, That for these voluntary presentments there be no fee required or taken of them, under the pain aforesaid.

117. *Church-wardens not to be troubled for not presenting oftener than twice a Year.*

NO Church-wardens, Quest-men, or Side-men, shall be called or cited, but only at the said time or times before limited, to appear before any Ecclesiastical Judge whosoever, for refusing at other times to present any faults committed in their parishes, and punishable by Ecclesiastical Laws. Neither shall they, nor any of them, after their presentments exhibited at any of those times, be any further troubled for the same, except upon manifest and evident proof it may appear, that they did then willingly and wittingly omit to present some such public crime or crimes as they knew to be committed, or could not be ignorant that there was then a public fame of them; or unless there be very just cause to call them for the explanation of their former presentments. In which case of wilful omission, their Ordinaries shall proceed against them in such sort, as in causes of wilful perjury in a Court Ecclesiastical it is already by law provided.

118. *The old Church-wardens to make their Presentments before the new be sworn.*

THE office of all Church-wardens and Side-men shall be reputed ever hereafter to continue until

the new Church-wardens that shall succeed them be sworn, which shall be the first week after Easter, or some week following, according to the direction of the Ordinary. Which time so appointed shall always be one of the two times in every year, when the Minister, and Church-wardens, and Side-men of every parish shall exhibit to their several Ordinaries the presentments of such enormities as have happened in their parishes since their last presentments. And this duty they shall perform, before the newly chosen Church-wardens and Side-men be sworn, and shall not be suffered to pass over the said presentments to those that are newly come into office, and are by intendment ignorant of such crimes; under pain of those censures which are appointed for the reformation of such dalliers and dispensers with their own consciences and oaths.

119. *Convenient time to be assigned for framing Presentments.*

FOR the avoiding of such inconveniences as heretofore have happened by the hasty making of bills of presentments upon the days of the Visitation and Synods, it is ordered, That always hereafter every Chancellor, Archdeacon, Commissary, and Official, and every other person having ecclesiastical jurisdiction, at the ordinary time when the Church-wardens are sworn; and the Archbishop and Bishops, when he or they do summon their Visitation, shall deliver, or cause to be delivered, to the Church-wardens, Quest-men, and Side-men of every parish, or to some of them, such books of articles as they, or any of them, shall require, for the year following, the said Church-wardens, Quest-men, and Side-men to ground their presentments upon, at such times as they are to exhibit them. In which book shall be contained the form of the oath, which must be taken immediately before every such presentment; to the intent that, having beforehand time sufficient, not only to peruse and consider what their said oath shall be, but the articles also whereupon they are to ground their presentments, they may frame them at home both advisedly and truly, to the discharge of their own consciences, after they are sworn, as becometh honest and godly men.

120. *None to be cited into Ecclesiastical Courts by Process of* Quorum Nomina.

NO Bishop, Chancellor, Archdeacon, Official, or other Ecclesiastical Judge, shall suffer any general processes of *Quorum Nomina* to be sent out of his court; except the names of all such as thereby are to be cited shall be first expressly entered by the hand of the Registrar, or his Deputy, under the said processes, and the said processes and names be first subscribed by the Judge, or his Deputy, and his seal thereto affixed.

121. *None to be cited into several Courts for one Crime.*

IN places where the Bishop and Archdeacon do by prescription or composition visit at several times in one and the same year, lest for one and the selfsame fault any of his Majesty's subjects should be challenged and molested in divers Ecclesiastical Courts; we order and appoint, That every Archdeacon, or his Official, within one month after the Visitation ended that year, and the presentments received, shall certify under his hand and seal to the Bishop, or his Chancellor, the names and crimes of all such as are detected and presented in his said Visitation, to the end the Chancellor shall thenceforth forbear to convent any person for any crime or cause so detected or presented to the Archdeacon. And the Chancellor within the like time after the Bishop's Visitation ended, and presentments received, shall under his hand and seal signify to the Archdeacon, or his Official, the names and crimes of all such persons which shall be detected or presented unto him in that Visitation, to the same intent as is aforesaid. And if these officers shall not certify each other, as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected and presented in each other's Visitation; then every of them so offending shall be suspended from all exercise of his jurisdiction by the Bishop of the diocese, until he shall repay the costs and expences which the parties grieved have been at by that vexation.

122. *No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.*

WHEN any Minister is complained of in any Ecclesiastical Court belonging to any Bishop of his province, for any crime, the Chancellor, Commissary, Official, or any other having ecclesiastical jurisdiction, to whom it shall appertain, shall expedite the cause by processes and other proceedings against him: and upon contumacy, for not appearing, shall first suspend him; and afterward, his contumacy continuing, excommunicate him. But if he appear, and submit himself to the course of law, then the matter being ready for sentence, and the merits of his offence exacting by law either deprivation from his living, or deposition from the ministry, no such sentence shall be pronounced by any person whosoever, but only by the Bishop, with the assistance of his Chancellor, the Dean, (if they may conveniently be had,) and some of the Prebendaries, if the Court be kept near the Cathedral Church, or of the Archdeacon, if he may be had conveniently, and two other at the least grave Ministers and Preachers, to be called by the Bishop, when the court is kept in other places.

123. *No Act to be sped but in open Court.*

NO Chancellor, Commissary, Archdeacon, Official, or any other person using ecclesiastical jurisdiction whosoever, shall speed any judicial act, either of contentious or voluntary jurisdiction, except he have the ordinary Registrar of that Court, or his lawful Deputy: or if he or they will not, or cannot, be present, then such persons as by law are allowed in that behalf to write or speed the same, under pain of suspension *ipso facto*.

124. *No Court to have more than one Seal.*

NO Chancellor, Commissary, Archdeacon, Official, or any other exercising ecclesiastical jurisdiction, shall without the Bishop's consent have any more seals than one, for the sealing of all matters incident to his office; which seal shall always be kept either by himself or by his lawful Substitute exercising jurisdiction for him, and remaining within the jurisdiction of the said Judge, or in the city or principal town of the county. This seal shall contain the title of that jurisdiction, which every of the said Judges or their Deputies do execute.

125. *Convenient Places to be chosen for the keeping of Courts.*

ALL Chancellors, Commissaries, Archdeacons, Officials, and all other exercising ecclesiastical jurisdiction, shall appoint such meet places for the keeping of their courts, by the assignment or approbation of the Bishop of the diocese, as shall be convenient

for entertainment of those that are to make their appearance there, and most indifferent for their travel. And likewise they shall keep and end their courts in such convenient time, as every man may return homewards in as due season as may be.

126. *Peculiar and inferior Courts to exhibit the original Copies of Wills into the Bishop's Registry.*

WHEREAS Deans, Archdeacons, Prebendaries, Parsons, Vicars, and others, exercising ecclesiastical jurisdiction, claim liberty to prove the last wills and testaments of persons deceased within their several jurisdictions, having no known or certain Registrars, nor public place to keep their records in; by reason whereof many wills, rights, and legacies, upon the death or change of such persons, and their private Notaries, miscarry and cannot be found, to the great prejudice of his Majesty's subjects; we therefore order and enjoin, That all such possessors and exercisers of peculiar jurisdiction shall once in every year exhibit into the public registry of the Bishop of the diocese, or of the Dean and Chapter under whose jurisdiction the said peculiars are, every original testament of every person in that time deceased, and by them proved in their several peculiar jurisdictions, or a true copy of every such testament, examined, subscribed, and sealed by the peculiar Judge and his Notary. Otherwise, if any of them fail so to do, the Bishop of the diocese or Dean and Chapter, unto whom the said jurisdictions do respectively belong, shall suspend the said parties, and every of them, from the exercise of all such peculiar jurisdiction, until they have performed this our Constitution.

Judges Ecclesiastical, and their Surrogates.

127. *The Quality and Oath of Judges.*

NO man shall hereafter be admitted a Chancellor, Commissary, or Official, to exercise any ecclesiastical jurisdiction, except he be of the full age of six and twenty years at the least, and one that is learned in the Civil and Ecclesiastical Laws, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected, and zealously bent to religion, touching whose life and manners no evil example is had; and except, before he enter into or execute any such office, he shall take the oath of the King's supremacy in the presence of the Bishop, or in the open court, and shall subscribe to the Articles of Religion agreed upon in the Convocation in the year one thousand five hundred sixty and two, and shall also swear that he will, to the uttermost of his understanding, deal uprightly and justly in his office, without respect or favour of reward; the said oaths and subscription to be recorded by a Registrar then present. And likewise all Chancellors, Commissaries, Officials, Registrars, and all other that do now possess or execute any places of ecclesiastical jurisdiction, or service, shall before Christmas next, in the presence of the Archbishop, or Bishop, or in open court, under whom or where they exercise their offices, take the same oaths, and subscribe, as before is said; or, upon refusal so to do, shall be suspended from the execution of their offices, until they shall take the said oaths, and subscribe as aforesaid.

128. *The Quality of Surrogates.*

NO Chancellor, Commissary, Archdeacon, Official, or any other person using ecclesiastical jurisdiction, shall at any time substitute in their absence any to keep any court for them, except he be either a grave Minister and a Graduate, or a licensed public Preacher, and a beneficed man near the place where the courts are kept, or a Bachelor of Law, or a Master of Arts at least, who hath some skill in the Civil and Ecclesiastical Law, and is a favourer of true Religion, and a man of modest and honest conversation; under pain of suspension, for every time that they offend therein, from the execution of their offices, for the space of three months, *toties quoties:* and he likewise that is deputed, being not qualified as is before expressed, and yet shall presume to be a Substitute to any Judge, and shall keep any court, as is aforesaid, shall undergo the same censure in manner and form as is before expressed.

Proctors.

129. *Proctors not to retain Causes without the lawful Assignment of the Parties.*

NONE shall procure in any cause whatsoever, unless he be thereunto constituted and appointed by the party himself, either before the Judge, and by act in court, or unless, in the beginning of the suit, he be by a true and sufficient proxy thereunto warranted and enabled. We call that proxy sufficient which is strengthened and confirmed by some authentical seal, the party's approbation, or at least his ratification therewithal concurring. All which proxies shall be forthwith by the said Proctors exhibited into the court, and be safely kept and preserved by the Registrar in the public registry of the said court. And if any Registrar or Proctor shall offend herein, he shall be secluded from the exercise of his office for the space of two months, without hope of release or restoring.

130. *Proctors not to retain Causes without the Counsel of an Advocate.*

FOR lessening and abridging the multitude of suits and contentions, as also for preventing the complaints of suitors in Courts Ecclesiastical, who many times are overthrown by the oversight and negligence, or by the ignorance and insufficiency of Proctors; and likewise for the furtherance and increase of learning, and the advancement of Civil and Canon Law, following the laudable customs heretofore observed in the courts pertaining to the Archbishop of Canterbury; we will and ordain, that no Proctor exercising in any of them shall entertain any cause whatsoever, and keep and retain the same for two court-days, without the counsel and advice of an Advocate, under pain of a year's suspension from his practice; neither shall the Judge have power to release or mitigate the said penalty, without express mandate and authority from the Archbishop aforesaid.

131. *Proctors not to conclude in any Case without the knowledge of an Advocate.*

NO Judge in any of the said courts of the Archbishop shall admit any libel, or any other matter, without the advice of an Advocate admitted to practise in the same court, or without his subscription; neither shall any Proctor conclude any cause depending without the knowledge of the Advocate retained and feed in the cause: which if any Proctor shall do, or procure to be done, or shall by any colour whatsoever defraud the Advocate of his duty or fee, or shall be negligent in repairing to the Advocate, and requiring his advice what course is to be taken in the cause, he shall be suspended from all practice for the space of six months, without hope of being thereunto restored before the said term be fully complete.

132. *Proctors prohibited the Oath, In animam domini sui.*

FORASMUCH as in the probate of testaments and suits for administration of the goods of persons dying intestate, the oath usually taken by Proctors of courts *In animam constituentis*, is found to be inconvenient; we do therefore decree and ordain, That every executor, or suitor for administration, shall personally repair to the Judge in that behalf, or his Surrogate, and in his own person (and not by Proctor) take the oath accustomed in these cases. But if by reason of sickness, or age, or any other just let or impediment, he be not able to make his personal appearance before the Judge, it shall be lawful for the Judge (there being faith first made by a credible person of the truth of his said hinderance or impediment) to grant a commission to some grave Ecclesiastical Person, abiding near the party aforesaid, whereby he shall give power and authority to the said Ecclesiastical Person in his stead, to minister the accustomed oath above mentioned to the executor, or suitor for such administration, requiring his said substitute, that by a faithful and trusty messenger he certify the said Judge truly and faithfully what he hath done therein. Lastly, we ordain and appoint, That no Judge or Registrar shall in any wise receive for the writing, drawing, or sealing of any such commission, above the sum of six shillings and eight pence; whereof one moiety to be for the Judge, and the other for the Registrar of the said court.

133. *Proctors not to be clamorous in Court.*

FORASMUCH as it is found by experience, that the loud and confused cries and clamours of Proctors in the courts of the Archbishop are not only troublesome and offensive to the Judges and Advocates, but also give occasion to the standers by, of contempt and calumny toward the court itself; that more respect may be had to the dignity of the Judge than heretofore, and that causes may more easily and commodiously be handled and despatched, we charge and enjoin, That all Proctors in the said courts do especially intend, that the acts be faithfully entered and set down by the Registrar, according to the advice and direction of the Advocate; that the said Proctors refrain loud speech and babbling, and behave themselves quietly and modestly: and that, when either the Judges or Advocates, or any of them, shall happen to speak, they presently be silent, upon pain of silencing for two whole terms then immediately following every such offence of theirs. And if any of them shall the second time offend herein, and after due monition shall not reform himself, let him be for ever removed from his practice.

Registrars.

134. *Abuses to be reformed in Registrars.*

IF any Registrar, or his Deputy or Substitute whatsoever, shall receive any certificate without the knowledge and consent of the Judge of the court, or willingly omit to cause any person cited to appear upon any court-day, to be called; or unduly put off and defer the examination of witnesses to be examined by a day set and assigned by the Judge; or do not obey and observe the judicial and lawful monition of the said Judge; or omit to write, or cause to be written, such citations and decrees as are to be put in execution, and set forth before the next court-day; or shall not cause all testaments exhibited into his office to be registered within a convenient time; or shall set down or enact, as decreed by the Judge, any thing false or conceited by himself, and not so ordered or decreed by the Judge; or, in the transmission of processes to the Judge *ad quem*, shall add or insert any falsehood or untruth, or omit any thing therein, either by cunning, or by gross negligence; or in causes of instance, or promoted of office, shall receive any reward in favour of either party; or be of counsel directly or indirectly with either of the parties in suit; or in the execution of their office shall do aught else maliciously or fraudulently, whereby the said Ecclesiastical Judge, or his proceedings, may be slandered or defamed; we will and ordain, That the said Registrar, or his Deputy or Substitute, offending in all or any of the premises, shall by the Bishop of the diocese be suspended from the exercise of his office for the space of one, two, or three months, or more, according to the quality of his offence; and that the said Bishop shall assign some other Public Notary to execute and discharge all things pertaining to his office, during the time of his said suspension.

135. *A certain Rate of Fees due to all Ecclesiastical Officers.*

NO Bishop, Suffragan, Chancellor, Commissary, Archdeacon, Official, nor any other exercising ecclesiastical jurisdiction whatsoever, nor any Registrar of any Ecclesiastical Courts, nor any Minister belonging to any of the said offices or courts, shall hereafter, for any cause incident to their several offices, take or receive any other or greater fees, than such as were certified to the most reverend Father in God, John late Archbishop of Canterbury, in the year of our Lord God one thousand five hundred ninety and seven, and were by him ratified and approved; under pain, that every such Judge, Officer, or Minister offending herein, shall be suspended from the exercise of their several offices for the space of six months, for every such offence. Always provided, That if any question shall arise concerning the certainty of the said fees, or any of them, then those fees shall be held for lawful, which the Archbishop of Canterbury for the time being shall under his hand approve, except the statutes of this realm before made do in any particular case express some other fees to be due. Provided furthermore, That no fee or money shall be received either by the Archbishop, or any Bishop, or Suffragan, either directly or indirectly, for admitting of any into sacred orders; nor that any other person or persons under the said Archbishop, Bishop, or Suffragan, shall for parchment, writing, wax, sealing, or any other respect thereunto appertaining, take above ten shillings, under such pains as are already by law prescribed.

136. *A Table of the Rates and Fees to be set up in Courts and Registries.*

WE do likewise constitute and appoint, That the Registrars belonging to every such Ecclesiastical Judge shall place two tables, containing the several rates and sums of all the said fees: one in the usual place or consistory where the court is kept, and the other in his registry; and both of them in such sort, as every man, whom it concerneth, may without difficulty come to the view and perusal thereof, and take a copy of them: the same tables to be set up before the Feast of the Nativity next ensuing. And if any Registrar shall fail to place the said tables according to the tenor hereof, he shall be suspended from the execution of his office, until he cause the same to be accordingly done: and the said tables being once set up, if he shall at any time remove, or suffer the same to be removed, hidden, or any way hindered from sight, contrary to the true meaning of this Constitution, he shall for

every such offence be suspended from the exercise of his office for the space of six months.

137. *The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishop's time.*

FORASMUCH as the chief and principal cause and use of Visitation is, that the Bishop, Archdeacon, or other assigned to visit, may get some good knowledge of the state, sufficiency, and ability of the Clergy, and other persons whom they are to visit; we think it convenient, that every Parson, Vicar, Curate, Schoolmaster, or other person licensed whosoever, do at the Bishop's first Visitation, or at the next Visitation after his admission, shew and exhibit unto him his Letters of Orders, Institution, and Induction, and all other his Dispensations, Licences, or Faculties whatsoever, to be by the said Bishop either allowed, or (if there be just cause) disallowed and rejected: and being by him approved, to be, as the custom is, signed by the Registrar; and that the whole fees accustomed to be paid in the Visitations in respect of the premises, be paid only once in the whole time of every Bishop, and afterwards but half of the said accustomed fees in every other Visitation, during the said Bishop's continuance.

Apparitors.

138. *The number of Apparitors restrained.*

FORASMUCH as we are desirous to redress such abuses and grievances as are said to grow by Somners or Apparitors, we think it meet that the multitude of Apparitors be (as much as is possible) abridged or restrained: wherefore we decree and ordain, That no Bishop or Archdeacon, or their Vicars, or Officials, or other inferior Ordinaries, shall depute or have more Apparitors to serve in their jurisdictions respectively, than either they or their predecessors were accustomed to have thirty years before the publishing of these our present Constitutions. All which Apparitors shall by themselves faithfully execute their offices; neither shall they, by any colour or pretence whatsoever, cause or suffer their mandates to be executed by any Messengers or Substitutes, unless it be upon some good cause to be first known and approved by the Ordinary of the place. Moreover, they shall not take upon them the office of Promoters or Informers for the court, neither shall they exact more or greater fees than are in these our Constitutions formerly prescribed. And if either the number of the Apparitors deputed shall exceed the aforesaid limitation, or any of the said Apparitors shall offend in any of the premises; the persons deputing them, if they be Bishops, shall, upon admonition of their superior, discharge the persons exceeding the number so limited; if inferior Ordinaries, they shall be suspended from the execution of their office, until they have dismissed the Apparitors by them so deputed; and the parties themselves so deputed shall for ever be removed from the office of Apparitors; and if, being so removed, they desist not from the exercise of their said offices, let them be punished by ecclesiastical censures, as persons contumacious. Provided, That if upon experience the number of the said Apparitors be too great in any diocese in the judgment of the Archbishop of Canterbury for the time being, they shall by him be so abridged, as he shall think meet and convenient.

Authority of Synods.

139. *A National Synod the Church Representative.*

WHOSOEVER shall hereafter affirm, That the sacred Synod of this nation, in the name of Christ and by the King's authority assembled, is not the true Church of England by representation, let him be excommunicated, and not restored until he repent, and publicly revoke that his wicked error.

140. *Synods conclude as well the absent as the present.*

WHOSOEVER shall affirm, That no manner of person, either of the Clergy or Laity, not being themselves particularly assembled in the said sacred Synod, are to be subject to the decrees thereof in causes ecclesiastical, (made and ratified by the King's Majesty's supreme authority,) as not having given their voices unto them, let him be excommunicated, and not restored until he repent, and publicly revoke that his wicked error.

141. *Depravers of the Synod censured.*

WHOSOEVER shall hereafter affirm, That the sacred Synod, assembled as aforesaid, was a company of such persons as did conspire together against godly and religious professors of the Gospel; and that therefore both they and their proceedings, in making of Canons and Constitutions in causes ecclesiastical by the King's authority, as aforesaid, ought to be despised and contemned, the same being ratified, confirmed, and enjoined by the said regal power, supremacy, and authority; let them be excommunicated, and not restored until they repent, and publicly revoke that their wicked error.

WE of our princely inclination and royal care for the maintenance of the present estate and government of the Church of England, by the laws of this our Realm now settled and established, having diligently, with great contentment and comfort, read and considered of all these their said Canons, Orders, Ordinances, and Constitutions, agreed upon, as is before expressed; and finding the same such as we are persuaded will be very profitable, not only to our Clergy, but to the whole Church of this our Kingdom, and to all the true Members of it, if they be well observed; have therefore for us, our Heirs, and lawful Successors, of our especial grace, certain knowledge, and mere motion, given, and by these presents do give our royal assent, according to the form of the said Statute, or Act of Parliament aforesaid, to all and every of the said Canons, Orders, Ordinances, and Constitutions, and to all and every thing in them contained, as they are before written.

And furthermore, we do not only by our said Prerogative Royal, and supreme Authority in Causes Ecclesiastical, ratify, confirm, and establish, by these our Letters Patent, the said Canons, Orders, Ordinances, and Constitutions, and all and every thing in them contained, as is aforesaid; but do likewise propound, publish, and straightway enjoin and command by our said Authority, and by these our Letters Patent, the same to be diligently observed, executed, and equally kept by all our loving Subjects of this our Kingdom, both within the Provinces of Canterbury and York, in all points wherein they do or may concern every or any of them, according to this our will and pleasure hereby signified and expressed; and that likewise, for the better observation of them, every Minister, by what name or title soever he be called, shall in the Parish Church or Chapel where he hath charge, read all the said Canons, Orders, Ordinances, and Constitutions, once every year, upon some Sundays or Holy-days, in the Afternoon, before Divine Service, dividing the same in such sort, as that the one half may be

read one day, and the other another day: the Book of the said Canons to be provided at the charge of the Parish, betwixt this and the Feast of the Nativity of our Lord God next ensuing: straitly charging and commanding all Archbishops, Bishops, and all other that exercise any Ecclesiastical Jurisdiction within this Realm, every man in his place, to see, and procure (so much as in them lieth) all and every of the same Canons, Orders, Ordinances, and Constitutions, to be in all points duly observed; not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break or neglect to observe the same, as they tender the honour of God, the peace of the Church, the tranquillity of the Kingdom, and their duties and service to us their King and Sovereign.

In witness, &c.

THE TABLE

OF THE

CONSTITUTIONS AND CANONS ECCLESIASTICAL.

Of the Church of England.

1. THE King's Supremacy over the Church of England, in Causes Ecclesiastical, to be maintained.
2. Impugners of the King's Supremacy censured.
3. The Church of England a true and apostolical Church.
4. Impugners of the public Worship of God, established in the Church of England, censured.
5. Impugners of the Articles of Religion established in the Church of England, censured.
6. Impugners of the Rites and Ceremonies, established in the Church of England, censured.
7. Impugners of the Government of the Church of England by Archbishops, Bishops, &c. censured.
8. Impugners of the Form of consecrating and ordering Archbishops, Bishops, &c. in the Church of England, censured.
9. Authors of Schism in the Church of England censured.
10. Maintainers of Schismatics in the Church of England censured.
11. Maintainers of Conventicles censured.
12. Maintainers of Constitutions made in Conventicles censured.

Of Divine Service, and Administration of the Sacraments.

13. Due Celebration of Sundays and Holy-days.
14. The prescript Form of Divine Service to be used on Sundays and Holy-days.
15. The Litany to be read on Wednesdays and Fridays.
16. Colleges to use the prescript Form of Divine Service.
17. Students in Colleges to wear Surplices in time of Divine Service.
18. A reverence and attention to be used within the Church in time of Divine Service.
19. Loiterers not to be suffered near the Church in time of Divine Service.
20. Bread and Wine to be provided against every Communion.
21. The Communion to be thrice a year received.
22. Warning to be given beforehand for the Communion.
23. Students in Colleges to receive the Communion four times a year.
24. Copes to be worn in Cathedral Churches by those that administer the Communion.
25. Surplices and Hoods to be worn in Cathedral Churches, when there is no Communion.
26. Notorious Offenders not to be admitted to the Communion.
27. Schismatics not to be admitted to the Communion.
28. Strangers not to be admitted to the Communion.
29. Fathers not to be Godfathers in Baptism, and Children not Communicants.
30. The lawful Use of the Cross in Baptism explained.

Ministers, their Ordination, Function, and Charge.

31. Four solemn times appointed for the making of Ministers.
32. None to be made Deacon and Minister both in one day.
33. The Title of such as are to be made Ministers.
34. The Quality of such as are to be made Ministers.
35. The Examination of such as are to be made Ministers.
36. Subscription required of such as are to be made Ministers.
    The Articles of Subscription.
    The Form of Subscription.
37. Subscription before the Diocesan.
38. Revolters after Subscription censured.
39. Cautions for Institution of Ministers into Benefices.
40. An Oath against Simony at Institution into Benefices.
41. Licences for Plurality of Benefices limited, and Residence enjoined.
42. Residence of Deans in their Churches.
43. Deans and Prebendaries to preach during their Residence.
44. Prebendaries to be resident upon their Benefices.
45. Beneficed Preachers, being resident upon their Livings, to preach every Sunday.
46. Beneficed Men, not Preachers, to procure monthly Sermons.
47. Absence of Beneficed Men to be supplied by Curates that are allowed Preachers.
48. None to be Curates but allowed by the Bishop.
49. Ministers not allowed Preachers may not expound.
50. Strangers not admitted to preach without shewing their Licence.
51. Strangers not admitted to preach in Cathedral Churches without sufficient Authority.
52. The names of strange Preachers to be noted in a Book.
53. No public Opposition between Preachers.
54. The Licences of Preachers refusing Conformity to be void.
55. The Form of a Prayer to be used by all Preachers before their Sermons.
56. Preachers and Lecturers to read Divine Service, and administer the Sacraments twice a year at the least.

57. The Sacraments not to be refused at the hands of unpreaching Ministers.
58. Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.
59. Ministers to catechize every Sunday.
60. Confirmation to be performed once in three Years.
61. Ministers to prepare Children for Confirmation.
62. Ministers not to marry any persons without Banns or Licence.
63. Ministers of exempt Churches not to marry without Banns or Licence.
64. Ministers solemnly to bid Holy-days.
65. Ministers solemnly to denounce Recusants and Excommunicates.
66. Ministers to confer with Recusants.
67. Ministers to visit the Sick.
68. Ministers not to refuse to christen or bury.
69. Ministers not to defer christening, if the Child be in danger.
70. Ministers to keep a Register of Christenings, Weddings, and Burials.
71. Ministers not to preach or administer the Communion in private Houses.
72. Ministers not to appoint public or private Fasts or Prophecies, or to exorcise, but by authority.
73. Ministers not to hold private Conventicles.
74. Decency in Apparel enjoined to Ministers.
75. Sober Conversation required in Ministers.
76. Ministers at no time to forsake their Calling.

Schoolmasters.

77. None to teach School without Licence.
78. Curates desirous to teach, to be licensed before others.
79. The Duty of Schoolmasters.

Things appertaining to Churches.

80. The Great Bible, and Book of Common Prayer to be had in every Church.
81. A Font of Stone for Baptism in every Church.
82. A decent Communion-Table in every Church.
83. A Pulpit to be provided in every Church.
84. A Chest for Alms in every Church.
85. Churches to be kept in sufficient Reparations.
86. Churches to be surveyed, and the Decays certified to the high Commissioners.
87. A Terrier of Glebe-lands, and other Possessions belonging to Churches.
88. Churches not to be profaned.

Church-wardens or Quest-men, and Side-men or Assistants.

89. The choice of Church-wardens, and their Account.
90. The choice of Side-men, and their joint office with Church-wardens.

Parish-Clerks.

91. Parish-Clerks to be chosen by the Minister.

Ecclesiastical Courts belonging to the Archbishop's Jurisdiction.

92. None to be cited into divers Courts for Probate of the same will.
93. The Rate of *Bona notabilia* liable to the Prerogative Court.
94. None to be cited into the Arches or Audience, but dwellers within the Archbishop's Diocese, or Peculiars.
95. The Restraint of double Quarrels.
96. Inhibitions not to be granted without the Subscription of an Advocate.
97. Inhibitions not to be granted, until the Appeal be exhibited to the Judge.
98. Inhibitions not to be granted to factious Appellants, unless they first subscribe.
99. None to marry within the Degrees prohibited.
100. None to marry under Twenty-one Years, without their Parents' consent.
101. By whom Licences to marry without Banns shall be granted, and to what sort of Persons.
102. Security to be taken at the granting of such Licences, and under what Conditions.
103. Oath to be taken for the Conditions.
104. An exception for those that are in Widowhood.
105. No Sentence for Divorce to be given upon the sole confession of the parties.
106. No Sentence for Divorce to be given but in open Court.
107. In all Sentences for Divorce, Bond to be taken for not marrying during each other's life.
108. The Penalty for Judges offending in the Premises.

Ecclesiastical Courts belonging to the Jurisdiction of Bishops and Archdeacons, and the Proceedings in them.

109. Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.
110. Schismatics to be presented.
111. Disturbers of Divine Service to be presented.
112. Non-Communicants at Easter to be presented.
113. Ministers may present.
114. Ministers shall present Recusants.
115. Ministers and Church-wardens not to be sued for presenting.
116. Church-wardens not bound to present oftener than twice a Year.
117. Church-wardens not to be troubled for not presenting oftener than twice a Year.
118. The old Church-wardens to make their Presentments before the new be sworn.
119. Convenient time to be assigned for framing Presentments.
120. None to be cited into Ecclesiastical Courts by Process of *Quorum Nomina.*
121. None to be cited into several Courts for one Crime.
122. No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.
123. No Act to be sped but in open Court.
124. No Court to have more than one Seal.
125. Convenient places to be chosen for the keeping of open Courts.
126. Peculiar and inferior Courts to exhibit the original Copies of Wills into the Bishop's Registry.

Judges Ecclesiastical, and their Surrogates.

127. The Quality and Oath of Judges.
128. The Quality of Surrogates.

Proctors.

129. Proctors not to retain Causes without the lawful Assignment of the Parties.
130. Proctors not to retain Causes without the counsel of an Advocate.
131. Proctors not to conclude in any Cause without the knowledge of an Advocate.
132. Proctors prohibited the Oath, *In animam domini sui.*
133. Proctors not to be clamorous in Court.

Registrars.

134. Abuses to be reformed in Registrars.

135. A certain Rate of Fees due to all Ecclesiastical Officers.
136. A Table of the Rates and Fees to be set up in Courts and Registries.
137. The whole Fees for shewing Letters of Orders, and other Licences, due but once in every Bishop's time.

Apparitors.

138. The Number of Apparitors restrained.

Authority of Synods.

139. A National Synod the Church Representative.
140. Synods conclude as well the absent as the present.
141. Depravers of the Synod censured.

INDEX.

INDEX

TO THE PRINCIPAL MATTERS

CONTAINED IN

THE NOTES.

ABORTION, human greatness compared to one, 526, *o.*

ABRAHAM, his rejoicing at the sight of Christ's day, a motive of joy to us, 132, *x.* who the adopted seed of, 597, *m.* their duty, *ibid.* covenant with, when God remembered it, 597, *o.* God's promise to, when said to be remembered, 599, *a.* in what ways God's covenant with him fulfilled, 611, *m.*

ABSALOM, his conduct to David described, 522, *c.*

Absolution, an act of ministerial authority, 10, *e.* its efficacy generally acknowledged, *ibid.* power of pronouncing it not limited to the apostles, *ibid.* how to be understood, *ibid.* how to be received by the people, *ibid.* part of the priest's office, *ibid.* what it properly is, *ibid.* fit to be exercised after confession of sins, *ibid.* form of, not popish, *ibid.* when composed, *ibid.* different from the popish absolutions, *ibid.* use of it, *ibid.* why said to be pronounced, 10, *g.* why by the priest alone, *ibid.* not to be read by a deacon, *ibid.* much less repeated by the people, *ibid.* parts of which it consists, 11, *h.* its apostolical commencement, 11, *i.* published by the minister in God's name, 12, *m.* to be understood conditionally, *ibid.* how to be received, *ibid.*

Absolution, in the Communion Service, by whom composed, 308, *n.* structure of it, *ibid.* authorities on which founded, 308, *o.* intent and fitness of it, 309, *p.* why pronounced by the priest or bishop, *ibid.* shewn by the rubrick to be an act of authority, *ibid.* used in the primitive times, *ibid.* its contents, *ibid.* comprises all that the contrite can desire, *ibid.* special reasons why it should not be pronounced by the people, *ibid.*

Absolution, in the Visitation of the Sick, foundation of it, 416, *g.* how intended by the Church, *ibid.* its antiquity, *ibid.* explained and vindicated, *ibid.* when to be administered, *ibid.* how to be received, *ibid.* correction of an improper expression which was formerly in it, 416, *h.*

Absolution, three several forms of in the Church Service, 309, *p.* in sense and virtue the same, *ibid.*

Absolution, private, different views of our Church and of the papists concerning it, 302, 303, *o.*

Absolution, who are the persons to whom it will be granted, 202, *e.*

Acceptable time, why and when granted us, 542, *m.*

Accepted times, necessity of improving them, 125, *h.*

Accuser, the great, deliverance from him to be prayed for, 485, *h.*

Actions, different ways of considering them, 767, *q.*

Actions, virtuous, what the great spring and principle of them, 767, *q.*

ADAM, effects of his sin what, 761, *s.* effects of Christ's obedience commensurate with them, *ibid.*

Advent, why so called, 85, *e.* time of its institution, *ibid.* its solemnity how marked formerly, *ibid.* why the beginning of the ecclesiastical year, *ibid.* and of the Church in her services at this season, *ibid.*

Adversary, our spiritual, his rage and subtilty figuratively represented, 637, *f.*

Adversity, how it serves the ends of religion, 264, *t.* a trial of our continuing with Christ, *ibid.* the punishment and remedy of sin, 625, *y.* See Afflictions.

Affability and condescension recommended by our Saviour's example, 214, *a.*

Affection, what meant by setting it on things above, 156, *z.* when we may be said to do so, *ibid.*

Affections, corrupt, the most inveterate enemies to God and Christ, 451, *i.*

Afflicted, God's promise for their consolation, 463, *i.*

Affliction, rod of, how to be endured, 502, *g.*

Afflictions, virtues particularly necessary under them, 188, *c.* good effects of them, *ibid.* uses of them, 460, *e.* motives to comfort under them, 461, *u.* God our comfort under them, 481, *z.* considerations that make the soul cheerful in them, 488, *p.* conduct to be practised under them, 489, *u.* a source of comfort and strength under them, 490, *a.* proper effect of them, 501, *f.* of the righteous, known unto God, 524, *t.* their use and necessity, 534, *k.* not to be regarded as a mark of final desertion by God, 544, *m.* primary intentions of them, 566, *o.* what to be prayed for under them, 623, *b.* proceed from God's goodness, 625, *z.* uses of them, 625, *c.* how to satisfy impatience under them, 627, *o.* use of them to God's faithful servants, 629, *f.* not uncommon with the righteous, 640, *g.*

Affusion, directed by the Church where dipping is not practised, 345, *o.* why to be preferred to sprinkling, *ibid.* best apology for the present practice of substituting it for dipping, 346, *o.* significancy of it, 379, *x.* early use of it, *ibid.* why now universally chosen, *ibid.*

After, its sense in old English, 68, *d.*

AGATHA, account of her, xli.

Age, want of, in what case an impediment to marriage, 396, *b.* a canon relating to it affected by a subsequent statute, *ibid.*

AGNES, account of her, xxxix.

Agriculture, an emblem of our present labour and future reward, 639, *q.*

AHIMELECH, massacre of, compared to the cutting of wood, 652, *k.*

AHITHOPHEL, circumstances in his history and death alluded to, 522, 523, *c. g. i, k.*

ALBAN, St., account of him, li.

All conditions of men, prayer for, special provision in it for those who desire it, 74, *m.* why drawn up, *ibid.* and by whom, *ibid.* probably longer at first than it is now, 75, *m.* use and purport of it, 74, *m.* founded on the Lord's prayer, *ibid.*

All Saints, feast of, its antiquity, 274, *i.* intention of our Reformers in retaining it, *ibid.*

Almighty and most merciful Father, propriety of the titles, as introductory to prayer, 7, *r.*

Almighty, safety of those who put themselves under his protection, figuratively described, 579, *c, d.*

Alms, at the Communion Service, by whom to be collected, 297, *r.* why to be brought to the priest, &c., *ibid.*

Alphabet, Hebrew, psalm divided according to the number of its letters, 619, *q.*
Alphege, account of him, xlvii.
Altar, antiquity of the name for the communion table, 279, *s.* indifferency of the two names, *ibid.* particular reference of each, 280, *s.* lights upon it prescribed by the Rubrick, lxxiv, *p*
Altar, place of refuge to offenders, 485, *e.*
Ambrose, St., account of him, xlvii.
Amen, why used at the end of the confession, 9, *d.* different significations of the word, 12, *o.* universal practice of the Church to use it, 13, *o.* not to be neglected by us, *ibid.* why printed in different characters, *ibid.* when to be pronounced by the minister, *ibid.* when by the people only, *ibid.* distinction in the use of it at the end of different prayers, 281, *z.* why printed in different characters, *ibid.*
Amen, mistake concerning the use of it in the Commination Service, 441, *y.* what it there means, *ibid.*
Amends, necessary to be made by those who have done an injury to another, 414, *a.* to what extent required, 414, *b.*
Anabaptists, their erroneous view of the moral precepts of Moses, 753, *c.* their doctrine of sin after baptism being unpardonable, 770, *c.* their rise, 787, *q.* their tenet of the community of goods, 798, *n.*
Anathema, formerly used for condemning errors, 774, *r.* whence derived, *ibid.*
Andrew, St., why his day is kept first, 230, *d.* account of him, *ibid.* form of his cross, 231, *d.*
Angel of the Lord, what meant by it, 493, *e.*
Angels, their joy at the conversion of a sinner, 139, *d.* described as ministers of God, 594, *p.*
Angels, evil, their fall asserted in Scripture, 268, *a.* an incentive to watchfulness in us, *ibid.* a warning against pride, *ibid.* difference between their condition afterwards, and that of fallen man, a motive to our gratitude, *ibid.* evil, employed in inflicting the Egyptian plagues, what meant by them, 553, *m.*
Angels, good, good men under their protection, 269, *b.* reflection on them an incitement to thankfulness, *ibid.* an example of loving kindness, *ibid.* a support in temptation, *ibid.* a motive to carefulness in our behaviour, *ibid.* respect for them must be duly tempered, *ibid.* how far the benefit we derive from them extends, *ibid.*
Animal world, wisdom of God displayed in it incomprehensible, 660, *i.*
Animals, force of instinct in them, 595, *z.*
Anna, reward of her offices of devotion, an encouragement to us, 240, *q.*
Annunciation, what meant by it, 242, *u.*
Anne, St., account of her, liii.
Anointed, term applied to Christ and Christians, 531, *n.*
Anthem, origin and meaning of the word, 18, *d.*
Antinomians, Article of the Church relating to them, 758, *c.*
Antioch, great honour done to it by St. Luke, 252, *g.*
Apocrypha, books of, why read in the Church, 21, *l.* why used by our Church, xxx, *o.* ancient example for it, *ibid.*
Apocryphal books, why so called, 688, *q.* innovation of the council of Trent concerning them, *ibid.* why rejected by our Church from the canon, 758, *y.* distinction between them and the canonical books, *ibid.* grounds of distinction between them and the canonical, 758, *b.* use of them, *ibid.* some parts of them not read by the Church, *ibid.*
Apostasy, caution against it, 601, *l.*
Apostles, their commission extended to their successors, 10, *e.* examples of patience and perseverance, 125, *h.* their commission renewed after our Lord's resurrection, 162, *i.* what meant by his sending them, as his Father sent Him, *ibid.* our duty to be followers of them, 225, *s.* wherein we are not to imitate them, *ibid.* wherein we are, *ibid.* call of them, different from ours, 232, *f.* wherein their case is a pattern for us, *ibid.* reflections on the contention for superiority among them, 264, *t.* their integrity in preaching the Gospel, shewn, by the rules of life they laid down, 266, *x.* by the motives they alleged, *ibid.* by their impartiality, *ibid.* by their lives, *ibid.* by their sufferings and deaths, *ibid.*
Apparel of women, what sort of intended by the rubrick before the churching of women, 436, *y.*
Archbishop, date of the name and jurisdiction, 709, *t.* counterpart in the Jewish church, *ibid.* sometimes used promiscuously with metropolitan, 710, *t.* his early jurisdiction over Bishops, 713, *f.* oath of due obedience to him, when drawn up, *ibid.* to whom pledged when the see is vacant, 713, *g.*
Archdeacon, original of the title and office, 677, *q.* powers afterwards enlarged, *ibid.* different names by which called, *ibid.* remark on the form of words with which he presents candidates for orders, 678, *x.*
Arians, their attempt to change the orthodox form of worship, 16, *x.* their heresy condemned in the Athanasian Creed, 53, *s.* support part of the scriptural doctrine of the Trinity, 53, *x.* departed from the belief of the Church, 291, *a.* explain away the meaning of Scripture, 291, *b.* their forced interpretation of Scripture, *ibid.*
Arius, his doctrine concerning Christ, 289, *t.* consequence of it, *ibid.*
Ark, its going up into the temple described, 513, *l.* how applied in the Christian Church, *ibid.* its removal to mount Zion emblematical of our Saviour's resurrection, 536, *x.* deposited on mount Zion, a symbol of our Lord's ascension, 538, *m.* rejoicings at the removal of it a prelude to the joy of the Christian Church, 539, *r.*
Armour of God, exhortation to put it on, an encouragement against danger, 221, *m.*
Arrows of God, what they are, 499, *l.* of the ungodly, danger from them how to be guarded against, 462, *z.*
Arminius, his doctrines the same as those of the 17th Article, 772, *i.*
Article concerning private baptism, passed by convocation in 1575, whether published or not, 354, 355, *g.*
Articles, power of every church to compose or alter them, 777, *d.*
Articles, the thirty-nine, origin and history of them, 749, *a.* four general divisions of them, *ibid.* preference given to them by the Church over the Homilies, 794, *x.* in what sense considered by some persons, 799. what they are to the laity, *ibid.* and what the clergy are bound to by them, *ibid.* why the clergy are bound to subscribe their assent to them, 794, *x.* to be perused carefully by candidates for orders, 799, 800. what the just ground of conscientious subscription to them, *ibid.*
Articles, the forty-two, the foundation of the thirty-nine, 749, *a.*
Asaph, who supposed to be, 547, *i.* psalm composed by, during the captivity, 550, *f.* on account of some great deliverance, 553, *b*, during the captivity, 554, *k.* in declaration of God's dealings with his people, 555, *y.* on the destruction of Jerusalem, 560, *x.* 561, *d.* for feast times, 563, *r.* on the corruption of wicked magistrates, 564, *a.* as a complaint against the oppressors of God's people, 565, *h.*
Ascension, see Christ, his ascension.
Ascension-day, reason and antiquity of observing it, 170, *y.* suitableness of the service, *ibid.*
Ash-Wednesday, why the first day of Lent, 123, *d.* reason of the name, *ibid.* how observed anciently, *ibid.* seasonableness of the proper services, *ibid.* why no selection of proper lessons, *ibid.*
Asses, wild, an instance of God's providence, 594, *s.*
Assist, when God is said to assist us in our prayers, 324, *s.*
Assurance of the Church, on what built, 475, *c.*
Athanasius, account of him, 50, *n.* See Creed.
Atheist, his condition at the resurrection, 516, *e.*
Augustin, Abp. account of him, xlvii.
Augustin, St. account of him, liii. his opposition to the Pelagians, 761, *o, p.* his doctrine concerning original sin, 761, *s.* opinion of those who do not agree with him, 762, *s.* passage cited from him concerning the Lord's Supper, 789, *d.*
Authors cited, alphabetical list of, xiii, xiv.

B.

Babylon, vengeance of heaven, why predicted upon her, 648, *f.*
Baca, vale of, opinions concerning it, 567, *t.*
Banner, to which the worshippers of God might resort, 523, *i.*

Banns, origin and meaning of the word, 395, *z.*

Baptism, the ordinary way of salvation, 153, *s.* to what its efficacy is ascribed, *ibid.* when commonly administered by the ancients, 157, *a.* anniversary commemoration of, observed by the ancients, 164, *n.* in what way the Church draws near to the practice, *ibid.* necessity of reflecting on the engagement and the end of it, 194, *m.* instituted by our Saviour to convey regeneration, 329, *o.* rites used by the primitive Christians agreeable to this notion, *ibid.* a rite of natural signification, and universally practised, *ibid.* made a sacrament by our Lord, *ibid.* how it represents regeneration, *ibid.* provision of the Church to prevent its being repeated, 334, 335, *a.* repetition of it contrary to Scripture and antiquity, *ibid.* a contempt of St. Paul's aphorism, *ibid.* repetition of it, inconsistent with the spiritual benefits ascribed to it, *ibid.* so stated in the Nicene Creed, *ibid.* necessity and efficacy of it, briefly stated from Scripture, 336, *c.* the only ordinary means of our regeneration, *ibid.* how shewn to be an holy thing, 337, *o.* end and design of its being sanctified, *ibid.* the constant and uniform doctrine of the Church that we are regenerated in it, 349, *u.* because it puts us into a new estate, *ibid.* gives us new relations, *ibid.* and a new nature, *ibid.* what it is, 378, *s.* necessary parts of it, *ibid.* why water a necessary part of it, 378, *t.* the benefit conferred by it, 379, *x.* state in which it places us, 379, *y.* how we continue in that state, *ibid.* requisites in order to it, 380, *z, a; 368, b.* duties to which it binds us, 368, *f.* sin after it not unpardonable, 771, *f.* remission granted to it on repentance, 771, *g.* benefits of it to those who receive it rightly, 786, *p.* a federal admission to Christianity, *ibid.* assertions of the ancients concerning its spiritual effects, *ibid.* not to be repeated, 784, *h.*

Baptism of infants, agreeable to God's institution of circumcision, 330, *q.* and to the custom of the Jews thereupon, *ibid.* not excepted against by our Saviour, *ibid.* nor omitted by the apostles, *ibid.* why not expressly mentioned by the Scriptures, 331, *q.* clearly implied by them, *ibid.* most probably practised from the beginning of Christianity, *ibid.* proved from the ancient fathers to have been the practice of the very first ages, *ibid.* origin of the contempt of it, 336, *d.* that it is agreeable to Christ, concluded by the Church out of Scripture, 338, 339, *t.* the established faith of the Church, *ibid.*

Baptism, infants why to be baptized, 330, *p.* why to be baptized publickly, *ibid.* in case of weakness the private office provided for them, *ibid.* to be brought to Church afterwards, *ibid.* infants who have received it supposed both by Scripture and the Church to be regenerate, 348, *u.* solution of the doubt whether infants be regenerated in it, 349, *u.* blessings of it conditional, 349, 350, *u.* how it appears that children are saved, which sin not after baptism, 351, *b.*

Baptism, when administered in ancient times, 332, *s.* prudence of our Church's rule on the subject, *ibid.* why it ought to be administered on a Sunday, or holy-day, *ibid.* what meant by unless necessity otherwise require, *ibid.* ought if possible to be performed during the stated service, *ibid.* and at the font, *ibid.* where administered in the earliest times of Christianity, 331, *r.* provision afterwards made for it, *ibid.* why appointed by us in the Church, *ibid.* anciently administered in the presence of the congregation, 334, *y.*

Baptism, office of, why placed first in order of the occasional offices, 329, *o.* why not placed before the office of the Communion, 330, *o.*

Baptism, publick office of, to be administered at the font only, 334, *y.* absurdity of administering it elsewhere, *ibid.* remarks on the conduct of those who procure it to be used at home, *ibid.* contrary to reason and the plain design of the institution, *ibid.* forbidden in a private house, 354, *f.* statement of its contents, as it concerns both the child and the sureties, 334, 335, *a.* why commenced with an exhortation to prayer, 336, *b.* why a profession of a desire to receive it required before it is administered, 341, *y.* administration of it following the questions and answers, what it contains, 343, *b.* statement of the several contents, *ibid.* summary of the service after administration, 347, *t.*

Baptism, who authorized to administer it, 333, *x.* not to be administered by unordained persons, 351, *g.* opinions of the ancients about it, *ibid.* reasons of the exclusion, *ibid.* opinion of our Church and grounds of it, *ibid.* when the order confining the administration to a lawful minister was made, *ibid.* history of the proceedings of the Church, and of the rubrick, in this particular, 354, 355, *g.* presumption in an unordained person to administer it, 355, *g.* and unjustifiable provision of the church of Rome, *ibid.* why the pretence of the child's danger not sufficient, *ibid.* whether valid and effectual if performed by an unordained person, *ibid.* opinion of our Church, as formed from her publick acts and offices, *ibid.* what to be done by those who have been so baptized, *ibid.* may be administered by deacons, 628, *z.* in the absence of a priest, *ibid.*

Baptism, form of, essential part instituted by our Saviour, 329, *o.* rites and circumstances left to the Church, *ibid.* what meant by that form, 346, *p.* constant care of the Church not to vary from our Lord's words, *ibid.* other variations, not affecting those words, *ibid.* censure of the Church upon such hereticks as presumed to vary, *ibid.* words essential to it, 356, *n.* always used by the apostles, *ibid.* to be administered in the name of the Father, the Son, and the Holy Ghost, 379, *t.* import of the expression, *ibid.*

Baptism usually administered at first by dipping, 345, *m.* significancy of that mode, *ibid.* significancy of affusion, *ibid.* agreement of the two ceremonies, *ibid.* implies both dipping and affusion, *ibid.* indifferently practised by the Jews, *ibid.* affusion sometimes used by the primitive Christians, *ibid.* whence it originated, 345, *n.* when it generally succeeded to dipping, *ibid.* moderation of our Church in this particular, *ibid.* either mode sufficient, *ibid.* why it was the old fashion to dip or sprinkle thrice, *ibid.* why altered to once, *ibid.* how we are certified that a child will not endure dipping, 346, *o.* grace of it significantly pointed out, both by immersion and aspersion, 786, *o.* See Affusion.

Baptism, vows of, several particulars examined, 341, *y.* explained, 368, *g.* their necessity and antiquity, *ibid.* importance of taking them upon ourselves, 388, *d.*

Baptism, privileges of, why the beginning of religious instruction, 367, *a.* properly reduced in the Catechism to three heads, 367, *b.* explanation of them, 367, 368, *c, d, e.*

Baptism, private, provision made for it by the Church, if necessary, 334, *y;* 353, *d.* her tenderness and maternal love in so doing, *ibid.* principle on which allowed, *ibid.* practice of the ancient Church, *ibid.* duty of parents concerning it, *ibid.* what a cause of its necessity, 354, *e.* what office then to be used, 354, *f.* the sacrament, so administered, 356, *k.*

Baptism, private, office of, prayer for the consecration of the water should not be omitted, 355, *h.* why the order for dipping left out, 355, *i.* how to be used, when applied to more than one child, 357, *o.* contents of that part of it which is used when the child is brought to church, 357, *p.* uncertain why the direction concerning confirmation was omitted *ibid.* what should be done in consequence, *ibid.*

Baptism, office of, for those of riper years, for whom designed, 330, *p.* why not inserted in our earlier Liturgies, 360, *q.* what caused the want of it, *ibid.* for what persons useful, *ibid.* by whom supposed to have been composed, *ibid.* what required of them beforehand, 360, *r,* useful to be read before confirmation, *ibid.* differences between it and the office for infants, 360, *s.*

Baptism with the Holy Ghost, its signification, 337, *k.*

Baptism, both of water and of the Spirit, necessary, 336, *e.*

Baptize, meaning of the word, 379, *x.*

Baptizing in the name of Christ, no exclusion of the other two persons, 356, *n.* meaning of the expression, *ibid.*

Barnabas, St. account of him, 251, *f.* an example of Christian charity, 253, *h.* his day, when admitted among the holy-days of the Church, lxiii. *b.* how distinguished from others, *ibid.*

Bartholomew, St. account of him, 262, *r.* whether the same as Nathanael, *ibid.*

Basan, hill of, in what respect Sion may be preferred to it, 538, *i.*

Baxter, Mr. his assurance with respect to the Liturgy, ix. strictures levelled against the prayers drawn up by him, xxviii, *b.*

Beasts, a proof of God's providence, 395, *b.*

Beasts that perish, wherein man is compared to them, 515, *x.* what sort of men are like them, 516, *f.*

Beauty of holiness, exemplified in the Morning Service of the Church, 42, *c.* specially exemplified in the Litany, 70, *d.*

Bede, Venerable, account of him, xlix.

Belief, Articles of, why in the Christian covenant they come before the rules of obedience, 370, *r.*

Belief, the ground of practice, 370, *r.*

Belief in God, in what it consists, 373, *e.* consequence of it, *ibid.*

Believe, distinguished from "believe in," 31, *o.*

Believers, why styled trees of righteousness, 531, *p.* their zeal and love should increase in proportion to the wickedness of others, 630, *a.*

Benedicite, why so called, 24, *b.* a paraphrase of the 148th Psalm, 24, *a.* antiquity and character of it, *ibid.* when most fit to be used in the Church, *ibid.* passages in it explained, *ibid.*

Benedict, Abbot, account of him, xliii.

Benediction, see Blessing.

Benedictus, for what reason appointed to be read, 26, *c.* character and purport of it, *ibid.* passages in it explained, *ibid.* probably intended for more general use than the 100th Psalm, *ibid.*

Benefits, necessity of remembering them, 592, c.

Bible, last translation of, when the Epistles and Gospels were taken from it, 84, c. why delivered to priests at their ordination, 707, *q.* why delivered to bishops at their consecration, 716, *o.* great English, what and why so called, xxxii, *x.*

Bidding prayers, antiquity of it, 295, *m.* used in King Edward Sixth's time, *ibid.* how altered in process of time, *ibid.*

Birds, their musick a song of thanksgiving, 595, *l.* admirable wisdom imparted to them, 595, *y.*

Birth, spiritual, distinction between it and spiritual life, 156, *z.*

Bishop, original meaning of the word, 672, c.

Bishop, why, if present, to pronounce the Absolution at the Communion Service, 309, *p.* why to give the blessing, if present, 322, *o.* every thing essential to ordination performed by him, 705, *m.* in whose name he speaks, *ibid.*

Bishops, order of, offices exercised by them in the apostles' times, 671, *b.* and in the times following, *ibid.* duty of the inferior clergy to them acknowledged by all Christians, 672, *a.* such subordination required by reason, *ibid.* and supported by Scripture, *ibid.* and by the primitive general use of Christians, *ibid.* superiority of bishops to presbyters, 673, *f.* their authority to ordain ministers on what grounded, *ibid.* candidates for orders sometimes examined by them, 678, *x.* why called Fathers and Fathers-in-God, 678, *u.* why three present at the ordination of a bishop, 705, *m.* use and necessity of, 709, *s.* solemnity of their consecration in the earliest times, *ibid.* forms of, in all churches, *ibid.* difference between the Roman and ours, *ibid.* the successors of the apostles, 710, *o.* what apostolical gifts necessary to them, and permanent, *ibid.* obliged by the same charge as the apostles, 710, *x.* why called pastors of Christ's Church, 710, *y.* manner of their election at different times, 712, *c.* how regulated in this country, *ibid.* foundation of prayers for them at consecration, 713, *h.* questions proposed to them on what grounded, 714, *i.* difference between those in the Roman church and in ours, *ibid.* promise required of them to be faithful in ordaining others, 715, *k.* necessity and obligation of it, *ibid.* charity and hospitality required of them, 715, *l.* peculiar petitions for them, 715, *m.* form of conferring the order wherein different from that used at the admission to priesthood, 716, *n.* admonition annexed to it, its use, *ibid.* the administrators of Confirmation, 365, *z*; 366, *a.*

Blasius, account of him, xli.

Blaspheme mine honour, meaning of the phrase, 453, *b.*

Blessed contrasted with the cursed, 493, *e.* what man may properly be pronounced so, 502, *p.* who are truly so, 612, *q.* not to be deprived of their felicity, 612, *t.*

Blessedness, dispositions prescribed for the attainment of it, 276, *m.* how to be judged of, 567, *x.*

Blessing, final, the practice both of the Jewish and the Christian Church, 42, *c.* no one should go out without it, *ibid.* people always dismissed with one from the Communion, 322, *o.* highly esteemed in the primitive times, 322, *p.* how described in the Old Testament, *ibid.* application to the times of the Gospel, *ibid.*

Blessing, St. Paul's form of, why delivered to the Church, 42, *c.* somewhat altered in our use of it, *ibid.* what good things we intreat thereby, *ibid.* how they are conveyed to us, *ibid.*

Blessing, form of, in the Communion Service, whence taken, 322, *p.* purport of it, *ibid.* why in the name of the holy Trinity, *ibid.* in what light to be considered, *ibid.* how to be received, *ibid.* language of St. Paul properly applied in it, 90, *r.* a distinction generally observed in it, *ibid.*

Blessing, in the Visitation of the Sick, an ancient form of concluding the office, 417, *l.* excellence of the forms provided by our Church, *ibid.* explanation of them, *ibid.*

Blessing, apostolical, when added to the Burial Service, 434, *c.* purport of it, *ibid.*

Blessing, in the Commination, whence taken, 445, *d.*

Blessing in the Ordination Service, remarks upon it, 702, *i.*

Blessings, formerly confined to Israel, now extended to all men, 614, *o.* spiritual, a pledge of God's goodness with respect to temporal, 601, *i.* temporal, whether the reward of piety, 640, *d.*

Blood, what meant by God's making inquisition for blood, 459, *y.*

Blood-hounds, persecutors compared to them, 527, *u.*

Body and blood of Christ, in what sense the bread and wine become so, 331, *i.*

Boniface, account of him, li.

Britius, account of him, lxii.

Book of Common Prayer, excellence and beauty of it, 322, 323, *p.* memorable testimony thereto, *ibid.* See Common Prayer Book, Liturgy, &c.

Book of the living, meaning of it, 543, *x.*

Book of life, allusion to it, 572, *b.*

Bondage, spiritual, deliverance from, represented by that of Israel from temporal, 537, *a.*

Bones, figurative use of the term, 456, *t.*

"Bones that thou hast broken shall rejoice," figurative and literal meaning of the phrase, 519, *g.*

Born again, conduct suitable to those who are so, 165, *n*, *o.* of water and the Holy Ghost, what the literal interpretation of the words, 336, *c.* agreeable to other texts, *ibid.* the most catholick and best interpretation, *ibid.* uniformly so expounded by the ancients without an exception, *ibid.* signification of the clause, 336, *g.* how this is a new birth, *ibid.* See Regeneration.

Bottle, human frame in sorrow how compared to one, 626, *n.*

Bottles, as used at Eastern funerals, allusion to them, 524, *t.*

Bounty, of God, both in the natural and spiritual world, 647, *y.*

Bow, useless, impotence of the wicked compared to one, 526, *n.* broken, Israelites why compared to one, 559, *p.*

Bowing at the name of Jesus, authority and reasons for the practice, 30, *m.* foundation of the custom, 290, *x.* injoined by the Church, *ibid.* peculiar propriety of it in the Creeds, *ibid.* such customs harmless and unexceptionable, 297, *x.*

Bread, breaking, the ancient practice of the Church, 316, *l.* by whom altered, *ibid.* vanished from the Romish church, *ibid.*

Bread and wine, at the communion, how they become the body and blood of Christ, 315, *g*; 318, *u.* not changed in substance, 315, *g.* a pledge of a spiritual grace, *ibid.* may be distributed but not consecrated by a deacon, 689, *r.*

Bread and wine, if not consecrated, why assigned by the Church to the curate, 327, *h.* if any remain after consecration, practice of the ancient Church concerning it, 327, *i.* why not to be reserved, *ibid.* prudent provision of our Church, *ibid.*

Brethren, an apostolical salutation, 3, *d.*

Brethren, love to them inforced from reflections on Christ's sufferings, 504, *z.* reward of it, 504, *a.*

Breviary, how distinguished from Missal and Ritual, 81, *b.*
Bridemen, an ancient usage, 398, *c.* left indifferent by the Church, *ibid.*
Burial, ancient rites of, 425, *a.* See Burying the dead.
Burial, Christian, what persons not capable of, 423, *u.* rubrick concerning them, founded on ancient law and usage, 424, *u.*
Burial, office of, much vitiated before the Reformation, 423, *t.* principle on which corrected by our Reformers, *ibid.* character of the present form, *ibid.* whether to be read over persons unbaptized or sectaries, 424, *v.* questions relating to the rubrick which speaks of those that have laid violent hands upon themselves, 424, *x.* for what purpose intended, 426, *b.* psalms and lessons never to be omitted, *ibid.* remarks on the rubrick which directs the minister to go either into the church or towards the grave, 426, *b.* a consolatory office, 426, *c.* forms of it generally our own, 432, *u.* description and vindication of the two prayers after interment, 433, 434, *u, x, y, z, a, b.* general view of its excellence, 434, *c.* application of it, *ibid.*
Burgess, Dr., his exposition of the interrogatories at baptism, accepted by King James the First, and approved by the Abp. of Canterbury, 341, *y.* his sense of the cross in baptism, accepted by King James, and approved by the Abp. of Canterbury, 347, *r.*
Burying the dead, its antiquity, 422, *t.* used among the Jews, *ibid.* and in the Christian Church, *ibid.* should be performed with decent respect, *ibid.* reasons for it, 423, *t.* practice of the primitive Christians, *ibid.* ancient practice of burying without the walls, 424, *z.* later provisions with respect to place, *ibid.* why places for that purpose chosen near the church, *ibid.* why the deceased is preceded by the minister, and followed by his friends, 425, *a.* improvement of the impressions naturally made by it, 430, *l.* the interment an act of piety, 430, *n.* character of the form of words accompanying it in our service, 430, *o.* particular passages justified, 431, *p. r.* See Burial.

C.

Cæsar, what meant by the things that are Cæsar's, 225, 226, *t.* our duty to render them, *ibid.*
Calamities, their use to sinners, 490, *e.* calculated to extinguish envy in considerate beholders, 497, *t.* which God suffers to fall upon his people, specified, 535, *l.* figurative expression for them, 542, *n.* See Adversity, Afflictions, &c.
Calendar, whence the word derived, xxxiii, *y.* what ours consists of, *ibid.*
Call to the ministry, two sorts of, 686, *o.*
Call to the ministry, inward, what meant by it, 686, *o.* necessity of questions concerning it, *ibid.* a principal qualification, *ibid.* in all ages pretended to by impostors, 687, *p.* means taken by the primitive church to prevent this cheat, *ibid.* question concerning it why not put to candidates for priest's orders, 698, *y.*
Call to the ministry, outward, what meant by it, 686, *o.* what meant by the question concerning it, 687, *p.* reasons for putting it, *ibid.*
Called, the, who they are, 220, *k.* how distinguished from "the chosen," *ibid.*
Calvin, his definition of being called to the ministry, 687, *o.*
Canaan, the inheritance of, Christians taught thereby to look to heaven, 513, *s.* sweets of, held on the same conditions as the blessings of Christians, 564, *z.* how intended to be regarded by the Israelites, 599, *b.* application to Christians, *ibid.*
Canaanites, reflections on their extirpation, 602, *q.*
Candlemas-day, why so called, 238, *o.*
Canon thirtieth, upon the use of the sign of the cross in baptism, recited, 352, *c.* proof how satisfactory it was, 353, *c.*
Canon, of the New Testament, proofs of it, 756, *x.* of the Old Testament, proofs of it, *ibid.*
Canon, origin and meaning of the name, xxi, *r.* how distinguished from prebendary, *ibid.*
Canons, on what authority they rest, 700, *c.* measures of obedience due to them, *ibid.* rules of direction for observing them, *ibid.* regard due to them different from that due to the rubricks, 794, *x.*
Canonical books of Scripture, what meant by them, 756, *x.* in what sense never doubted of in the Church, 757, *y.*
Captivity, striking picture of, 562, *h.* temporal, an emblem of that of sin and death, 603, *b.*
Captivity of the Israelites, Psalm composed during it, 590, *u.* lamentation of the Israelites during it, 590, *s.* Psalm composed during it, 600, *c.*
Catechism, Church, fitness of such a provision, 365, *t.* signification of the word, *ibid.* the practice agreeable to God's injunctions, *ibid.* and to the practice of the Jews, and of the early Christians, *ibid.* drawn up according to primitive forms, 365, *t.* character and description of it, *ibid.* how first framed, 366, *t.* form of it, *ibid.* its contents, *ibid.* doctrine of the Sacraments, when added to it, *ibid.* its excellence, *ibid.* why required to be learned before Confirmation, 366, *u.*
Catechists, in the primitive church, who they were, 365, *t.* in some churches distinct officers, 689, *y.*
Catechizing, Scriptural signification of it, 365, *t.* provisions of the Church for it, 383, *r.* remarks on the times of doing it, *ibid.* its great importance, alleged by early and more modern writers, 384, *r.* an office of deacons, 689, *y.*
Catechumens, difference between them in the primitive times and now, 366, *u.*
Catherine, account of her, lix.
Care, what sort of, forbidden, and what allowed and expected, 210, *s.* wisdom of religion in making such a distinction, *ibid.*
Carnival, how celebrated, 122, *b.*
Catholick Church, meaning of the term, 31, *p.* what churches are parts of it, *ibid.* why prayed for in the Liturgy, 74, *m.* See Church Universal.
Catholick faith, what it is, 31, *p.* what meant by it in the Athanasian Creed, 51, *u.* necessary in order to salvation, 52, *o.* what intended by it, 52, *p.* what allowances to be made, *ibid.*
Cavern and overwhelming waters, an image of extreme sufferings, 502, *o.*
Cecilia, account of her, lix.
Cedars, an especial proof of God's providence, 595, *x.*
Cemeteries, why so called, 425, *z.*
Censoriousness, its hostility to Christianity, 191, *g.* forcible argument against it, *ibid.*
Centurion, whose servant was healed by our Saviour, why his history appears to have been recorded, 111, *e.* remarks drawn from a contemplation of his character, *ibid.*
Ceremonies, preface of, little applicable to our present Common Prayer Book, xxxi.
Chad, Bp. account of him, xliii.
Chair, the Bishop's, how distinguished from his throne, 678, *r.*
Chalice, different kinds of, 316, *n.*
Chancel, why so called, lxxiii, *o.* distinguished from the body of the church, *ibid.* by what means, *ibid.*
Chancellor, origin and use of the office, xviii, *g.* two offices, into which now distinguished, *ibid.*
Chances of life, an unobjectionable phrase, 324, *t.*
Chandler, Dr. his admirable exposition of the sixty-eighth Psalm, 536, *u.*
Chapel, word corresponding to it in other languages, lxxiii, *n.* its derivation uncertain, *ibid.*
Charity recommended together with faith, 120, *z.* and by the noblest example, *ibid.* St. Paul's description of, proposed as a standard of inquiry, 121, *a.* mistakes concerning it, *ibid.* its true nature, *ibid.* exercised in three different ways in the Communion Service, 295, *n.* that of relieving the poor inforced, from the Gospel, *ibid.* and from the practice of the first Christians, 296, *n.* suitable to this particular occasion, 296, *q.* mode of expressing it by prayer, 298, *t.* with all men, a requisite for the Lord's Supper, what meant by it, 383, *q.* its necessity, *ibid.* how to be shewn, *ibid.* fire of, ascends in devotion, 501, *a.* meditations by which it is fed, *ibid.*
Charity, who the properest objects of it, 196, *q.* suggestions for regulating it, *ibid.* enriches instead of impoverishing, 498, *e.*
King Charles I. anecdote of him and Bishop Juxon, 724, *d.*
King Charles II. review of the Liturgy in his time, viii.
Chasten, God intreated to chasten as a father for amendment, 499, *k.*

Cheek, striking on, what it signifies, 453, *y.*
Cherubin and Seraphin, what the names denote, 22, *s.*
Cherubims, what meant by God's sitting upon them, 561, *e.*
Child new weaned, apt comparison to, 642, *r.*
Child-birth, necessity of thanksgiving after it, 435, *d.* why a particular form appointed for this deliverance, *ibid.*
Children, what they may be taught by the early example of our Saviour, 103, *y.* why compared to arrows, 639, *x.* how they contribute to the happiness of their parents, 639, *y.*
Children of God, in what sense we are made so by baptism, 363, *d.*
Children of grace, how we are so made, 379, *y.* how we continue so, *ibid.* what we understand by it, *ibid.*
Children of wrath, why we are so called by nature, 379, *y.*
Chimere, part of the episcopal dress, description of it, 712, *d.*
Chosen people, to what persons properly applied, 35, *e.*
CHRIST, divine titles ascribed to Him in Scripture, 24, *z.* prayer to be directed to God in his name, 36, *e.* Himself the object of divine worship, *ibid.* the Prayer of St. Chrysostom addressed to Him, 41, *z.* the object of worship throughout the deprecations, &c. of the Litany, 62, *o*; 63, *d.* different forms of addressing Him, 67, *z.* divinity of, attested by St. John the Baptist, 91, *s.* why called the bonourable, true, and only Son of God, 24, *x.* Collect for St. Stephen's day, why offered up to Him, 94, *z.* his divinity an argument for the pre-eminence of his religion, 92, *x.* proof of his divinity and supreme authority, 110, *b.* his divinity confessed by evil spirits, 113, *h.* instance of prayer addressed to Him by the Church, 124, 125, *g.* shews her belief in his divinity, *ibid.* his being before Abraham a proof of his divinity, 132, *x.* proof of his omnipotence, 204, *i.* proved to be more than a prophet, 212, *v.* inferences from his being a King, 228, *a.* and the Lord our righteousness, *ibid.* honour due to Him, as the Lord of life, 228, *y.* noble confession of his divinity, 235, *k.* accepted as such by Himself, *ibid.* in what sense it is said of Him, that "to sit on his right hand and on his left are not his to give," 261, *q.* no argument against his divinity, *ibid.* his divinity proved by Scriptures, which ascribe to Him divine names, attributes, works, and worship, 292, *f.* of the same divine nature with the Father, 371, *z.* proved by his names, attributes, works, and honour, 372, *z.* an object of adoration, 452, *r.* reason why the nations should worship Him, 480, *o.* prayer to Him for salvation, &c. 486, *q.* Son of God, one of his distinguished titles, 576, *g.* adoration due to Him, 586, *i.* proof of his divinity, 549, *z.* celebrated as Creator of the world, 593, *n.*
CHRIST, proof of the truth of his humanity, 103, *y.* his human nature particularly dwelt on, 101, *n.* his incarnation, 56, *z.* his equality and inferiority to the Father, *ibid.* great importance of considering Him in his twofold nature, 92, 93, *x.* practical duties that result from the doctrine of his incarnation, 93, *y.* his incarnation, practical uses of the doctrine, 100, *m.* proper notion of his nature conveyed in his answer to the Virgin, 103, *y.* union of the two natures in his person asserted, 216, *d.* the only way of reconciling the Scriptures, *ibid.* his incarnation, great importance of the doctrine, 243, *x.* proof of it, *ibid.* eminence of the day, whereon we commemorate it, 244, *x.* a direct prophecy of his incarnation, 502, *m*; 503, *r.* remarkable prophecy of Him in his incarnation, 657, *p.* confidence to be reposed in Him, 657, *q.* description of the miracles performed by Him, 657, *r.*
CHRIST, his entry into Jerusalem, why the narrative of it read in Advent, 85, *f.* impression most useful to be made by it, 87, *h.* nativity of, celebrated from very early times, 91, *t.* fitness of the Church's services, *ibid.* practical uses of the doctrine of his manifestation to the Gentiles, 104, *s*; 107, *x.* his flight into Egypt, instruction to be drawn from it, 99, *k.* circumcision of, why celebrated by the Church, 101, *o.* its antiquity, *ibid.* suitableness of the services to the day, *ibid.* his condition, when found by the shepherds, a lesson of humility to us, 103, *q.* circumcision of, what we may learn from it, *ibid.* nativity of, notice of it given to all men in their two grand divisions, 105, *t.* an example how we may increase in favour with God and man, 108, *y.* early stages of his life answerable to his spotless character, *ibid.* uses to be made of his example in early years, *ibid.* his warning to his disciples concerning his approaching death, seasonable and kind to them, 122, *b.* beneficial to Christians, *ibid.* temptation of, different designs of it, 126, *i.* advantage of following the example thus set us, *ibid.* an example of humility and patience, 133, *z.* necessity and encouragement for imitating them, *ibid.* divine mixture of compassion and zeal in his conduct, 200, *z.* his conduct towards the Pharisees, instruction to be derived from it, 214, *a.* his presentation in the temple, its conformity to the law, 238, *o.* antiquity of observing it in the church, 239, *o.* practical inferences from it, 239, *p*; 240, *q.* his entrance into Jerusalem a prelude to his ascension, 618, *u.* his example in affliction recommended to his followers, 642, *r, s.*
CHRIST, his miracles testify the divinity of his doctrine, 212, *v.* his manner of working them different from that of inferior agents, *ibid.* his miracles, a subject of thanksgiving to God, 219, *g.* his miracles prove Him to be the Messiah, 229, *b.* by their number, *ibid.* and their quality, *ibid.* his miracles, reasons why He sometimes forbade the divulging of them, 204, *i.* his first miracle at Cana of Galilee, practical reflections on it, 109, 110, *b.* why appointed for a Gospel in the time of Epiphany, 110, *b.* reflections on his miracles of healing the leper and the centurion's servant, 111, *e.* reflections on his miracles of stilling the sea, and casting out devils, 113, *h.* his miracle in healing the blind man near Jericho, reflections on it, 122, *b.* encouragement to faith and thankfulness, *ibid.* his miracle in favour of the woman of Canaan, reflections on it, 127, *m.* his miracles in casting out devils, reflections on them, 129, *p.* his miracle of feeding the five thousand, reflections on it, 130, *s.* a proof of his omnipotency, *ibid.* his miracle of feeding the four thousand, instruction derived from it, 196, *q.* his miracle of healing the deaf and dumb man, reflections arising from it, 204, *i.* his miracle of healing the lepers, significant sense of it, 208, *p.* general application of it, 208, 209, *p.* his miracle of raising the dead man at Nain, lessons drawn from it, 212, *v.* his miracle of healing the paralytick, reflections on it, 218, *g.* his miracle in healing the nobleman's son, remarkable particulars in it explained, 222, *n.* practical application of it, *ibid.* his miracles of healing the bloody issue, and raising Jairus's daughter, reflections on them, 227, 228, *y.* his miracle at Cana of Galilee, inference from it with respect to marriage, 398, *h.*
CHRIST, his sufferings, comprehensive sense in which the Church regards them, 131, *t.* his sufferings his own voluntary act, 132, *x.* our duty from that consideration, *ibid.* exact agreement between the prediction and the narrative of his sufferings, 140, *e.* his sufferings, pious and useful exercise to meditate on them, 140, *f.* expedience of his undergoing them, *ibid.* his murderers, reflections on their disappointment and guilt, 141, *g.* his death an illustration of different divine attributes, 142, *g.* death of, practical lessons derived from it, 150, *o.* his death, voluntary, 152, *p.* and therefore meritorious, *ibid.* his last words on the cross, reflections on them, *ibid.* an example for our imitation, *ibid.* his death, in what sense we are said to be baptized into it, 153, *r.* his death, how to be regarded as a sacrifice, oblation, and satisfaction, 314, 315, *e.* his death and sacrifice, commemorated at the Communion, 316, *m.* his supplication to the Father for deliverance, 466, *i.* method taken by Him as man to support Himself in trouble, 467, *p.* source of joy and thanksgiving, 467, *q.* his passion typified by the sufferings of David, 470, *m.* his distress and supplications, 470, *n.* figurative description of his sufferings and deliverance, 471, *t.* his sufferings, &c. foretold by the prophets, sometimes typically, sometimes primarily and properly, 477, *r.* his sufferings a source of comfort to his disciples, 477, *s.* lowness of the state to which He descended, 478, *y.* prophecy concerning Him on the cross literally fulfilled, 478, *z.* description of his sufferings, both figurative and literal, 478, *b.* particular phrases descriptive of his passion, 478, *c*; 479, *e.* prophecy eminently fulfilled at his crucifixion, 479, *d. f.* his sufferings and their acceptance the greatest subject of the Church's praise, 479, *l.* words of David literally used by Him on the cross, 488, *o.* circumstances in his passion pointed at, 489, *r, s, t.* eminent prophecy of Him on the cross, 493, *l.* circumstances

in his passion foreshewn, 494, 495, *t*, *u*, *x*, *y*. and after his resurrection, 495, *z*. his passion literally foretold, 499, *i*. comfort derived from the remembrance of his sufferings, 500, *q*. his proclamation of the inefficacy of the law, and his readiness to do his Father's will, 503, *r*. speaks of Himself as suffering in his mystical body, 503, *t*; 504, *x*. calumnies directed against his person, continued against his Church, &c., 504, *c*. treachery and taunts of his enemies prophetically pointed out, 504, 505, *d*, *e*, *f*. also his resurrection and their desolation, 505, *g*. his afflictions in the day of his suffering, 522, *d*, *e*. strength and furiousness of his enemies, 525, *b*. his passion foreshewn, 540, 541, *d*, *e*, *f*, *g*. our iniquities, laid on Him, how spoken of, 541, *h*. his disciples not to be scandalized on account of his sufferings, 541, *i*. return made to Him for his humiliation, 541, *l*. prophecy concerning his passion literally fulfilled, 542, *o*. denied and forsaken by his disciples, 573, *k*; 574, *p*. his sufferings, under what image represented, 572, *i*. his unexampled sufferings treated of, 572, *d*. importunity of his prayers under them, 572, *e*, *f*; 573, *l*. disgrace to which He submitted, 572, *g*. his whole life one continued passion, 573, *o*. his sufferings, what effect they produced on beholders, 577, *m*. various instances of persecution of Him, 606, *l*. his petition for deliverance and his sufferings, 608, *n*. the stone rejected by the builders, 618, *l*. his sufferings foretold in the Old Testament, 753, *l*. fulfilment of the prophecies, *ibid*. universal acknowledgment and particular history of them, *ibid*. his death, in what sense our sacrifice, 753, *n*. reconciliation made by it conditional, *ibid*. offering of, not repeated, 790, *h*.

Christ, his burial, how the consideration of it should affect us, 153, *s*. his burial, circumstantially related by the Evangelists, and why, 154, *t*. why inserted into our Creeds, *ibid*.

Christ, his resurrection, firm foundation of our belief of it, 156, *a*. use to be made of this article, *ibid*. sufficiency of the evidence of it, 158, *c*. how effected, 153, *s*. our salvation rightfully ascribed to it, *ibid*. effect the belief of it should have on us, 153, *s*. duties consequent on a belief of it enforced, 156, *z*. his death and resurrection, when we may reasonably expect benefit from them, 194, *m*. how to be contemplated, 235, *k*. his resurrection, &c. prophetically represented, 466, *i*. his animal frame was not to see corruption, 467, *s*. the promise how far ours, *ibid*. parts of the sixteenth Psalm completely fulfilled only in his resurrection, *ibid*. his return from the grave, and exaltation, beautifully described, 467, *t*. application to Christians, 468, *t*. manifestation of divine power at his resurrection, 470, *o*. should remind us of what will happen at the last day, *ibid*. his resurrection prophetically celebrated, 476, *g*. his crown of glory, how represented, 476, *h*. prays to God for deliverance, 479, *h*. his hymn of triumph at the resurrection, 479, *i*. his resurrection and exaltation an assurance of ours, 486, *p*. thanksgiving for his suffering and rising again, 487, *c*, *d*, *e*. his resurrection mystically predicted, 536, *u*. effects of his resurrection on the nations, 609, *x*. his resurrection the most glorious of God's works, 611, *k*. triumphant hymn on occasion of his resurrection and exaltation, 617, *c*.

Christ, his ascension and sitting at the right hand of God, what meant by it, 171, *z*. practical uses of the doctrine, 171, *a*. his depression and exaltation, 458, *n*, *o*. how to be celebrated, 458, *p*. an eternal life granted Him after his resurrection, 476, *i*. invested with inexpressible glory upon his ascension, 476, *k*. his ascension typified, and prophesied of, 481, *b*. his glory at his ascension, 482, *g*. festival of his exaltation celebrated, 512, *p*. why his ascension celebrated, 512, *q*. his ascension prefigured by the ark going up into the temple, 513, *t*. joy of contemplating it, 513, *u*. his triumphal ascension into heaven, 536, *l*. and its consequences, 538, *m*. his ascension a pledge of the exaltation of the Church, 539, *q*. predictions and proofs of it, 754, *q*.

Christ, represented under the image of a conqueror returning bloody from battle, 135, *b*. humility and thankfulness due to Him thereupon, 136, *c*. his power over his enemies, figuratively signified, 452, *o*. his victory over the host of darkness, 471, *z*. his vengeance upon the Jews described, 472, *c*. his deliverance and exaltation, 472, *f*. and conquest of the nations, 472, *g*. his victory and inthronization typified in David, 473, *h*, *i*. different states of his enemies, and of those who believe in Him, 476, *e*. his victories typified and celebrated by the Church, 476, *f*. his exaltation over sin and death, the continual prayer of the Church, 477, *q*. his victory and exaltation celebrated by the Church, 495, *e*. his victories, an argument for confidence to Christians, 507, *b*. to be acknowledged, as the cause of our salvation, 507, *c*. description of his person, and his doctrine, 509, *q*. of his power, 509, *r*. and of his victories, 509, 510, *s*, *t*, *v*. of his throne and sceptre, and divinity, 510, *u*. of his inauguration, 510, *x*. his robes and palaces, 510, *y*. victory consequent on his ascension, 512, *r*. his victory over death expressed in remarkable terms, 529, *n*. his vengeance on his enemies predicted, 539, *o*, *p*. psalm predictive of his victory, 579, *b*. prediction of destruction to his enemies, 606, *k*. description of the vengeance He should take on his adversaries, 610, *f*. means by which He should obtain his kingdom and priesthood, 610, *g*. his superiority over the heathens and their idols, 612, *z*. his mercy to the lowly, 613, *a*.

Christ, the king of Sion foretold by Zechariah, 86, *h*. eternity of his kingdom, in what sense to be understood, 291, *a*. his kingdom prophesied of in the second Psalm, 451, *g*. his subjects, their fears in persecution groundless, 465, *a*. his kingdom pointed at under that of David, 469, *k*. the end of his exaltation, 513, *x*. his comprehensive kingdom, 513, *y*. his everlasting kingdom foretold, 630, *u*. we are bound to give thanks for it, 530, *x*. consequences of his exaltation, 532, *m*. erection of his kingdom an occasion of joy to the nations, 535, *r*. the blessings of it, 536, *s*, *t*. his exaltation as Redeemer of his people, 536, *y*. justice of his government, 546, *t*. perpetuity of his kingdom, 546, *u*. the true King of righteousness and of peace, 546, *y*. extent of his empire, 546, *z*. his dominion universal, 547, *c*. his merciful administration, 547, *d*. praises to be offered Him daily, 547, *e*. the blessings of his kingdom, 547, *f*. righteous administration of his kingdom, 552, *t*, *u*. to be contemplated as the true David, 576, *d*. divine promises verified to Him, 576, *e*. extent of his empire, 576, *f*. his kingdom prophesied of, 581, *s*. a new and spiritual kingdom erected by Him, 581, *t*. proclamation of his kingdom injoined on his apostles, 585, *b*. an occasion of joy to the whole creation, 585, *c*. his power exerted in righteousness, 588, *y*. description of his throne and majesty, 593, *k*. his praises celebrated, 593, *l*. prophecy concerning the extension, power, and duration of his kingdom, 609, *b*. prophecy of, under the type of Solomon, 643, *a*. mystical description of his kingdom, 643, *c*. destruction of his enemies, 643, *d*.

Christ, his coming, how we may be qualified for it, 86, *g*. magnificent prophecy of his union with his church, 509, *n*. different times of his coming foretold in Scripture, 517, *k*. his advent prayed for by the Israelitish church, 535, *o*, *p*. comforts of looking forward to his advent in affliction, 562, *n*. his coming why prayed for, 565, *g*. four divine attributes met again at his birth, 569, *f*. wonderful effects of his former and future manifestations, 533, *x*. his coming twofold, 585, *d*. his advent, subject of general joy, 587, *t*. his appearance constantly prayed for by believers, 591, *t*.

Christ, the favours of God granted to us in Him, 9, *c*. why called our Advocate, 41, *x*. why our Mediator, *ibid*. his honour to be sought in our petitions, *ibid*. necessity of casting ourselves upon Him for salvation, 97, *d*. our duty relating to Him as Mediator of the New Testament, 131, *u*. his sacrifice contrasted with the legal sacrifices, 143, *h*. its efficiency, *ibid*. duties incumbent upon us in consequence, 144, *h*. the way to know and enjoy Him, 159, *d*. why called the Shepherd of our souls, 164, *m*. duties arising to us, from his bearing that character, *ibid*. his word, the efficacy of it, 204, *i*. instance of his great love to mankind, 218, *g*. necessity of our praying with confidence in his merits and mediation, 250, *e*. our only Mediator and Advocate, 300, *b*. his promise, that if we ask we shall have, properly urged by the Church, 338, *s*. what referred to by the ancients, *ibid*. how He is to the Church what the head is to the body, 367, *c*. blessedness of trusting in Him, 452, *r*. supplications heard by God through Him, 453, *u*.

what the characteristicks of his enemies, 454, *m.* character of those who oppose his Gospel, 464, *t.* his character figured under that of an Israelitish priest, 465, *e.* must be imitated by his disciples, *ibid.* imitation of his virtues and graces, the way to heaven, 466, *h.* his righteousness as man not an addition to the divine happiness, 466, *k.* praises of Him, their efficacy, 466, *l.* the only Saviour, *ibid.* his preference of his spiritual kingdom before all the kingdoms of the world, 467, *m.* his all-perfect righteousness dehneated, 471, *u.* why compared in Scripture to the sun, 474, *q, r.* the fountain of all blessings to his people, 476, *l.* his throne, as man, established by trust in the Father, 477, *m.* his vow to build to Jehovah a spiritual temple, how fulfilled, 479, *l.* efficacy of his word and sacraments, 480, *m.* who were to constitute his church and family, 480, *q.* their employment and its consequences, 489, *r.* prophecy of Him as the Shepherd of our souls, 490, *s.* manner in which He acts as such, 481, *x, y, z, a.* the salvation of his followers, 499, *h.* described in his priestly and prophetical characters, 503, *s.* his sufficiency for the Christian soldier, 529, o. power of his voice exemplified, 540, *a.* blessings derived from Him, 547, *g.* to be blessed by all nations, 547, *h.* God intreated to have mercy on us for his sake, 567, *u.* the light and protection of his people, 567, *y.* their trust, 568, *z.* why his praise to be celebrated by Christians, 583, *m.* at all times the Mediator of his people, 588, *z.* his praises the end of the Church's petition, 602, 603, *t, u.* the perpetual Advocate of his people, 609, *z.* his sacerdotal office foretold, 610, *e.* his conversation and preaching of peace how received, 635, *i.* prayer why offered in his name, 642, *z.* relations in which He stands to his church, 656, *g.* his greatness and praises unbounded, 656, *h.* his character as the King and Saviour of men, 656, *l, m;* 657, *n.* the Divine favour procured for us by his death, 753, *m.* plain representation in Scripture concerning it, *ibid.* all spiritual benefits conferred by and for Him, 763, *x.* extent of his merits, *ibid.* his freedom from sin, 769, *z.* perfectly sinless, though He had the appetites and aversions of human nature, *ibid.*

CHRIST, meaning of being guilty of his body and blood, 305, *y.* his body and blood have a common efficacy, 313, *c.* his oblation of Himself once offered, to what errors opposed, 315, *e.* his body and blood, in what sense we partake of them, 315, *g.* his blood, in what sense said to be shed for many, 316, *o.* See Body and Blood of Christ.

"CHRIST his sake," an erroneous expression, corrected, 75, *n.*

Christian, his comfort under affliction, 505, *h.* his absence from the heavenly Jerusalem illustrated by David's from Sion, 505, *m.* short but complete rule of life for him, 569, *f.* petition fit for a devout one, 600, *e.* by what rule his engagements must be interpreted, 623, *d.* his confidence in danger, 635, *l.* commended, 635, *m.*

Christian faith, articles of, why belief in them proposed at baptism, 340, *y.* first precedent for the practice, *ibid.* how the profession was anciently made, 342, *a.*

Christian name, why conferred upon us at baptism, 252, *g.* obligations which follow upon it, *ibid.*

Christian religion, what sort of evidence it stands upon, 89, *o.* why not received by all persons, *ibid.*

Christians, how distinguished from the professors of other religions, 53, *r.* the graces that most become them, 114, *k.* several virtues fit to be cultivated by them, recommended, 133, *c.* manner in which the name was first taken by the disciples of Christ, 252, *g.* how they had been previously called, 251, *g.* in what their duty and happiness consist, 467, *m.* their source of comfort in affliction, 467, *q.* what manner of persons they ought to be, 481, 482, *e.* the one thing to be desired of them, 485, *d.* gratitude they owe for redemption, 553, *i.* admonished by an epitome of the Israelitish history, 555, *z.* their obligation to make known God's mercies, 597, *l.* what is their true wealth, 612, *s.* names and characters that belong to them, 660, *n.* how called on to rejoice, *ibid.*

Christians, primitive, their use of the songs of Moses, David, and the Prophets, 540, *z.*

Christians, nominal and pharisaical, judgment on them, 517, 518, *n, o, p, q.*

Christianity, practical, how summed up by the apostle, and the Church, 9, *d.* insufficiency of the bare name of it, 197, *t.*

Christmas, why so called, 91, *u.* what we then commemorate, *ibid.*

Christmas-day, how called by the ancients, 104, *r.*

Choir, psalms sung by the two parts of it, 646, *s.*

Church, origin and meaning of the word, lxxiii, *m.* different significations of the term, 259, *n.* word used in the New Testament in a more or less extended sense, 776, *x.*

Church, why called apostolic, 293, *f.*

Church universal, of whom composed, 430, *n.* See Catholick.

Church, excellent description of it, 40, *t.* power necessary to make it, *ibid.* her ministers and people, their duty, 614, *u.* its blessing diffused to its members, 640, *e.* why called a witness and keeper of holy writ, 778, *g.* governors of, their authority proved from Scripture, 777, *b.* in ritual matters, 777, *c.* and in delivering judgment concerning controverted points, 777, 778, *d.* how far to be submitted to, *ibid.* limitation of their authority, 778, *e, f.* their authority to be reverenced and obeyed, 792, *r.* consequences of opposing it, *ibid.* laws of, may be altered, according to circumstances, 793, *s.* but not without good cause, or full deliberation, *ibid.* her power in decreeing any thing limited by Scripture, 778, *h.*

Church, consideration of our Saviour's promise that the gates of hell shall not prevail against it, 259, *n.* her address to her King in the day of his trouble, 475, *a.* beauty of holiness in it, the most amiable object on earth, 484, *y.* the blessedness of, not duly esteemed, 492, *u.* her hope always in Messiah, 492, *b.* her comfort under affliction, 504, *x.* her pitiable state under persecution described, 508, *e.* the spouse of the Lamb, description of her, 510, *z.* address to her from God, 510, *a.* accession of Gentiles to her, 511, *b.* her denominations and beauty, 511, *c.* her attire, and attendants, 511, *d.* joy attending her union with Christ, 511, *e.* fruits of it, 511, *f.* her confidence in God, 511, *i.* ground of it, 511, *k.* praises of her Founder, 513, *a.* her beauty, 513, *b.* power of her enemies, 514, c. how defeated, 514, *d.* figurative representation of their defeat, 514, *e.* her confidence in God founded on the fulfilment of prophecies, 514, *f.* divine power manifested against her enemies, ground of joy to her, 514, *i.* rejected or favoured by God according to her conduct, 528, *g.* power engaged for her preservation, 533, *y.* her joy in the works of God, figuratively expressed, 534, *c.* her duty and delight to celebrate the truth of God, 545, *p.* enemies of, their punishment, 560, *y.* in captivity, her expectation of being restored, 561, *g.* her enemies why the enemies of God, 565, *i.* their union against her, 565, *k.* how called in prophetical language, 565, *l.* her dependence upon God for succour, 566, *m.* her expostulation and prayer to God, 577, *n,* o. fruit brought forth in, redounds to God's glory, 581, *r.* preserved to bless God, 615, *p.* may rest secure in the protection of God, 659, *a.* Christ's promise to it how to be understood, 776, *x.*

Church, Israelitish, her desire for the advent of Messiah, 535, *p.* her good wish not confined to herself, 535, *q.* her complaint of desertion, 550, *i.* and prayer for deliverance, 550, *k.*

Church, Gentile, her fruitfulness foretold, 613, *b.*

Church of Christ, in what its character lies, 259, *n.* not totally exempt from error, *ibid.* what makes a true church, *ibid.* comfort to it in dangerous days, *ibid.* why baptized persons are declared to be members of it, 346, *q.* scriptural precedents for the declaration, *ibid.*

Church of Christ, visible, how distinguished from the invisible, 776, *n.* used in a more limited sense, *ibid.* what things essential to it, 776, *x.*

Church of Christ, militant, how distinguished from triumphant, 299, *w.* an introduction of us to the Church triumphant, 529, *s.*

Church of Christ, militant, prayer for, by what things recommended, 298, *t.* contents of it, 298, 299, *t, u.* antiquity of its form, 299, *u.* how called in the Greek liturgies, *ibid.* its excellence, and arrangement, 299, *w.* remarkable alteration in the introduction to it, *ibid.* remark on its concluding "for Jesus Christ's sake," 300, *b.*

Church, Christian, its pre-eminence over all things, 538, *k.* flocking of the nations into her foreshewn, 539, *t.* assurance of God's provision for her security, 540, *u.* her state in the

days of Constantine, 540, *z.* her duty to bless God for his mercies, 540, *c.* her privileges intimated under Jewish terms, 543, *b.* her continuation predicted, 543, *c.* has succeeded to the privileges of the Israelites, 553, *c.* admonished by the example of Israel, 562, *m.* built and beloved by God, 571, *u.* her extension predicted, 571, *y.* her stability, 571, *a.* her excellence and benefits, 572, *c.* divine power shewn towards her, 575, *a.* God reigns in it, as in the Jewish temple, 583, *x.* all men invited into it, 589, *f.* God's judgments manifested in the establishment of it, 597, *u.* called on to celebrate God's goodness and mercy, 617, *d.* in consequence of her redemption, 617, *e.* her triumph over her enemies, 617, *g.* her praises of God for it, 617, *h.* blessing of those who contribute to its prosperity, 636, *u.* prayer for its union and happiness, 636, *x.* motives for promoting its prosperity, 636, *y.* building up of it under the Gospel, 658, *t.* emphatical terms to express her sense of redemption, 648, *h.*

Church, Greek, a custom of it at Easter, 154, *v.* ancient custom in it at the Communion, 304, *s.*

Church of Rome, an useful and old practice laid aside by her, 6, *o.* her absolutions erroneous, 10, *e.* her practice in the Lord's Prayer corrected, 14, *q.* her erroneous practices with respect to the reading of the Scriptures, 20, *k.* her practice of reading the Scriptures and mixing them with legendary stories condemned, xxix, *e, f.* her practice of locking up the Scriptures and having common prayer in an unknown tongue how corrected, xxx, *r.* evil consequence of her praying in an unknown tongue, 15, *u.* her profane additions to the Christian faith, 27, *g.* deficiency of her practice in saying the Creed, 29, *h.* not the catholick church, 31, *p.* her presumption in calling herself so, *ibid.* her impiety and profaneness in worshipping the blessed Virgin, 45, *e.* her invocation of saints in the Litany, 60, *e;* 61, *g.* an ancient prayer corrupted by her, 69, *d.* her business during the Carnival, 122, *b.* her adoption of the story of the assumption of the blessed Virgin condemned, 243, *u.* her prayers for the dead an unwarranted addition to the Communion office, 300, *a.* her intercession through the merits of the Virgin and other saints, 300, *b.* her deceitful practice at the consecration of the elements, 313, *d.* her superstitious additions to the prayer of consecration, 314, *c.* her false doctrine about the sacrificing of Christ, *ibid.* her elevation of the elements idolatrous, 315, 316, *k.* a novel practice, *ibid.* her superstitious use of the wafer at the Communion, 316, *l.* her corrupt practice of administering the Communion, 317, *r.* a great defect in her mass book, 319, *d.* her practice of solitary masses, disallowed by the Church of England, 326, *e.* not agreeable to primitive practice, *ibid.* her innovation with respect to the use of wafers in the Communion, 327, *g.* her reservation of the elements superstitious and profane, 327, *i.* her excommunication of us for not reserving them, *ibid.* reformation of her superstitious practices at baptism, 343, *c;* 344, *h.* her error in supposing the impossibility of salvation without baptism, 354, *g.* her unjustifiable practice thereupon, 355, *g.* her neglect of religious instruction, 366, *t.* her doctrine of the seven sacraments examined, 376, *l.* her uncharitable judgment of those who differ from her about them, 376, *l.* her practices with respect to the water in baptism, 378, *t.* her erroneous belief of the bodily presence of Christ in the Sacrament, 381, *i.* and her idolatrous practice founded on it, *ibid.* and unchristian cruelty, *ibid.* her complaint of the mischief done by Protestant Catechisms, 383, *r.* departs from the apostolical form of Confirmation, 386, *a.* omits the apostolical ceremony of administering Confirmation, and introduces others of her own, 392, *m.* her error about extreme unction, 409, *l.* her erroneous forms for examining the faith of the sick, 413, *x.* her doctrine of meriting heaven by almsgiving, 415, *e.* her injunctions with respect to auricular confession, 415, *f.* and her condemnation of those who differ from her about it, *ibid.* her corruptions with respect to the absolution of the sick, 416, *g.* and her uncharitable declaration on the subject, *ibid.* and her arrogance, *ibid.* her vain and ridiculous ceremonies at funerals, 430, *l.* unreasonable in her to commend the souls of the deceased to God, 431, *p.* objections to her form of burial of the dead, 432, *u.* her corrupt abuse of the ancient discipline of the Church, 439, *r.* her positive absolution to all in a mixed assembly, 444, *b.* her inconvenient use of the Psalms, 448. maintains seven distinct orders of ministers, 671, *a.* her ordinations allowed by the Church of England, 674, *g.* her pride and uncharitableness in rejecting our orders, *ibid.* her bold and novel declaration concerning the Apocrypha, 688, *q.* her substitution of legends for Scripture, 688, *r.* gave the cup to the people till of late time, 689, *v.* her practice with respect to celibacy contrary to Scripture and primitive usages, 690, *e.* places the Scriptures on a level with traditions, 696, *a.* her frivolous and superstitious ceremonies in the consecration of bishops, 709, *s.* her improper innovations in the consecration service, 714, *i.* her opinion of the insufficiency of Scripture, 755, *s.* her admission of articles of faith which are not founded on Scripture erroneous and tyrannical, 756, *u.* main ground of justifying our separation from her, *ibid.* receives into the canon the Apocryphal books, 757, *y.* her admission of the Apocrypha into the canon a main point of difference with the Church of England, 758, *b.* her doctrine concerning original sin contrary to Scripture, 762, *t.* her arrogant doctrine of the merit of good works, 764, *f.* its novelty, *ibid.* opposed to Scripture and antiquity, *ibid.* her opinion concerning the goodness of works, 765, *m.* her calumny against the protestants at the Reformation, 766, *n.* her doctrine of merit of congruity unscriptural, 767, *r.* her doctrine of works of supererogation not Scriptural, 768, *u.* her arrogance and impiety in maintaining it, 768, *x.* her unscriptural distinction between mortal and venial sins, 770, *d.* considers herself the only Christian Church, 776, *x.* her claim to infallibility denied, 776, *y.* proofs that she has erred both in manner of living and in matters of faith, 776, *z.* her monstrous doctrine of infallibility why reprobated, *ibid.* her fallibility, 779, *l.* her formal decree concerning purgatory, &c. when made, 779, *n.* her doctrine concerning purgatory stated and refuted, 779, *o.* what her doctrine concerning indulgences is, 780, *p.* her doctrine concerning the worshipping of images, 781, *q.* and of relicks, 781, *r.* her doctrine and practice concerning the invocation of saints, 782, *s.* her manner of performing divine service indefensible, 783, *a.* her doctrine of the seven sacraments refuted, 784, *e, f.* her practice of elevating the host condemned, 784, *g.* her erroneous doctrine concerning the partaking of the Lord's Supper, 785, *i.* offence given by the vices of her clergy at the Reformation, 785, *l.* her doctrine of transubstantiation condemned, 787, *t.* her superstitious practices with respect to the sacramental elements, 788, *x. a.* her opinions concerning the mechanical operation of the Communion adverted to, 789, *b.* contrary to Scripture, 789, *c.* her practice of denying the cup to the laity, a presumptuous departure from Christ's ordinance, 790, *e.* her doctrine and practice with respect to the sacrifices of masses, 791, *i, k.* why called blasphemous fables and dangerous deceits, 791, *k.* her ceremonies inconsistent with Christian simplicity and superstitious, 793, *s.*

Church of England, her wisdom and piety in selecting proper titles of God, 7, *r.* her wisdom and moderation with respect to the remission of sins, 10, *e.* a peculiar privilege granted by her to the people, 15, *u.* reads more of Scripture than any other congregation, 21, *l.* her wisdom with respect to articles of faith, 27, *g.* her opinion of ceremonies agreeable to that of the ancient and of Protestant churches, xxxii. *u.* a sound member of the catholick church, 31, *p.* order and variety of the principal parts of her daily service, 33, *s.* her service not popish, 37, *f.* famous for her loyalty, 39, *p.* does not recommend aggrandizement and conquest, 40, *r.* manner in which she borrows from the church of Rome, 69, *d.* why not expressly mentioned in our prayers, 74, *m.* her care in providing what is necessary to men's salvation, 84, *c.* her services, calculated to infuse religious joy, 86, *h.* her seasonable and wise use of a passage from St. Paul in the blessing in the Communion service, 90, *r.* singular privilege allowed to her lay-members, 201, *b.* excellence of her publick formularies, *ibid.* her departure from a superstitious form of the papists, 314, *c.* her scriptural reformation of a popish false doctrine, *ibid.* her rejection of an idolatrous custom of the Roman Catholicks, 315, 316, *k.* her care in the composition of all her services, 336, *c.* her care for the religious education of children, 340, *x.* her

moderation in the direction she gives about the way of administering baptism, 345, *n.* her attachment to primitive antiquity, united to fear of superstition, 347, *r.* her law and opinion concerning lay baptism, 354, *g.* her caution and temper in the framing of the Catechism, 366, *l.* her care in understanding the true doctrine of Scripture about the Sacrament, 381, *i.* her care for the instruction of her members, 387, *c.* her prudence in restoring the primitive ceremony of Confirmation, 392, *m.* her wisdom and piety in preventing unlawful marriages, 399, *i.* how she differs from the Romish church about confession, 415, *f.* her wisdom and moderation with respect to the absolution of the sick, 416, *g.* how she differs therein from the Romanists, *ibid.* agrees with the ancient church in making the Burial service eucharistical, 428, *i.* rejects the ridiculous ceremonies prescribed by the Roman office at funerals, 430, *l.* as also prayers for the dead, 430, *m.* her peculiar care in instructing and assisting us in our duty, 436, *k.* her orders of ministers, explained and justified, 671, *a, b.* her happiness in having a true canonical ministry, 674, *f.* her ministers generally well qualified for their office, 678, *y.* an integral part of the constitution, 685, *l.* her care to prevent improper persons from entering into holy orders, 685, *n.* validity of her orders, 687, *p.* her appointment of stationary ministers valuable, 688, *s.* her admirable moderation with respect to Scripture and tradition, 699, *a.* her extraordinary care for the goodness and fidelity of her clergy, 702, *h.* in what things she has left the church of Rome, 714, *i.* her moderation with respect to some prevailing disputes, 765, *i.* those who rebel against her guilty of schism, 783, *y.* instance of her eminent moderation, 787, *q.* has restored the Lord's supper to its primitive simplicity, 789, *a.* how far she retains the ceremonies of the church of Rome, 793, *s.*

Church, persons should come thither in good time, 2, *b.* necessity of our being humble and fervent there, 5, *i.* irreverence of coming late thither, 7, *p.* reasons for coming thither in good time, 14, *p.* how we should behave in it, considering it as the house of God, 201, *b.* how as the house of prayer, *ibid.* a prayer proper to be said on coming into it, 325, *z.*

Church musick, ancient rules for it in England, xxx. *p.* want of regulations concerning it, *ibid.*

Church and State indissolubly united by the constitution of the realm, 73, *i.* proof of it, *ibid.*

Church yards, when first made, 425, *z.* who are intitled to burial there, *ibid.*

Church porch, honour to be buried there in ancient times, 425, *z.*

Churches, Greek and Latin, schism between them, the cause of it, 292, *e.*

Churches, foreign, without bishops, remarks on their condition, 673, *f.*

Churches, national, their independent authority maintained, 793, *s.* examples of the exercise of it, *ibid.*

Churches, patriarchal, three several ones specified as such, 776, *x.* neither of them free from error, *ibid.*

Churches and kingdoms, from what sources their calamities flow, 528, *h.*

Churches, bodies when first suffered to be buried in them, 425, *z.* early provisions on the subject, *ibid.* general law as to burying there, *ibid.* exceptions to it. *ibid.*

Churching of women, grounds of it, 435, *d.* original of it, *ibid.* its universality and antiquity in the Church, *ibid.* how practised in the East, *ibid.*

Churching of women, office of it, its former title, why altered, 435, *d.* when to be performed, 435, 436, *e.* why to be performed in the church, 436, *f.* absurdity of it in a private house, *ibid.* disobedient to the Church, and affronting to God, *ibid.* in what part of the church to be performed, 436, *h*; 438, *q.* parts of which it consists, 436, *i.* modelled by St. Paul's rule, 437, *o.*

Circumcision, what represented as necessary, by this rite, 102, *p.* by whom the spiritual intent of the law concerning it is fulfilled, *ibid.*

Circumspection, necessity and excellency of it, 219, *i.*

Clement, St., account of him, lix.

Clergy, the vilifying of them a sure mark of profligacy, 162, *i.* to be respected on account of their office, 163, *i.*

Clergy, rules by which they may govern themselves, 690, *d.* what they are obliged to perform and avoid, *ibid.* rules relating to their families, 690, *e.* not obliged to a single life, *ibid.* their right to marry much canvassed at the Reformation, 791, *l.* when first forbidden, *ibid.* bad effects of the prohibition, *ibid.* Scriptural arguments for the right, *ibid.* what they are bound to by subscribing the Thirty-nine Articles, 799. See Minister.

Clergy, their want of learning, at and soon after the Reformation, 205, *l.*

Clerk, parish, but once mentioned in the Common Prayer Book, 34, *y*; 402, *x.* a customary office, intent of it, 402, *x.* not meant to supersede the congregation, *ibid.*

Clerks, what persons meant by the term, 34, *y.* who meant by them, 402, *x.* their situation before the Reformation, *ibid.*

Collect, second at Morning Prayer, whence taken, 37, *h.* exposition of it, *ibid.*

Collect, third at Morning Prayer, whence taken, 38, *l.* purport of it, 38, *k.* propriety of its commencement, 38, *l.*

Collect, second at Evening Prayer, whence taken, 48, *k*, exposition of it, *ibid.*

Collect, third at Evening Prayer, peculiar and proper to the evening, 48, *l.* whence taken, 49, *l.* exposition of it, *ibid.*

Collect, for the day, only one ought to be used, lxiv. *d.* exceptions specified, *ibid.*

Collect, for Easter Even, grammatical inaccuracy in it, 153, *r.*

Collect, for 12th Sunday after Trinity, particular expression in it explained and justified, 203, *g.*

Collect, for St. John Baptist's day, inaccuracy in the wording of it, 254, *i.*

Collect, at the Communion Service, fitness of its situation, 281, *a.* its antiquity, *ibid.* exposition of it, *ibid.* propriety of its commencement, 282, *b.*

Collect, for safety in all worldly changes, 323, *q.* what we beg of God in it, *ibid.*

Collect, for the preservation of our souls and bodies, 323, *q.* upon what ground, 324, *u.* when to be fitly used, *ibid.*

Collect, for a blessing on God's word, 323, *q.* when to be most fitly used, 324, *x.* what it prays for, *ibid.*

Collect, for excusing the defects of our former prayers, 323, *q.* whence taken, 325, *z.* when most proper to be used, *ibid.* expressions in it explained, 325, *a, b.*

Collect, for direction and success in all our undertakings, 323, *q.* what it teaches us to pray for, 325, *y.* when especially seasonable, *ibid.* its excellent exposition of two controverted doctrines, *ibid.*

Collect, for the acceptance of all the rest of our supplications, 323, *q.* its contents, 325, *c.* when properly used, *ibid.*

Collect, first at Baptism, parts of which it consists, 337, *m.* exposition of them, *ibid.*

Collect, second at Baptism, what we request in it, 338, *p.* its solemn invocation, *ibid.* expressions in it explained, 338, *q, r, s.*

Collect, in the Confirmation service, whence taken, 390, *h.* what it prays for, *ibid.* principle on which composed, *ibid.* a commemoration of past mercy, and petition for increase of it, 390, *i.*

Collect, towards the end of the Confirmation service, its excellence and import, 393, *r.*

Collect, after the Absolution in the Visitation of the Sick, its purport, 416, *i.* and antiquity, *ibid.*

Collect, in the Burial service, why so called, 433, *y.* peculiar design and excellence of it, *ibid.* its contents, *ibid.*

Collect, in the Churching of Women, an improvement on the old Western form, 437, *p.*

Collect, at the conclusion of the Ordering of Priests, its contents and suitableness, 707, *r.*

Collect, in the Ordering of Deacons, remarks on it, 683, *f, g, h.*

Collect, in the Consecration service, its propriety and contents, 716, 717, *p.*

Collects, why so called, 36, *e.* general form of them, *ibid.* their use, *ibid.* their authors and antiquity, *ibid.* the object of them, *ibid.* their form and proportion, *ibid.* the matter of them, *ibid.* propriety of their prefaces, 37, *i.* and of their conclusions, *ibid.*

Collects, for peace and grace, what they comprise, 38, *m.* why they formerly closed the service, *ibid.* should be used by all persons every day, 38, *m.*

Collects, for Evening Prayer, their resemblance to those in the Morning, 48, *i.*
Collects, the first for the day, usual subject of them, 36, *f.* institution of them, 37, *f.* whence derived, *ibid.* general character of them, 80, *b.* their antiquity, *ibid.* how altered in our Liturgy, *ibid.* table of them, noting their origin, &c., 80, 81, *b.* reduced under their proper heads, 80—82, *b.*
Collects, for the Sundays after Trinity, general view of them, 184, *s.*
Collects, for the King, in the Communion service, agreeable to St. Paul's command, 286, *h.* and to the primitive practice, *ibid.* their convenient situation, *ibid.* exposition of the former one, *ibid.* reasons for preferring the former of the two, 287, *u.* vindication of it against an objection, *ibid.* propriety of the petitions in the latter, *ibid.*
Collects, at the end of the Communion service, why added, 323, *q.* their plainness and comprehensiveness, *ibid.* on what occasions they may be used, *ibid.* what meant by the direction that they are to be said after the Offertory, 324, *r.*
Collects, in the office of Baptism, after the interrogatories, their subjects stated, 343, *c.* their requests and mutual connexion, 343, *d.*
Collects, in the Visitation of the Sick, account of them, 411, *p, q, r, s.*
Collects, in the Commination, by whom to be said, 444, *b.* their fitness, *ibid.*; 444, c.
Collects, at the end of the Ordering of Deacons, agreeable to ancient offices, 693, *o.*
Collect, Epistle, and Gospel, for a Sunday, why appointed to serve all the week after, xxxv. *c.*
Comber, Dean, his character of the Liturgy, xi. xii.
Comforter, conditions requisite for our receiving Him, 168, *t.* three senses of the original word, 173, *d.*
Comfort, a source of, in days of heresy and profaneness, 259, *n.*
Comforts, heavenly, supply the want of earthly ones, 485, *g.*
Commandment, the sixth, extent of it, 194, *u.*
Commandments, the two great, both necessary to be observed, 216, *d.* motives for observing them, *ibid.*
Commandments, Ten, when first introduced into our service, 282, *e.* their obligation upon Christians, *ibid.* their comprehensiveness, *ibid.* the reading of them considered with respect to the Holy Communion, *ibid.* and to their general use, *ibid.* why we pray to God after each of them, 283, *e.* how to be received, 283, *f.* fitness of the prayer for mercy accompanying them, *ibid.* serious attention due to this part of the office, *ibid.* propriety of the order for inserting them in our Liturgy, *ibid.* and of the place which they occupy, *ibid.* paraphrase on them, 283, *g.* binding on all mankind, 372, *b.* obligation of them carried farther by the Gospel, *ibid.* rules for fully comprehending them, *ibid.* their comprehensiveness, *ibid.* reasons why the Jews were required to observe them, 373, c. more forcible in their application to Christians, *ibid.* why divided into two tables, 373, *d.* so divided by our Saviour, *ibid.*
Commandments of God, obedience to, why required to be promised at baptism, 340, 341, *y.* all of them to be observed, 619, *u.* we must persevere in the way of them, 622, *q.* all of them observed by his children, 631, *y.*
Commemorations, what meant by them, xxix. *i.*
Commination, reason of appointing this office, 439, *r.* why appointed to be read on other days besides Ash-Wednesday, *ibid.* what those days formerly were, *ibid.* parts of it sometimes directed to be used, 440, *r.* in what place to be read, 440, *s.* preface to it, its import, 440, *t.* improperly traduced and derided, 441, *y.* founded on God's command, *ibid.* a declaration of assent to the truth of God's word, *ibid.* character of the sins enumerated in it, *ibid.*
Commissary, his office, xviii. *h.* how it differs from that of Chancellor, *ibid.*
Common prayer, Christ's promise to be present at it, 41, *b.* practical inference therefrom, *ibid.*
Common Prayer, Book of, its original, v. advances made towards it in King Henry the Eighth's time, *ibid.* compiled in King Edward the Sixth's, vi. alterations subsequently made in that reign, *ibid.* abolished by Queen Mary, vii. revived by Elizabeth, *ibid.* persons employed in compiling and reviewing it, vi.—ix. additions made in it, in King James's time, viii. reviewed in King Charles the Second's time, *ibid.* authority on which it stands, x. two excellent and just characters of it, x.—xii. libels written against it illegal, xvii. *d.* why so called, 36, *e*; 41, *a.* how it began in King Edward's first book, 2, *a.* unjustly found fault with for using the word "regeneration" in its ancient sense, 349, *n.* See Book of Common Prayer.
Common Prayer, Scotch Book of, alterations made in it, viii.
Common supplications, meaning of the phrase, 41, *a.*
Communion, frequency of its administration in the primitive times, 277, *n.* evidence of the wish of our Church on the subject, *ibid.* different forms of administering it, *ibid.* fitness of the names by which the Church describes it, 278, *o.* anxiety of the Church for its frequent administration, *ibid.* why persons are to signify their names to the minister, before partaking, 278, *p.* what persons unqualified to partake, *ibid.* discipline of the Church at different times concerning it, 278, *q.* difference in the rubricks requiring notice to be given of it, 293, *h.* occasion of the difference, *ibid.* utility of giving warning of it, 300, e. prudence and necessity of the exhortations, *ibid.* their suitableness, *ibid.* previous preparation anciently inculcated, 302, *l.* not to be received by obstinate sinners, 302, *m.* care of the ancient Church as well as of our own in this respect, *ibid.* its excellency and danger, 301, *g.* result of considering both, *ibid.* duties consequent thereupon, 301, 302, *i.* why not to be received till after baptism, 301, *f.* why requisite ever after, *ibid.* testimony of the ancients to its good effects, 301, *g.* benefits of it explained, 305, *u.* asserted by our Saviour and St. Paul, *ibid.* primitive testimony to them, *ibid.* sin and danger of neglecting it, 304, *r.* means of remedying them, *ibid.* danger of it considered and stated, 305, *x.* how incurred, *ibid.* how to be avoided, *ibid.* judgment of ourselves not to be deferred till then, 306, *z.* why thankfulness particularly required at it, 306, *a.* grounds and character of the thankfulness required, *ibid.* its efficacy in uniting sincere communicants to their Lord, 306, *b.* to be celebrated with thanksgiving, 310, *t.* not received by primitive Christians on days of humiliation, *ibid.* meditations after receiving it recommended, 318, *u.* and subjects of prayer suggested, 318, *y.* attention paid to it in the primitive church, 325, *d.* why ordered by ancient canons to be received three times a year, *ibid.* care of our Church for its frequent administrations, 326, *d*; 326, *f.* why three at least required to receive it with the priest, 326, *e.* the receiving of it not to be restricted to three times a year, 327, *k.* why persons who have not received it, not allowed to answer for children at baptism, 333, *l.* why to be received by new married persons, 407, *k.* practice of all churches to celebrate it at ordinations, 692, *n.* propriety of it, *ibid.* See Lord's Supper.
Communion, character and description of the form in our Church, 277, *n.* acknowledgment of our unworthiness to partake in it, 313, *c.* form taken from ancient liturgies, *ibid.* excellence of it, *ibid.* duty of attending to it, *ibid.* passage in it vindicated, *ibid.* not said in what form of words the minister is to receive it, 316, *p.* common to the people with the priest, 317, *q.* why to be delivered by the minister to each communicant, 316, *p.* and to the clergy first, *ibid.* primitive custom of delivering it into the hands of the people, 317, *r.* restored at the Reformation, *ibid.* propriety of receiving it kneeling, 317, *s.* form of words in which it is administered, of what particulars it consists, 317, *t.* whence taken, *ibid.* variations in our different Common Prayer Books, 318, *t.*
Communion service, always, if practicable, to be read from the table, 280, *y.* why so ordered by the Church, *ibid.* should always be read in the chancel, lxxiii. *l.* admirable contrivance and beautiful order of it, 323, *p.* reasons of the order for reading part of it, though there be no communion, 326, *d.* extremely proper at ordinations, 683, *d.*
Communion of the Sick, origin of the office, 420, *q.* reasons for the use of it, *ibid.* provisions of the Church in it, *ibid.* doctrine of the Church when the sick are prevented from receiving it, 421, *s.*
Communion, ecclesiastical and lay, difference between them, 316, *p.*
Communion of saints, not to be forsaken, 625, *s.*

Communions, more than one formerly on Christmas-day, 91, *n.* and on Easter-day, 155, *r.*
Council of Trent, dates of its meetings, 778. *k.*
Councils, general, what they are, 778, *i.* why they cannot be called together without permission of princes, 778, *k.* time of the four first general ones, *ibid.* number of general councils not agreed on, *ibid.* proofs of their fallibility, 778, *l.* four first, why received by our Church, 779, *m.* what they decided, *ibid.*
Community of goods, not required by the Gospel, 797, *m.* not just and equitable, 798, *m.* when first maintained, 798, *n.*
Comparisons, different ways in which introduced by the sacred writers, 514, *e.*
Complaints, frequently intermixed in the Psalms with thanksgivings, 452, *t.*
Conception of the blessed Virgin Mary, account of day, lxi.
Consecration and ordination, book of, remark on the wording of the Article that relates to it, 795, *a.*
Concupiscence, remarks on its being said to have the nature of sin, 762, *v.*
"Conies," what animal intended by them, 594, *z.*
Confession of sins, its necessity inforced in Scripture, 3, *e.* a duty to God, *ibid.* why it should be practised, 4, *f.* with what frame of heart, *ibid.* ineffectual without reformation, *ibid.* frequency with which it should be practised, 4, *h.* benefits of it, *ibid.* why all persons invited to join in it, 5, *l.* the proper introduction to prayer, 6, *n.* practice of it in the primitive church, *ibid.* and among Christians in general, *ibid.* the condition on which we pray for forgiveness, 8, *a.* not a meritorious title to it, *ibid.* sincerity of, how to be judged of, 9, *d.* a proper introduction to divine worship, *ibid.* its antiquity and utility, 415, *f.* provisions of our Church and of the church of Rome concerning it, *ibid.* advantages of it, 490, *d. g.* its utility and fitness, 494, *u.*
Confession, general, why so called, 6, *n.* its comprehensiveness, *ibid.* better than if it had been more particular, *ibid.* parts of which it consists, *ibid.* why to be said by the whole congregation, 6, *o.* caution to the minister and congregation about it, 6, 7, *p.* revived in our Church at the Reformation, 6, *o.* why repeated by every worshipper, 231, *z.*
Confession, general, at the Communion service, humility of gesture and voice especially proper in it, 307, *f.* agreeable to the practice of the ancient church, 307, *g.* reasonableness of it, *ibid.* fitness of the attributes with which it addresses God, 303, *i.* remarks on several expressions in it, 303, *k*—*m.* its excellence, 303, *n.* by whom composed, *ibid.*
Confession of Christ, to be added to faith in Him, 231, *e.*
Confessions of faith, why published by the churches which separated from that of Rome, 749, *a.*
Confidence, wherein to be reposed, 476, *d.*
Confirmation, nature of the rite, 178, *m.* accompanied with prayer and imposition of hands, 179, *m.* persons concerned in it, *ibid.* blessings conveyed by it, *ibid.* to be greatly esteemed and valued, *ibid.* instruction in the principles of religion necessary before it, 366, *u.* different opinions of it by the Churches of England and of Rome, 376, *l.* what meant by it, 384, *t.* what the competent age for it, *ibid.* what required in order to it, *ibid.* why a surety required to attend it, 384, *u.* when persons should be confirmed, 384, *x.* advantages of its being duly administered, 384, *y.* derived from the practice of the apostles, 385, *z.* why reserved to bishops, *ibid.* the custom of the primitive church, 386, *a.* and of other episcopal churches, *ibid.* at what age formerly allowed, 387, *b.* present restriction, *ibid.* previous instruction requisite to it, 387, *c.* children not to be brought to it too early, *ibid.* whether to be ministered to those who have received the Lord's supper without it, *ibid.* not to be repeated, *ibid.* so called on two accounts, 389, *f.* a ratification of the baptismal vow, 388, *d.* why persons are then called on to ratify it, *ibid.* importance of their taking it on themselves, *ibid.* fitness and utility of taking it as the office prescribes, 388, *d.* necessity of the persons confirmed doing their own part, 389, *e.* exposition of the answer made by them, *ibid.* duties to which it pledges them, *ibid.* its solemnity, *ibid.* anciently called "the laying on of hands," 391, *m.* on what the continuance of the blessing pronounced in it depends, 393, *t.* admonition thereupon, *ibid.* anciently required to precede the eucharist, 394, *u.* when persons are ready for it, 394, *x.*
Confirmation, order of, its contents, 386, *a.* persons engaged in it, *ibid.* their several parts, *ibid.* exhortation to the due administration and reception of it, 387, *a.* preface to it why so used, instead of being left as a rubrick, 387, *c.* uses of it, *ibid.* duty of the confirmed persons during the ceremony, 392, *n.* restored to its primitive simplicity by our Reformers, 392, *p.* contents of the concluding part of it, 392, *q.*
Congregation, prayers of, why desired at the ordering of priests, 703, *j.* their duty thereupon, 703, *k.*
Congregation, the great, to what opposed, 503, *s.*
Consanguinity, or affinity, when an impediment to marriage, 796, *b.* table of, on what founded, *ibid.*
Conscience, joys of it, preferable to worldly advantages, 633, *u.*
Consecration, prayer of, in the Communion service, where to be said, 313, *d.* why to be said standing, *ibid.* special propriety of it, 314, *e.* usual in all churches, *ibid.* suitableness of our form, *ibid.* parts of which it consists, *ibid.* antiquity and plainness of it, *ibid.* explanation of a phrase in it, *ibid.* words of our Saviour's institution, why introduced into it, 315, *h.*
Consecration of the elements, to what words to be ascribed, 314, *e.*
Constantine the Great, singular honour shewn him at his death, 425, *z.* state of the church in his days, 540, *z.*
Contemplation, noblest subjects of, 512, *l.*
Consubstantiation, doctrine of, its origin, 787, *t.* by whom maintained, *ibid.* opinions of different Reformers about it, 788, *t.*
Conversion or repentance, not the same as regeneration, 338, *r.*
Coroners, whether their warrant be decisive for reading the Burial service over persons who died by their own hands, 424, *x.* strictures on their practice in that particular, *ibid.* mistaken views on which they act, *ibid.*
Capital punishments, precedents for, in the Mosaick law, 797, *i.* not superseded under the Gospel, *ibid.* recognized by it, *ibid.*
Corporal, meaning of the name, 318, *a.* its institution and design, *ibid.*
Corruption, original, an article in the confession of sin, 8, *l.* in what the guilt of it consists, *ibid.* how set forth, 464, *s.* truth and practical use of the doctrine, 519, *c.*
Country, God introduces changes into one for reward or punishment, 605, *e.* an image of changes in the Church, *ibid.*
Covenant between the Father and Christ, several parts of which it consisted, how fulfilled, 451, *m.*
Covenant of God with Israel, why strictly it imported temporal blessings only, 759, *f.* higher blessings understood under it, *ibid.*
Covenant of grace, constant reliance of the Church upon it, 551, *q.* a motive to thanksgiving, 584, *q.*
Covenant, Christian, blessings of, why they cannot be had by nature, 337, *i.*
Covenant, vengeance no less than salvation, a part of it, 584, *t.*
Covenants, legal and evangelical, difference between them, 129, *r.*
Covenants made by God with Abraham, David, &c., in what founded, 574, *s.*
Covetousness, its danger exemplified, 135, *a.*
Cranmer, Archbishop, his concern in the English Reformation, vi. his efforts to correct the service of the Church, xxxi. *r.* supposed author of the first book of Homilies, 294, *l.* quoted, 764, *c.*
Created things, consequence of a true sense of their vanity, 501, *e.*
Creation, inanimate, called upon to praise God, 587, *s.*
Creator, to consider God as such, an argument of trust and obedience, 626, *f.* all creation called upon to glorify Him, 659, *c.*
Creatures, lifeless, passions and actions figuratively ascribed to them, 534, *b.* dependence of all upon God, 596, *f.*

Creed, what meant by it, 760, *h.*
Creed, Apostles', why placed, as it is, in the daily service, 27, *g.* why so called, *ibid.* probably not framed by the apostles, *ibid.* in what respect it deserves the name, *ibid.* agreeable to a more ancient form, *ibid.* composure of it gradual, *ibid.* veneration with which it has been received in all ages, *ibid.* fitness of its place in the Liturgy, *ibid.* benefits to be received by the daily use of it, 28, *g.* rules to be observed in the use of it, *ibid.* why repeated standing, 29, *i.* why omitted when the Athanasian Creed is read, 29, *k.* paraphrase on it, 29, 30, *l.* principle on which it proceeds, 31, *o.* its connexion with practice, 32, *r.* sum of its sixth article, 171, *z.* general parts of which it consists, 370, *r.* their mutual connexion, 371, *s, t, u. x.* a good rule of faith for the examination of the sick, 413, *x.* ancient testimonies to it, *ibid.* its use among foreign Protestants, *ibid.*
Creed of St. Athanasius, why appointed to be said on the days named in the rubrick, 50, *m.* whence framed and by whom, 50, *n.* its antiquity and use in the Church, *ibid.* design of the author of it, *ibid.* a standard of the true faith, 50, *n.* heresies condemned by it, *ibid.* on what authority received, 51, *n.* its early and general reception, *ibid.* rule for examining the doctrine of it, *ibid.* its doctrines frequently asserted in the Common Prayer Book, *ibid.* approved by dissenters, *ibid.* the doctrine of it the doctrine of the Gospel and of the universal church, *ibid.* expressions in it not properly excepted against, *ibid.* several of them explained, *ibid.* condemnation contained in it compared with our Saviour's words, and interpreted, 51, 52, *n.* both reasonable and Scriptural, *ibid.* use of retaining such clauses, and the duty of retaining them, *ibid.* why in the damnatory clauses it does not notice cases of exception, 52, *p.* in what respect it differs from other creeds, 54, *t.* the several repetitions in it justified, *ibid.* and its statements as to the substance and Persons of the Godhead, 54, *t.* its doctrine agreeable to the plain and literal sense of Scripture, *ibid.* several sentences in it have a view to some error or heresy, 55, *x.* general inference from those sentences, *ibid.* to what the condemnatory clauses belong, *ibid.* its doctrine supported by the several heresies in their turn, 55, 56, *x.* why it states at large the doctrine of the incarnation, 56, *z.* exposition of its doctrine in that respect, *ibid.* more practical articles of it, 57, *b.* its utility to the unlearned, 58, *c.* to the publick at large, *ibid.* and to the ministry, *ibid.* value in which it should be held, *ibid.* ought not to be surrendered, *ibid.* necessary to be retained, 59, *c.*
Creed, Nicene, why so called, 289, *t.* why called also Constantinopolitan, 289, *u.* when established in the Church, *ibid.* why placed after the Gospel, *ibid.* and before the Communion, *ibid.* the repetition of it a confession of faith in the Holy Trinity, 290, *v.* and a solemn act of worship, *ibid.* paraphrase on it, 290, *y.* why it asserts belief "in one God," 291, *z.* why "in one Lord, Jesus Christ," 291, *a.* wherein fuller than the Apostles', *ibid.* why additional articles were introduced into it, *ibid.* proofs of the doctrine alleged in it concerning Christ, 291, *b.* ascribes the making of all things to the Son, 292, *c.* its meaning in this respect sometimes mistaken, *ibid.* article concerning the eternity of Christ's kingdom, when and why added, 292, *d.* scriptural authority for its doctrine concerning the Holy Ghost, 292, *e.* and explanation of it, *ibid.* account of the clause concerning the procession of the Holy Ghost, *ibid.* remark on the articles, one Catholick and Apostolic Church, 293, *f.* and one Baptism, *ibid.*
Creeds, their use and origin, 27, *g.* how denominated in Scripture, *ibid.* meaning of the name, *ibid.* ancient, their form and substance, *ibid.* probably derived from the apostles, *ibid.* on what authority they rest, *ibid.* why drawn up and published, 50, *n.* why terms not strictly Scriptural introduced into them, *ibid.* damnatory clauses in, in what light to be considered, 57, *c.* their utility, 58, *c.* in what light to be regarded, 239, *t.* origin of, 749, *a.* their design, *ibid.* respect, on what account due to them, 760, *m.* guilt of those who do not believe them, yet subscribe the Articles, *ibid.* principles upon which framed, 778, *d.*
Creeds, the three used in our Church, agreement among them, 289, *t.* why used as respectively appointed, *ibid.*
Crispin, account of him, lvii.
Cross, sign of, why baptized persons signed with it, 346, *r.* an ancient practice, *ibid.* the sacrament perfect without it, *ibid.* care of the Church to avoid any superstitious understanding of it, 347, *r.* the practice analogous to other ancient rites, *ibid.* true sense and intention of the Church in appointing it, *ibid.* why assumed by the ancient Christians, 347, *s.* and why retained by us, *ibid.* an inoffensive ceremony, and free from all just objection, *ibid.*
Cup, at the Lord's supper, how administered when more than one minister are present, 318, *x.*
Cup, why withheld by the Romanists from the laity, 317, *r.* given by the apostles to the laity, 381, *g.* practice of denying it to the laity, its origin, 789, *e.* gradually established, *ibid.* and when, 790, *e.* a departure from the primitive command of Christ, *ibid.* established in the church of Rome, 789, *e.* corrected by all the reformed churches, *ibid.* provisions of our Church about it, *ibid.* special reasons against it, 790, *f.* its visible contrariety to the Gospel, and injury to the church of Rome, *ibid.*
Cup, figurative use of, in Scripture, 462, *d.*
"Cup, portion of," what meant by it, 467, *n.*
"Cup of salvation," among the Jews twofold, 616, *u.* applied to Christians, *ibid.*
Curate, ambiguity of the word, 689, *c.*
Curates, how the word is used in the Liturgy, 40, *t.* why so called with respect to bishops, 300, *y.*
Curses, the practice of publickly repeating them, a divine institution, 440, *x.* fitness and utility of so doing, *ibid.* why the people required to answer "Amen" to them, 440, *y.*
Cyprian, St., account of him, lv.

D.

Dalmanutha, parts of, answer to coasts of Magdala, 195, *o.*
Damnation, what the word means in St. Paul, and in the Communion Service, 305, *x.* remarks on the use of the expression in the Communion Service, 785, *k.*
Damnation, eternal, all impenitent sinners to expect it, whether they come to the Communion or not, 305, *x.*
Dangers, examples to encourage us under, 652, *n.* "of the enemy," explanation of the phrase, 411, *r.* God our defence in them, 481, *y.*
Daniel in Babylon, his example recommended, 554, *n.* effects of his devotion, 523, *l.*
Daughter, signification of the word applied to a city or nation, 459, *a.*
David, his exaltation typical of Christ's, 451, *g.* his forlorn condition typical of Christ's, 452, *s.* in what sense his claims to righteousness to be understood, 471, *u.* his patience under reproaches a type of Christ, 500, *s.* inspired by the Divine Spirit to declare the tidings of salvation, 509, *o.* history of, lessons that it teaches, 520, *m.* his gratitude for deliverance from danger an example to Christians, 522, *b.* his exultation on the fulfilment of a previous prophecy concerning him, 529, *k.* his dominion over the tribes of Israel, 529, *l.* his reduction of the neighbouring nations, how expressed, 529, *m.* victories promised to him, figurative of Christ's, 539, *p.* why he requests to be preserved in his old age, 545, *n.* what his call to a throne teacheth us, 560, *u.* what we learn from his conduct after, *ibid.* glorious things spoken of him prophetical of Messiah, 574, *q.* God's covenant with him how fulfilled, 574, *s.* covenant with him how most eminently completed, 575, *c.* how God kept his covenant with him, 576, *h.* surety of it, 576, *i, k.* his solicitude for the tabernacle and service of God, 642, *u.*
David, Psalm composed by him when seated on the throne of Israel, 451, *g.* when he fled from Absalom, 452, *s*; 453, *a.* in persecution, 454, *i.* in some special humiliation, 455, *s.* under the malicious aspersions of a slanderer, 456, *y.* in commemoration of God's goodness, 457, *i.* to celebrate his victories, 458, *q.* under oppression, 460, *f.* under Saul's persecutions, 462, *x.* on the malice of men and truth of God, 562, *f.* in great distress, 463, *n.* in Absalom's rebellion, 464, *t.* on his restitution to the ark and tabernacle, 465, *d.* in the person of our Lord, 466, *i.* under Saul's persecution, 468, *n.* on his deliverance from Saul, 469, *k.* to be used on occasions of danger, 475, *z.* after his victories, which were typical of Christ's, 476, *f.* when the ark

was brought to the house of Obed Edom, 481, *b.* in distress, 482, *h.* in vindication of his integrity, 483, *r.* in distress, when excluded from God's publick service, 484, *a.* in distress, 486, *m.* after some extraordinary tempest, 486, *r.* on revisiting the sanctuary after sickness, 487, *b.* on occasion of some special benefit, 491, *m.* in thanksgiving for some signal deliverance, 492, *c.* under affliction, 494, *o.* in reflection on his sincerity during distress, 496, *f.* with a design of persuading men to submit to God's dispensations, 496, *n.* under great affliction, 499, *i.* in sickness or trouble, 501, *y.* when driven by Absalom from Jerusalem, 505, *i.* when driven by Absalom's rebellion from Jerusalem, 506, *u.* by him or Solomon, on some occasion of removing the ark, 512, *o.* by him on removing the ark, 516, *g.* after his guilt in the affair of Uriah, 518, *y.* on occasion of his persecution by Doeg, the Edomite, 520, *q.* after coming to the throne, and when reducing the adjacent countries, 528, *f.* on occasion of escaping from his house, when watched by Saul, 527, *r.* in contemplation of Saul and his evil counsellors, 526, *h.* on escaping from Saul at Engedi, 525, *y.* in danger with the Philistines, 524, 525, *q.* when betrayed by the Ziphites, 521, *y.* on occasion of Absalom's rebellion, 522, *c.* when driven into exile, 529, *q.* in the wilderness of Judah, 531, *f.* complaining of his enemies, and foretelling God's judgments upon them, 532, *n.* in commemoration of divine Providence, 533, *s.* in commemoration of the deliverance of the Israelites, and destruction of their enemies, 530, *u.* in some season of extreme danger, 530, *d.* in old age, under distress from the rebellion of Absalom, 544, *e.* in contemplation of Solomon's reign, 546, *q.* when he had entered on his kingdom, 551, 552, *s, t.* in great distress, 570, *i.* on bringing the ark to Jerusalem, 583, *l.* on occasion of temporal blessings, prefiguring spiritual ones, 585, *u.* on his re-establishment in his kingdom, 586, *e.* on some great deliverance as an earnest of future blessings, 587, *n.* on his quiet establishment on the throne, 588, *u.* on recovery from sickness, 592, *b.* on placing the ark in Sion, 597, *k.* when newly settled in his kingdom, 616, *e.* in praise of the word of God, 619, *q.* on the going up of the people to Jerusalem, 636, *p.* before his flight to Achish, 651, *e.* in the cave of Adullam, 652, *m.* soon after his accession to the throne, 654, *a.* when God had given him rest from his enemies, 659, *d.*

David, Abp., account of him, xliii.

Day, beginning of, how to be understood, 38, *m.*

Day of final retribution, its different results to the righteous and the wicked, 450, 451, *f.* of judgment figuratively described in bright and strong colours, 471, *s.*

Day and night, why represented as transmitting to each other the task of praising God, 474, *n.*

Deacon, word used in all Christian languages, 672, *c.* its origin, *ibid.* what the name imports, 688, 689, *u.* signification of the Greek word, 677, *o.*

Deacons, origin of the order, 677, *o.* duties performed by them in early times, *ibid.* may not read the Absolution, 10, *g.* what they are to do, when they come to it, 11, *g.* not to deliver the bread at the Communion, 318, *x.* remarks on the age of their admission, 671, *h, i.* candidates for the order of, questions proposed to them how distributed, 688, *r.* certain offices which they are used to perform, though not expressly authorized, 689, *a.* not capable of any benefice, *ibid.* security for their personal duties and private conversation, 690, *d.* why God's favour may be expected upon them, 683, *g.* particular qualifications entreated for them, 683, *h.* duties belonging to them, why set out, 688, *l.* much the same from the primitive time downwards as now, *ibid.* exposition of them, 689, *u—c.* from whom they receive their office, 692, *k.* advice to them on their ordination, 693, *o.* how long they should continue in that office, 693, *p.*

Dead, fitness of a decent disposal of their bodies, 422, *l.* how considered by the heathens, *ibid.* antiquity of burying them, *ibid.* why sometimes burned, *ibid.* practice of the Jews, *ibid.* and of Christians, *ibid.* burial of, antiquity and universality of religious solemnities among Christians, 432, *n.* buried by the ancients with hymns of triumph, 426, *c.* corresponding provision of our Church, *ibid.* what meant by committing their bodies to the ground, 431, *r.* charitable to hope that they are saved, 433, *a.* such a declaration warrantable, *ibid.* the Church vindicated for expressing it, *ibid.* no encouragement thereby afforded to the wicked, 433, *a.* danger and presumption of setting bounds to God's mercy with respect to individuals, 433, *a.* in what sense cut off from God's hand, 572, *h.*

Dead, prayers for, excluded from the Liturgy, 299, *w.* why rejected by the Church, 300, *a.* her substitution for them, *ibid.* why we do not pray for them, 431, *s.*

Dead, offerings of, what intended, 601, *o.*

Deadly sin, what we mean by praying against it, 63, *p.*

Dean, origin and subsequent use of the word, xxi, *q.* how used in collegiate churches, &c., *ibid.*

Death, why called the wages of sin, 195, *p.* called a sleep in Scripture, 464, *q.* state of a suffering church compared to it, 503, *h.* under the image of a wolf, 516, *z.* the effect of God's decree, 578, *s.* proper words for one in danger of, 654, *y.*

Death of friends, with what feelings it should be regarded, 432, *u.*

Death of a sinner not desired by God, 11, *k.* practical use of the doctrine, 12, *m.*

Death unto sin, what to be understood by it, 379, *x.* practice to which it refers, *ibid.*

Debtors to the flesh, inference from our not being so, 197, *s.* and from our being debtors to the Spirit, *ibid.*

Declaration prefixed to the Thirty-nine Articles, by what king made, 750, *b.*

"Deep," how said to be "laid up as in a treasure house," 491, *s.*

"Deliver," in what sense "no man can deliver his brother," 515, *q, r.* the inability matter of daily experience, 515, *s, t.*

Deliverance from sickness, Psalm applicable to it, 615, *q.* of the redeemed, its certainty, an occasion of joy, 524, *x.*

Deliverances, return to be made for them, 637, *g.* the effect of divine power, 523, *m.*

Delight in God contrasted with delight in the creature, 497, *q.*

Denys, St., account of him, lvii.

"Depart," old sense of the word, 401, *r.* unreasonable objection to it in the former office of Matrimony, *ibid.*

Departed, a spiritual and proper phrase for the dead, 431, *q.*

"Destroyer," explanation of the phrase, "I have kept me from the ways of the destroyer," 468, *z.*

Destruction of the wicked exemplified, 520, *s.* use made of it by the righteous, 521, *t.*

Deuteronomy, perusal of the twenth-eighth chapter recommended, 607, *m.*

Devil, meaning of the name in Scripture, 369, *i.* what meant by renouncing him, *ibid.* figures under which he is described, 479, *h.* his sophistry in the temptation detected and exposed, 580, *g.* See Enemy.

"Devil, the world, and the flesh," why renounced at baptism, 241, *y.* comparison between our practice in this particular, and that of the primitive church, *ibid.* and objection to this stipulation answered, 342, *a.*

Devil, works of, what meant by them generally, 369, *i.* specification of them, *ibid.*

Devotion, prevailing power of, how shewn, 464, *r.* the proper fruit of meditation, 502, *k.* how to be exercised, 611, *i.*

Devotions, other, of the people, how distinguished from alms for the poor, 296, *p.*

Difficulties, warning to prepare for them, 259, *n.*

Diligence in spiritual concerns recommended and inforced, 199, *y.* a principal part of the pastoral office, 699, *c.* parts into which it is divided, *ibid.*

Disease, men troubled with, through God's displeasure, 578, *u.*

Dispensation, the old, language of it transferred to the new, 597, *o.*

Dissenters, their departure from a primitive usage of the Church, 15, *u.* their consent to subscribe to the Athanasian Creed, 51, *n.* their inconsistency in a charge laid by them against the Church of England, 317, *s.* an exception taken by them to the Common Prayer Book, 401, *r.* their device to prevent the disorder arising from their want of episcopal government, 672, *b.*

Distrust of God's providence, remedy for it, 497, *o.*

Divine service may be performed by a deacon with exception, 689, *u*; 689, *a.*

Doctrines not to be rejected, because we cannot explain them, 57, *a.*
Dogs, their number in the East, 527, *x.*
Dolben, Abp., his charge to his clergy about testimonial, 675, *k.*
Dove, taken in a snare, an emblem of the soul entangled by the world, 538, *o.* Eastern, its beautiful plumage, comparison of the Church to it, 538, *g.*
Doxology before the Psalms, caution to the minister concerning it, 17, *z.*
Doxologies, mixture of them with complaints, both reasonable and common, 69, *d.*
Dross, how the ungodly are compared to it, 630, *p.*
Dunstan, Abp., account of him, xlvii.
Duties, practical, two sorts of, 372, *b.* how treated of in the Catechism, *ibid.* 376, *i.* to God, distinction between natural and preceptive, *ibid.*
Duty towards God, statement of the particulars into which the Catechism divides it, 373, *e.* to our neighbour, comprehensive statement of it, 374, *f.* why branched out in the Commandments, *ibid.* comprehensive branches of it, 466 *h.* its importance, *ibid.*
Dwelling, "out of their dwelling," explained, 516, *a.*

E.

Earth, why said to be "founded on the seas," 481, *d.* an instance of divine wisdom and power, 594, *q.* in what sense it "cannot be moved," *ibid.* its fertility owing to God, 595, *u.*
East, turning towards, in repeating the Creed, reason of the custom, 29, *i.* not necessary, but becoming, *ibid.* antiquity of the custom, 290, *x.* foundation of it, *ibid.*
Easter, why all persons required to receive the Lord's supper at that time, 326, *f;* 327, *l.* how to be observed, 619, *o.*
Easter Even, how celebrated in the ancient church, 152, *q.* provision of our Church for it, 153, *q.*
Easter-day, how called anciently, 154, *u.* antiquity of observing, it, *ibid.* dignity of the feast, *ibid.* origin of the word, 154, *u.* why the Church uses Anthems proper for the day, 154, *v.* fitness of the proper services, 155, *v.* baptism solemnly administered on it in the primitive church, 156, *z.* alluded to in Collect for the day, *ibid.* why then administered, 157, *a.* duty of observing it, 525, *g.* peculiarly consecrated to Christ, 618, *m.* rule for finding it, on what occasion framed, lxii., *a.* canons at the Council of Nice concerning it, *ibid.* rule of our Church agreeable to them, *ibid.* sanctioned by Act of Parliament, *ibid.*
Easter week, why more solemnly observed by the ancients, 157, *a.* two first days in it, why set apart by the Church, 157, *b.*
Easter Monday, description of its services, 157, *b.*
Easter Tuesday, description of its services, 159, *e.*
Easter, first Sunday after, names by which it was anciently called, 161, *g.* custom that prevailed on it, *ibid.* alluded to in the Epistle, *ibid.*
Eating ashes, what it intimates, 590, *r.*
Ecclesiastical duties, what intended by them, 327, *m.*
Ecclesiastical writers, alphabetical index of, xiv.
Edification, not speculative, but practical, 246, *a.* not confined to the private advantage of an individual, *ibid.* what is true Christian edification, *ibid.* application to ministers and people, *ibid.* necessity of it, 247, *b.*
Edmund, K. and M., account of him, lix.
Edomites, their unnatural behaviour to the Israelites, 647, *e.* reflections on it, *ibid.*
Edward VI. K., religious improvements in his reign, vi. his first book, *ibid.* his second book vii. his first and second books, regulations in them concerning the place of divine service, lxxii, *l.* provision in them for catechising, 383, *r.* rubrick in them concerning private baptism, on what founded, 354, *g.* afterwards amended, 354, 355, *g.*
Edward VI., his first book, how it began, 2, *a.* beginning of it, why altered, 14, *p.* it injoined the "Glory be to thee, O Lord," 283, *r.* provision in it at the consecration of the elements, 316, *k.* form of administering the Communion in it, 318, *t.* how altered in his second book, *ibid.* order in it concerning the cup, 318, *x.* place of the angelical hymn in it, 321, *i.* its order concerning the Communion Service, 326, *d.* its direction as to putting the questions at baptism, 348, *y.* broke the queries at baptism into eight, *ibid.* prayer in the Confirmation office appointed by it, why altered, 392, *p.* an expression in its office of Matrimony altered, 401, *r.* provision in it respecting the interment of the dead, 430, *n.* its provision for the Communion at a burial, 433, *y.*
Edward VI., his second book first contained the Absolution at daily prayer, 10, *e.* the Commandments first used in it, 282, *e.* excluded prayers for the dead, 299, *w.* protestation concerning kneeling at the Communion first added in it, 328, *n.*
Edward VI., his forms of ordination an improvement on the Roman ordinal, 678, *x;* 680, *c.* remark on his ordinal of priests, 685, *t.*
Edward, K. of West Saxons, account of him, xliii. translation of, account of the day, xlix.
Egypt, miracles wrought in, their intent, 558, *l.* what to be learnt from them, *ibid.* consternation in, at the death of the first-born, 558, 559, *u.* plagues of, illustrative of the divine power and goodness, 521, *y.*
Egyptians, how the Lord looked upon and troubled them, &c., 555, *l.* their destruction spiritually applied, *ibid.* why spoiled by the Israelites, 599, *y.*
"Elect," what persons called so by Scripture, 432, *x.*
Elements, God's ministers, 594, *p.* why devotion paid to them in old times, 645, *n.* God's power over them asserted, *ibid.* and demonstrated, 645, *o.* how they glorify God, 660, *h.*
Elevation of the host condemned, 784, *g.*
Elizabeth, Queen, alterations in the Liturgy in her reign, vii. by whom the alterations in the Liturgy in her reign were made, xvi, *c.* her endeavour to unite the nation in one faith, 318, *t.* her injunctions, 796, *d. g.* rule in her injunctions about the mode of singing common prayer, xxx. *p.*
Ember, uncertain derivation of the word, 72, *g.*
Ember fast, a fit introduction for it, 179, *n.*
Ember weeks, what weeks so called, 72, *g.* prayers for them, when added, *ibid.* on what days to be read, *ibid.* distinction between the two prayers, *ibid.* importance of using them, 73, *g.*
Empires, their rise and fall, a striking image of, 499, *g.*
"End of all things," what to be understood by it, 172, *c.* preparation necessary for it, *ibid.*
Enemies, appeal to God from their oppression, 506, 507, *x.* both without and within to beset us, 651, *y.* devices of, turned upon themselves, 652, *l.*
Enemies of God, their punishment, 532, *l.*
Enemies, spiritual, their multitude and quality, an incitement to watchfulness and action, 221, *m.* necessity of praying against them, 544, *h.* their venom figuratively pourtrayed, 580, *h.* God our protection against them, 637, *d.*
Enemy, spiritual, his taunts an aggravation of sorrow to the afflicted soul, 505, *l.* his unrelenting malice, 653, *l.* how we are rescued from the effects of it, *ibid.*
Entertainments, not condemned by Scripture, 109, *b.*
Enurchus, account of, lv.
Ephraim, children of, used for the Israelites, 556, *c.*
Ephraim, Benjamin, and Manasses, why specified by the Psalmist, 561, *f.*
Ephrata, the place where the angel directed David to build an altar, 642, *x.* and where the angel announced the incarnation to the shepherds, *ibid.*
Epiphany, meaning of the word, 104, *r.* how applied at first, *ibid.*
Epiphany, feast of, why celebrated by the Church, 104, *r.* antiquity of it, *ibid.* called by two other titles in ancient times, *ibid.* how solemnized, *ibid.* in Latin called by the plural noun, because we celebrate three manifestations, *ibid.* peculiarity in the service, *ibid.* the design of the Church in her services, before and after it, 107, *u.*
Epistle, why so called, 287, *q.* why the words, "The portion of Scripture &c." were inserted in the rubrick, *ibid.* when those words are to be said, *ibid.*
Epistle for the eighteenth Sunday after Trinity, why it deviates from the general course, 215, *b;* 184, *s.*
Epistle for the twenty-fifth Sunday after Trinity, why it varies from the order of the rest, 228, *z.*

Epistle in the Ordering of Deacons, fitness of the portions selected for it, 683, 684, *i*, *k*.
Epistle in the Ordering of Priests, why chosen, 695, *s*.
Epistles, why so called, 83, *c*.
Epistles and Gospels, antiquity of the use of them, 83, *c*. their fitness for the days they belong to, *ibid*. appointed with special relation to the time of reading them, *ibid*. general character of them, 84, *c*. excellency and usefulness of the selections, *ibid*. long used on the same days as now, *ibid*. when taken from the last translation of the Bible, *ibid*. variations made in them, *ibid*. the reading of them agreeable to the practice of the Jews, 287, *o*. and of the primitive Christians, *ibid*. antiquity of the selection, *ibid*. 288, *q*. why the Epistle first and then the Gospel, 287, *o*.
Epistles and Gospels, between Easter and Whitsuntide, principal subjects of them, 166, *q*.
Epistles and Gospels, general view of them for the Sundays after Trinity, 183, 184, *s*.
Epistles in the Consecration service, fitness and contents of them, 710, 711, *z*, *a*.
Erring and straying, distinction between them, 7, *s*.
Esdras, books of Ezra and Nehemiah why so called, 757, *z*.
Espousals, how different from marriage, 409, *m*.
Etheldreda, account of her, lvii.
Eternity, nothingness of every thing worldly in comparison of it, 501, *c*, *d*.
Eucharist, why so called, 310, *t*. sacrifice of, what meant by it, 319, *d*. when offered, *ibid*. form of offering it, *ibid*. distinguished from the sacrifice of Christ, 319, 320, *e*. fitness of calling it so, 320, *e*.
Evangelist, early signification of the term, how limited, 270, *c*.
Ever, in what sense we pray that the Lord will not be angry with us for ever, 63, *o*.
Evil, petition to be purified from it, 650, *u*.
Evils, how to be prevented, 490, *i*.
Evil spirits, superiority of Christ over them, 113, *h*. inferences therefrom, *ibid*.
Examination, in order to the Lord's Supper, directions concerning it, 382, *l*, *m*. its especial necessity, 383, *q*.
Examination of the sick, how conducted before the Reformation, 413, *x*. necessity of it, *ibid*. goodness of the rule appointed by our Church, *ibid*.
Example of those who have conquered, an encouragement to others, 626, *g*.
Expectation week, why so called, 172, *b*.
Excommunicates, why not allowed Christian burial, 423, *u*.
Excommunication, when practised in the Church, 791, *u*. two sorts of, described, *ibid*. perverted by the popes to the worst purposes, *ibid*. power of, asserted by the reformed churches, *ibid*. a necessary and equitable authority, 792, *o*. does not discharge from the performance of relative duties, *ibid*. how to be remitted, 792, *p*.
Exhortation in the daily service, a comment on the Sentences, 2, *c*. connects the Sentences and Confession, 3, *d*. a proof of the prudence and piety of our reformers, *ibid*. attention due to it, *ibid*. its apostolical and affectionate commencement, *ibid*. summary of its contents, *ibid*. remarks on its several parts, 3—5, *e—l*. general character of it, 5, *l*. its Scriptural conclusion, *ibid*. its general excellence, *ibid*. not to be repeated by the people, *ibid*.
Exhortation, giving warning of the Communion, the first, contents of it, 300, *e*.
Exhortation, giving warning of the Communion, the second, use of it, 303, *p*. its necessity, 303, *q*. and contents, *ibid*. recommendation to a serious consideration of it, 304, *r*.
Exhortation, at the time of the Communion, purpose of it, 304, *s*. its contents, *ibid*. its excellence, and the great care of the Church in providing it, 306, *b*.
Exhortation, at the end of the office of Matrimony, agreeable to Scripture and antiquity, 406, *i*.
Exhortation, in the Visitation of the Sick, grounds of it, 411, *t*. character and contents of it, *ibid*. 412, *u*.
Exhortation, in the Churching of Women, short but suitable, 436, *k*.
Exhortation, in the Commination, grounds of it, 442, *z*. parts of which it consists, *ibid*.
Exorcism, practised in early times, 343, *c*. prudent substitution made for it by our Church, *ibid*.
Extreme unction, why accounted a sacrament by the papists, 376, *l*. not really such, but a piece of superstition in their practice, 377, *l*.
Eyes, when said to be lightened, 464, *p*.
Ezra, Psalm composed by him at the return from captivity, 640, *f*.

F.

Fabian, account of him, xxxix.
Face, when God is said to turn away his face, 519, *h*.
Faculty, for the admission of ministers, remarks on it, 674, *i*.
Faith, useless unless it influence to a holy life, 57, *c*. what that is by which Christians overcome the world, 162, *h*. success of it in early times, *ibid*. the power of it exemplified, and recommended to imitation, 227, *y*. union of other Christian graces with it, *ibid*. should prompt us to seek to God for spiritual succour, *ibid*. a qualification for baptism, 330, *b*. a requisite for the Lord's supper, 382, *o*. how to be judged of, *ibid*. why called a lively faith, *ibid*. rule of judging of our faith, *ibid*. how to be accompanied, 382, *p*. its cheering and animating effects, 456, *u*. the remedy for a fainting soul, 485, *k*. power of it, 496, *m*. a cordial for despondency, 506, *n*. a security against our enemies, 524, *u*. finds a way opened through the difficulties of the Christian course, 600, *h*. the support of the soul in affliction, 615, *t*. its reliance on obtaining God's mercy, 654, *z*. what it stands generally for in the New Testament, 764, *g*. not the cause but the condition of justification, *ibid*. what meant by faith only, 765, *h*. how the word is used in our Articles, *ibid*.
Faith and distrust, controversy between them related, 554, *o*, *p*.
Faith, the, what meant by the exhortation to contend earnestly for it, 273, *g*. with what weapons we are to contend, *ibid*.
Faith, V. and M., account of her, lvii.
Faithful, how their partaking of the sacrament differs from that of the unworthy communicant, 381, *i*. their persuasion of the providence of God, 461, *q*.
Fall off from God, explanation of the prayer that we may not do so, 430, *m*.
Fall of man, consequences of it, 763, *u*. how remedied, *ibid*.
False Christs and false prophets, instruction to be derived from our Lord's warning concerning them, 116, *q*.
False teachers, warning against listening to them, 119, *x*.
False prophets, their pretences of extraordinary sanctity, 197, *t*. best method of judging of them, 198, *t*.
Famine personified, 593, *q*. worst sort of famine, *ibid*.
Fasting, use of it, lxv, *e*. examples of it in the Old Testament, *ibid*. and in the New, *ibid*. practice of the primitive Christians about it, *ibid*. and of the Church of England, *ibid*. instructions in the right manner of doing so, 124, *f*. ought to be considered more seriously than it often is, *ibid*.
Fasts, distinction between private and publick, 124, *e*. the ground of different injunctions, *ibid*.
"Father of our Lord Jesus Christ," why God so called in the Absolution, 11, *i*.
Father to the fatherless, when God became so in the fullest sense, 536, *z*.
Favour of God, value of it, 498, *z*.
Favours of heaven, depend on men's fidelity, 605, *f*.
Fear of God, what sort of, fit to be entertained, 212, *v*. foundation of it, 373, *e*. wickedness proceedeth from the absence of it, 496, *g*. recommended in opposition to that of the world, 516, *c*. how the beginning of wisdom, 611, *o*. happy effect of it, 612, *q*. effects and necessity of it, 630, *q*. blessings which attend it, 640, *b*.
Fear of the Lord, blessings consequent on it, 483, *l*. privileges of it, 483, *m*. reward of it, *ibid*.
Fear the Lord, advice to those who do so, 493, *h*.
Feasts, otherwise called holy-days, lxiii, *b*. immoveable, why placed by themselves in the order of the Calendar, 230, *c*.
Felicity, on what it depends, 490, *c*. earthly, what composed of, 655, *e*. on what terms promised to the Israelites, *ibid*. more precious promises given to God's faithful servants, *ibid*.
Fellowship with the Father and the Son, great privilege of it, 97, *d*. duties resulting from it, *ibid*.
Festivals of the Church, of two sorts, 83, *c*. appropriateness

of the services to both, *ibid.* their aptness for infusing all necessary Christian knowledge, *ibid.* necessity of retaining them, *ibid.* why the primitive Christians were so exact in observing them, *ibid.* how to be celebrated, 563, *s*, *t.* memorials of God's wonders, 611, *l.* joy of celebrating them, 636, *q.*
Festivals, principal, their greater solemnity how marked by the Church, 85, *e.* the memory of them continued some days after, 100, *l.* greater, proper forms of worship provided for them, 312, *a.* why lengthened out for several days, *ibid.* why the number of days eight, *ibid.* what the festivals are, *ibid.*
Festivals, Christian, substituted by the Church, for Jewish ones, xxxiii, *b.* set apart in the infancy of Christianity, xxxiv. *b.* universal observance of them, *ibid.*
Festivals, yearly, why set apart by the Church, xxxiii. *b.* in honour of the apostles, &c., xxxiv. reason of those retained in our Church at the Reformation, *ibid.* subsequent provisions concerning them, *ibid.*
Fidelity to God, necessary for producing fidelity to man, 471, *x.*
Fire, an emblem of God's indignation and vengeance, 470, *p.*
"First shall be last, and last shall be first," the former a warning to the well-instructed, 238, *n.* what sort of penitents fall under the latter, *ibid.*
Flesh, sinful lusts of, what meant by them, 369, *l.*
Floods, for whom figuratively used, 582, *u.* fury of the wicked compared to them, 637, *e.* the Jews returning from captivity compared to them, 638, *p.*
Followers of Christ, in what sense the apostles were so, 193, *k.* how far we may be the same, *ibid.*
Folly, evil consequences of, prepare men for advice, 652, *i.*
Fool, why he saith in his heart, There is no God, 464, *u.*
Fools, wicked men why so called, 464, *t.*
Foolish, wicked men why so called, 454, *l.*
Fonts, why so called, 333, *u.* their ancient situation, *ibid.* only fit place for administering publick baptism, 334, *y.*
Forefathers, their offences, how they affect their children, 62, *o.*
Forgiveness of sins, assurance of, given on the terms of the Gospel, 390, *i.* joy and comfort inspired by it, 519, *g.*
Forgiveness of injuries, its necessity, 413, 414, *a.* duty of, illustrated, 224, *q.* strongly bound upon us, *ibid.*
Form of giving praise, a highly proper one, 646, *s.*
Forms of prayer, occasional, their suitableness, 718, *a.*
Foundations of a state, what they are, 462, *a.* fallacious arguments concerning them, *ibid.*
Fowler, a sinner compared to one, 461, *n.* subtle enemies compared to one, 651, *a.*
Frailty, human, exemplified, 139, *d.* a support under it, *ibid.*
Free-will, moderation of our Church in speaking of it, 763, *x.*
Friday, why kept as a fast day, lxv. *i.*
Friends, apt to forsake us in distress, 500, *r.*
Frugality, not inconsistent with charity, 131, *s.*
Fruitfulness, natural, emblematical of spiritual blessings, 547, *f.* religious blessings set forth under images borrowed from it, 569, *g.*
Funeral rites, different in different countries, 422, *t.*
Funerals, singing of Psalms at them usual among the first Christians, 427, *h.* unconcernedness of those who attend them reproved, 423, *l.*
Funerals, dumb, their unchristian character, 434, *c.* contrasted with the Burial service of the Church, *ibid.*
Future state, belief of the Jews concerning it, 759, *f.*

G.

Gates, ancient use of them, 459, *z.*
Gates of righteousness, in what sense believers desire that they may be opened, 618, *k.*
Genesis, book of, why begun on Septuagesima Sunday, 21, *m.*
Gentiles, intimation of their readiness to flow into the church, 472, *g.* prophecy of their glorifying God for the Gospel, 473, *h.* kings of, prophecy of their accession to the church, 513, *y.* description of the calling of them, 516, *g.* divine care manifested in calling them home, 537, *a.* their conversion foretold, 546, *a.* offering of their first fruits, and their accession to the faith, 546, *b.* their accession to the church, 571, *y*, *z.* promise of salvation, when declared to them, 587, *q.* called upon to praise the Lord, 616, *b.* reason of the call, *ibid.* their call to the Gospel foretold, 648, *i.*
Gelasius, collects arranged by him, 80, *b.*
George, St., account of him, xlv.
Gergesenes, their unworthy conduct, 113, *k.* how to be converted to our profit, *ibid.*
Gifts, spiritual, St. Paul's advice concerning them, not confined to any ages of Christianity, 200, *a.* nor to any particular persons, *ibid.* intent of the Church in propounding it, *ibid.*
"Gifts of grace," meaning of the phrase, 391, *l.*
Giles, account of him, lv.
"Glory," peculiar sense of the phrase, that "Jesus manifested forth his glory," 110, *b.*
Glory, future, of Christians, its superiority to their present sufferings, 190, *f.* what knowledge we have of it, *ibid.* a powerful argument for constancy, *ibid.* why called the inheritance of the saints in light, 226, *x.* how we may be made partakers of it, *ibid.*
"Glory," the tongue why so called, 476, *r.*
"Glory be to the Father," &c., a paraphrase of Scripture, 16, *x.* use of it in the Christian church, *ibid.* serves as a creed and a hymn of praise, *ibid.* why used after every Psalm, 20, *h.* peculiarly fitted to that place, *ibid.* its conformity to other religious offices, *ibid.*
"Glory be to thee, O Lord," ancient practice of the Church to say so before the Gospel, 288, *r.* retained in our earliest Liturgy, *ibid.* not authorized now, but unobjectionable, *ibid.*
"Glory be to God on high," &c., reason of singing this hymn at the Communion, 321, *i.* ancient use of it, *ibid.* addition to it, when made, *ibid.* where used in different churches, *ibid.* properly placed in our own, *ibid.* better to be sung, if practicable, *ibid.* statement of its general purport, *ibid.* and remarks on several passages in it, 321, 322, *k—n.*
God, his counsels not to be estimated by the designs of men, 159, *d.* his wisdom and goodness in providing for our redemption, 205, *l.* goodness of, exemplified, 212, *v.* his providence in all his dispensations, 227, *y.* solemn invocation of Him by all those attributes which express his power and mercy, 338, *p.* appropriate description of Him by his works and attributes, 403, *e.* counsels of, vanity of attempting to frustrate them, 451, *h.* laws of, true grounds of opposition to them, 451, *i.* not to be defeated, 453, *c.* effects of his grace and love, 453, *g.* for what to be admired and magnified, 457, *k.* his providence shewn in the destruction of the wicked, 459, *b.* his power over wickedness asserted, 461, *r*, *s.* his love and regard to the humble, 461, *t.* righteousness of his words, 463, *k.* character of them, *ibid.* his fidelity in keeping his words and preserving his servants, 463, *l.* exquisite imagery under which his providence is represented, 468, *b.* his justice in rendering to every one according to his works, 471, *x.* his attributes undoubtedly proved from his works, 473, *m.* equity of his way, and security of his promises, 472, *a.* his readiness to confer blessings on his children, who ask for them, 476, *h.* his hand equally powerful to save and to destroy, 477, *u.* knows what is proper for Him and for us, 478, *x.* his power and perpetual duration, 478, *z.* what we are to expect from Him, 478, *a.* the wisdom of his providence, 491, *t.* his providential care over all the inhabitants of the earth, 492, *x.* no victory to be gained without Him, 492, *y.* his attributes the ground of our comfort, 496, *h.* extent of his good providence, 496, *i.* his omniscience, when more particularly necessary to be impressed on our minds, 508, *i.* effect of contemplation on his wondrous works, 514, *g.* the only object of worship, 514, *l.* the helper of his faithful servants, 521, *a.* manifestations of his power celebrated, 534, *f.* his fidelity to his word, 544, *g.* always good and merciful to his faithful people, 548, *k.* his prerogative to exalt or suppress, 552, *y.* effect of his appearing in defence of his people, 553, *d.* his praise advanced by the fierceness of his enemies, 553, *h.* rebellion against Him will surely be punished, 559, *q.* acts the part of a father under our sufferings, 560, *s.* his attributes vindicated by the punishment of his enemies, 561, *z.* weakness of those who despise Him, 561, *a.* wherein great and wonderful, 570, *o.* his mercies the theme of the Church's praise, 574, *r.* his title to the praises of all his creatures, 574, *u.* his power

exerted in subserviency to his other attributes, 575, *b.* his unchangeable nature a comfort in distress, 576, *r.* comfortable promises to his children, 580, *i.* his works and dispensations lost on brutish men, 581, *m.* the only protector and deliverer of the church, 583, *g.* our security under his protection, 583, *k.* rectitude of all his proceedings to be adored, 588, *b.* his attributes celebrated, 589, *g.* his eternity and immutability a constant source of comfort, 591, *z.* his word standeth sure, 592, *a.* his goodness both to the bodies and souls of men, 592, *f.* his mercy and goodness represented under three striking similitudes, 592, *h.* variety and magnificence of his works, 595, *d.* his miracles and grace, *ibid.* his glory to be perpetually celebrated, *ibid.* his mercy perpetual and unchangeable, 600, *d.* his unwillingness to give up his people, 616, *x.* his faithfulness and truth, 627, *p.* reason for trusting in Him, 627, *q.* his truth and loving-kindness dwelt on with delight, 633, *s.* his righteousness celebrated, 631, *f.* beautiful description of his omnipresence and omniscience, consideration of them a restraint from sin and an encouragement to righteousness and patience, 649, *p.* his omniscience and omnipresence proved by his all-directing providence, 650, *s.* his care for his people, 651, *b.* confidence to be placed in his wisdom, power, and goodness, 653, *o.* comfort suggested by his works of love and mercy, 653, *u.* his knowledge of and power over all men, 658, *x.* the ends of all his dispensations, 658, *y.*

God, all our blessings to be ascribed to Him, 166, *r.* comfortable inference, from his past liberality, 215, *e.* implying conditions on our part, 216, *e.* glory due to Him for all his mercies, 219, *g.* what things are the things of God, 225, *t.* our duty to render them, *ibid.* our sins against Him how to be estimated, 324, *q.* contrasted with the offences of our brethren against us, *ibid.* when we are accounted to "love him perfectly," 282, *e.* when to "magnify him worthily," *ibid.* what persons He will accept, 454, *n.* happiness of those who trust in Him, 457, *e.* victory over our enemies to be ascribed to Him, 451, *s.* remembrance of Him a criterion of our state, 459, *e.* reward of it, 460, *d.* the proper refuge in distress, 462, *y.* trust in, fitness and propriety of it, 462, *b.* trust in his mercy, privilege of it, 464, *r.* his justice and holiness to be acknowledged in all events, 473, *n.* our only support in affliction, 478, *a.* confidence to be placed in Him as our Redeemer and Preserver, 480, *t.* acknowledgments due to Him for our creation and redemption, 481, *e.* necessity of waiting patiently on Him, 493, *l.* his glory should be sung by the redeemed, 488, *k.* safety of those who trust in Him, 488, *m.* his saving power a subject of joy, 489, *z.* for what He is to be praised, 491, *h.* how He often conducts Himself to those who love Him best, 495, *c.* prayer for a continuance of his loving-kindness, 496, *l.* duty and difficulty of waiting patiently for Him, 497, *s.* examples of his praises being sung in adversity, 506, *s.* our trust under afflictions, 506, *p.* the glory of our salvation to be ascribed to Him, 508, *d.* his command that we acknowledge his power and sovereignty, 512, *m.* his protection to be sought in life and death, 525, *z.* examples of procuring it, 525, *a.* our Saviour, meditation on, a defence against spiritual enemies, 529, *r.* his salvation to be patiently waited for, 530, *z.* meditation on his power and mercy recommended, 531, *e.* to be praised for his mercy in hearing us, 535, *u.* the kingdom, the power, and the glory to be ascribed to Him, 540, *a, b.* the proper object of our faith and love, 549, *z.* delight and profit of drawing near to Him, 549, *a.* his superiority to be acknowledged throughout the earth, 570, *u.* what source of comfort, if men fall away from Him, *ibid.* importance of being taught his way, 570, *p.* why to be blessed in distress, 578, *p.* his presence to be regarded with an holy fear, 613, *g.* his praises a most delightful part of the service of his church, 612, *y.* results of the relation which we bear to Him, 627, *t.* to be sought as a refuge and protector, 629, *m.* different relations in which He stands to his people, 633, *p.* promise of protection to his people, 636, *o.* his superiority to every other object of man's affections, 645, *r.* to be praised for his attributes and for the exertion of them, 646, *t.* where and why to be praised, 661, *q.* his noble and mighty acts, how displayed, 661, *r.*

God, how passages are to be understood, in which human parts and passions are attributed to Him, 189, *d.* in what sense said to rejoice over a penitent sinner, *ibid.* why spoken of in Scripture as having human passions, 451, *k.* language attributed to Him explained, 451, *l.* when said not to hear, 454, *k.* why intreated to display his righteous judgment, 456, *c.* Epicurean notions of, when they prevail, 461, *p.* when said to forget men, 463, *o.* his indignation and displeasure figuratively described, 470, 471, *p, q, r.* his supporting and protecting power figuratively described, 469, *l.* meaning of remembrance and forgetfulness being attributed to Him, 483, *k.* in what sense our light, strength, and salvation, 484, *b.* in what sense He made the world by his Word, &c., 491, *q.* supplicated to vindicate the cause of the afflicted, 494, *p.* his protecting mercy and vengeance figuratively described, 494, *q.* consequences of his so appearing foretold, 494, *r.* why called on by the Psalmist to arise, 506, *l.* how and when exalted, 525, *c.* why all flesh should come unto Him, 533, *u.* his salvation and righteousness how made known to the heathen, 587, *p.* two consequences of his alternate display of mercy and judgment, 605, *g.* his blessing must accompany man's labour, 639, *s.*

God, name of, in the plural number with a verb singular, intimation of the Trinity, 182, *r.* speaking in consultation, intimation of the Trinity, *ibid.* named in the same sentence as sustaining several capacities, intimation of the Trinity, *ibid.* what constitutes his unity, 291, *z.* unity of, asserted, 371, *a.* three persons in the unity, 372, *a.* being of, from what things manifest, 751, *d.* his unity, *ibid.* proof of other attributes ascribed to Him, *ibid.*

God the Father, why to be called on for the grace of baptism, 336, *h.* why through our Lord Jesus Christ, *ibid.*

Gods, who so called, 564, *c.* what meant by the Lord's superiority over them, 584, *o.*

Godhead, unity of, most expressly taught in Scripture, 182, *r.* consistently with the Trinity of persons, *ibid.* persons in, scriptural doctrine concerning them, 751, *e.*

Godhead, identified with love, 185, *u.*

Godfathers and Godmothers, their number when limited, 333, *t.* why parents not admitted, *ibid.* why not persons before they have received the Communion, *ibid.* use of them whence derived, 333, *t.* antiquity and reasonableness of the practice, *ibid.*; 335, *a.* by whom objected against, 333, *t.* why so called, *ibid.*; 335, *a.* original of them, 340, *x.* antiquity in the Christian church, *ibid.* benefits of them, *ibid.* their duty, *ibid.* security given by them for infants no new or strange thing, 340, *x.* analogous practices alleged, *ibid.* considerations on the form in which they stipulate for infants, 340, 341, *y.* their duty in answering to the several queries put to them, 341, *z.* when they may be considered as having discharged the trust reposed in them, 342, *a.* antiquity and reasonableness of the form of interrogating them, *ibid.* not absolutely necessary, 342, *a.* reason of the exhortation to them, 350, *z.* their duty to consider and practise it, *ibid.* reflections on the office being undertaken by improper persons, *ibid.* or from improper motives, *ibid.* evil consequences of such customs, *ibid.* admonition to them from giving the Christian name, 367, *y.* why required by the Church, 367, *z.* why preferred for sureties to parents, *ibid.* why we are bound by their promise for us, 370, *m.* remarks on the manner in which the Church teaches children to avow their obligation, 370, *n.* why required to attend the confirmation of a young person, 384, *u.* why they must have received the holy Communion, *ibid.*

Godfathers and Godmothers, why appointed at the baptism of adults, 360, *s.*

Good, opportunities of doing it not to be omitted, 212, *r.* our Saviour's forwardness in doing it, *ibid.* brought by God out of evil, 477, *p.*

Good-Friday, why so called, 149, *n.* doubtful meaning of its Saxon name, *ibid.* antiquity of observing it, *ibid.* appropriateness of the service, *ibid.*

Good cheer, what our Saviour meant by calling on his disciples to be of good cheer, 196, *x.* mistakes concerning it corrected, *ibid.*

Good men, considerations to support them in their duty, 187, *z.* their offences could not bear to be accurately noted, 641, *m.* measures provided for preserving them, 641, *n.* their rebukes salutary, 652, *h.*

Goodness, already vouchsafed, gives assurance of its being continued, 181, *a.*

Goodness, progressive, happiness of, 581, *q.*
Good works, their necessity asserted together with justification by faith alone, in one of our collects, 325, *y.* improperly so called before the grace of Christ, 763, *a.* Article of them, why added, 765, *k.* what meant by them, 765, *l.* how considered by God, 765, *m.* proofs that though not meritorious they are pleasing to God, 766, *n.* necessity of them why asserted by protestants in their confessions, *ibid.* the doctrine of Scripture and the ancient church, *ibid.* the natural produce of a lively faith, 766, *o.* how considered by our Church and by Scripture, *ibid.*
Gospel, a privilege allowed by it to the people, 5, *l.* its excellence proved from the divine nature of its Founder, 92, *x.* exhortation not to receive it in vain, 125, *h.* why sometimes rejected and despised, 177, *l.* different entertainment of it when first published, 133, *a.* a lively image of the reception which it met with in the world, 208, *p.* liberty of it wherein it consists, 209, *r.* caution not to strain it too far, *ibid.* duties connected with it, *ibid.* inestimable blessing of it, 215, *c.* corresponding duties belonging to us, *ibid.* necessity and benefits of it, 217, 218, *f.* change wrought upon persons converted to it, 218. *f.* the professors of it must live up to its principles, 220, *k.* success of, a proof of the power, wisdom, and goodness of God, 271, *e.* its success foretold, 474, *r.* encomium on it, *ibid.* not valued as it deserves, 475, *s.* testimony to its excellence, 475, *t.* general promulgation of it prophetically described, 517, *h.* effects and extent of its publication, 533, *z.* propagation of it foretold, 609, *c.* and its blessed effects, 610, *d.* character of its professors, *ibid.* belief in it necessary to salvation, 774, *s.*
Gospel, slanderous misrepresentation of the ministers of the Church for not preaching it, 276, *m.*
Gospel of the day, no direction at the end of it, 288, *s.*
Gospel, for Twenty-fifth Sunday after Trinity, why repeated from a former Sunday, 228, *z*; 229, *b.*
Gospel, for St. Bartholomew's day, remark on the fitness of it, 262, *r.*
Gospel, in the Ordering of Deacons, why set immediately after the Ordination, 692, *m.* appropriateness of it, *ibid.*
Gospels, whence taken, 83, *c.* why read and heard standing, *ibid.* peculiar marks of honour shewn to them in the ancient church, and continued in our own, 288, *r.* abrupt beginning of some of them, 426, *e.*
Gospels, in the Ordering of Priests, their fitness, 695, *t.*
Gospels, in the Consecration service, their pertinence, 711, *b.*
Gospellers, Article against them, 774, *p.*
Governors, their authority, how to be exerted, 552, *a.*
Grace, divine, necessity of it, 589, *k.* its concurrence with free will, the question concerning it excellently stated in one of the collects, 325, *y.* why joined with peace as the subject of our prayers, 38, *k.*
Grace, illuminating and assisting, prayer for it, 454, *o.*
Grace, preventing, what intended by it, 324, *y.*
Grace, preventing and assisting, different opinions concerning, 763, *z.* necessity of, proved by Scripture, 763, *c.* an essential doctrine of Christianity, *ibid.* its importance in the opinion of the compilers of our Liturgy, 764, *c.* not inconsistent with man's free agency, *ibid.* caution on the subject, *ibid.*
Grace of God, what meant by it, 370, *q.* necessity of it, *ibid.* why necessary to be prayed for, 629, *o.* necessary both to enlighten and strengthen, 622, *t.*
Grace, means of, not to be neglected, 336, *e.*
Grace, works of, praise due to God for them, 646, *x.*
Grass, common comparison to it carried still farther, 641, *i.*
Grave, its different relation to the righteous and the wicked, 516, *b.*
Great Bible, Epistles and Gospels formerly taken from it, 84, *c.* what so called, and why, xxxii, *x.*
Gregory the Great, account of him, xliii. his Litany, 60, *e.* collects contained in his Sacramentary, 80, *b.* when and how he compiled it, 81, *b.*
Grief, the cause of wakefulness, 554, *m.* its effects on the human frame, 590, *o, p.*
Griffith, Bp., supposed author of the office of Baptism for Persons of Riper Years, 360, *q.*
Grotius, his opinion of the English Liturgy, xi.
Guest, Bp., his concern in restoring the Liturgy, vii.
Gunning, Bp., a prayer said to be written by him, 75, *m.*

H.

Haggai, Psalm used by him at the rebuilding of the temple, 648, *g.*
Half-christened, folly and absurdity of the expression, 356, *k.*
Hallelujah, meaning of the word, 16, *x.* use of it in the Psalms, *ibid.* and among the ancient Christians, *ibid.* how used in our Church, *ibid.* its fitness, 17, *x.*
Hammond, Dr. his paraphrase on the Psalms recommended, 447.
Hampton Court Conference, account of, viii. the Thirtieth Canon explaining the use of the sign of the cross in baptism, the product of it, 352, *e.* order restricting the administration of private baptism to a lawful minister made after it, 354, 355, *g.* addition made after it to the rubrick certifying private baptism, 356, *l.*
Hand of God, how distinguished from his Spirit, 393, *r.*
Handmaid of the Lord, the church so described, 571, *r.*
Happiness not to be estimated by fortune or station, 186, *x.* how to be procured, 450, *c.* in what we should place it, 469, *i.* to whom it belongeth, 639, *a.*
Hart, thirst experienced by it, compared to the soul's desire after eternal comfort, 505, *k.*
Hatred of the servants of God, desolation in a high degree follows it, 493, *m.*
Head, wounding of, what it denotes, 539, *o.*
Health and sickness, indifferently applied to both soul and body, 499, *m.*
Health, want of, how to be understood spiritually, 8, *y.* by whom to be supplied, *ibid.*
Heart, God's word to be laid up in it, 620, *b.* why God entreated to incline it, 622, *u.* fatness of, what it implies, 625, *b.* soundness of, what meant by it, 626, *k.* inclination of, how produced, 629, *k.* its importance as a rule of judgment, *ibid.*
Heart, the true of, their character and reward, 636, *l.*
Heart, the broken in, when healed, 653, *u.*
Heathen, what things especially declared among them, by the apostles, 585, *y.*
Heathens, their splendid actions deficient in a right principle, 766, *q.*
Heathenism, its overthrow by the Gospel, fitly compared to the wreck of a fleet of ships, 514, *e.*
Heaven, a glimpse of the future joys of it, 98, *i.* qualifications for being received into it, 99, *i.* every good gift cometh thence, 204, *i.* character of it, 226, *x.* way of attaining to it, *ibid.* holiness a necessary qualification for it, 434, *b.* would not be a heaven to a wicked man, *ibid.* the only place which can satisfy an immortal soul, 496, *k.* the throne of God's sovereignty, 614, *k.*
Heaven and earth, how called to be witness of God's judgments, 517, *l, m.* evidences of divine wisdom and power, 575, *z.* how they celebrated God's praises, 574, *t.*
Heavens, in what sense said to "cry to God," 23, *t.* contemplation of them, its effect, 458, *m.* an especial proof of the divine power and goodness, 473, *l.* how they bear their testimony, 473, 474, *o.* how they "declare the glory of God," 659, *f.*
Heavenly bodies, divine wisdom manifested in them, 595, *a.*
"Heaviness turned into joy," in whom verified, 488, *i.*
Hedge, "broken hedge," what meant by the comparison of the wicked to one, 530, *a, b.*
Heels, "iniquity of my heels," explained, 515, *p.*
Hell, signification of the word, 30, *n.* meaning of the assertion, that Jesus Christ descended into hell, *ibid.* foundation of the assertion, *ibid.* Christ's descent into, when and why introduced into creeds, 754, *o.*
Hell, that is, the grave, "they lie in the hell like sheep," explained, 516, *z.*
Henry VIII. King, improvements in liturgical matters in his reign, v. vi. right in rejecting the power of the pope, 684, *l.* his sense of supremacy, *ibid.*
Hermon, hill of, why called "little," 506, *q.*
Herod, warning to be drawn from his slaughter of the Innocents, 99, 100, *k.*
Herod, reflections on his tyranny in slaying St. James, and imprisoning St. Peter, 258, *m.*

Hilary, account of him, xxxix.
Hireling, proper meaning of the word, 695, *l.*
History, how it should be read, 491, 492, *t.*
History, sacred, benefits to be derived from it, 507, *a.*
Holiness, by God's will necessary to happiness, 12, *l.* in what sense it may be pleaded by Christians, 570, *k.* the proper ornament of Christians, 582, *x.* the way to happiness, 619, *s.*
Holy, Holy, Holy, a form of praising the three persons in one Godhead, 23, *u.* derived from Scripture, *ibid.* why fit for us to sing on earth, *ibid.*
Holy-cross day, account of it, lv.
Holy Ghost, scriptural testimony concerning Him, 175, *h.* proofs that He is a person, *ibid.* a divine person, 176, *h.* and that He proceeds from the Father and the Son, *ibid.* scriptural proof that He is the Lord, 336, *e.* and the Giver of life, *ibid.* two different attributes, *ibid.* in what sense his procession from the Father and the Son to be understood, *ibid.* hath a real subsistence, distinct both from the Father and the Son, 372, *a.* scriptural proofs that He is God, *ibid.* his procession and divinity proved, 755, *r.* in what manner He is a guide to us, 167, *s.* acts by the instrumentality of the Word, *ibid.* in what sense He is a Comforter or Paraclete, 172, *d.* our duties respectively consequent thereon, 173, *d.* why particularly addressed before ordination, 703, *l.*
Holy Ghost, grace of, why to be desired, 219, *i.* his influence in the generation of all things, and in the regeneration of a Christian, compared, 390, *y.* in what ways received, 390, *h.* his sevenfold grace, in what sense it may be distinctly understood, 391, *k.* distinction between his extraordinary and ordinary graces, 686, o. when it may be said that a person is moved by Him to the office of the ministry, *ibid.* why necessary to be enquired of, 686, o. on what ground it may be trusted that He is so, *ibid.* what meant by receiving Him, 705, *m.*
Holy Ghost, mission of, great importance of the event, 174, *g.* effects produced by it, *ibid.*
Holy Ghost, sin against, in what it consists, 129, *p.*
Holy Ghost, typified by water, 329, *o.*
Holy life, necessary to happiness, 466, *f.*
Holydays in the Church of England, provisions concerning them, by Edward the Sixth and his successors, lxiii. *b.* concurrence of two together, question what service to be used, xxxiv. why to be declared by the curate at the beginning of every week, 293, *g.* reason for keeping up the rubrick, *ibid.*
Holydays, popish, why resumed into the Calendar, xxxiii. *y.* why not intended to be kept holy, *ibid.* character of the account of them, *ibid.*
Homily of justification, what supposed to be meant by it, 765, *i.* why so called, *ibid.*
Homilies, two books of, account of them, 294, *l.* agreeable to ancient practice, *ibid.* their original use and design, 295, *l.* character of them, *ibid.* how they may be now used to advantage, *ibid.* in what sense subscribed to by the clergy, 295, *m.* may be read by a deacon, 689, *x.* their doctrine, and the publick reading of them, asserted, 793, 794, *t.* how far the approbation of them in the Articles goes, *ibid.* their character, *ibid.* ought to be read by all persons before they subscribe the Articles, *ibid.* regard due to them different from that due to the Thirty-nine Articles, 794, *x.* particularly necessary when written, 794, *y.* their titles in the Thirty-nine Articles not exactly the same as in the book, 795, *z.*
Honour to the name and word of God, in what it consists, 374, *e.*
Horn, an emblem of strength and power, 552, *x.* why said to bud, 643, *c.*
Hope, different degrees of, 433, *a.* a twofold hope, *ibid.* applied to a passage in the Burial service, *ibid.*
Hope in the Lord, reason for it under affliction, 499, *f.*
Hopes of God's mercy, by what rule to be measured, 222, *n.*
Hosannah, its signification, 16, *z.* how used in the Church, *ibid.* meaning of the word, 618, *n.*
Hounds, comparison of the wicked to them, 468, *d.*
House of God, obligation of going thither, and the offerings to be made there, 535, *m.*
Hugh, Bp., account of him, lix.
Human nature, its early propensity to sin, 526, *k.* fallen state of, an argument for divine mercy, 653, *s.*
Humble, their joy in the glad tidings of salvation, 543, *a.*
Humiliation, necessity of it, 509, *m.*
Humility, the way to glory, 648, *k.*
Hymn, angelical, what hymn so called, 321, *i.* cherubical, what hymn so called, 313, *b.*
Hymns, use of them in the primitive church, 22, *q.* corresponding practice in our Church, *ibid.* why said or sung standing, *ibid.* few used in the Church of man's composing, 25 *b.* after the lessons, probable intention of the Church as to the use of them, 26, e.
Hyssop, sprinkling with, what it foreshewed, 519, *f.*

I.

Idolatry, deliverance from it by the Gospel, 570, *m.* many not free from it, *ibid.* its overthrow by the Gospel, an occasion of rejoicing, 586, *k.*
Idols, contrasted with the God of Israel, 614, *l.*
Ignatius, notice of his martyrdom, 94, *z.*
Ignorance not an excuse for embracing heresy, 56, *x.*
Illiterate persons, not to be admitted to the ministry, 675, *m.*
Images, worshipping of, its origin, 781, *q.* how defended by those who practise it, *ibid.* unscriptural, *ibid.*
Immanuel, how this name belongs to our Saviour, 243, 244, *x.* the Ruler of the universe, and Saviour of his people, 512, *n.*
Immersion, the more ancient way of baptizing, 378, *x.* alluded to by St. Paul, *ibid.*
Imperative verbs often put for future, 497, *p.*
Imposition of hands, why appointed at Ordination, 673, *f.* an essential part of Ordination, 691, *h.* whence derived, *ibid.* that of the bishop's only required on a deacon, *ibid.* See Laying on of Hands.
Imprecations, in the Psalms, how to be understood, 447; 455, *q.* practical use of them, *ibid.* objection to them removed, 486, o. to be understood as predictions, 542, *p*; 607, *m.*
Incarnation, meaning of the word, 56, *z.* statement of the doctrine, *ibid.* and proof of it, *ibid.*
Incense, devotion of the heart compared to it, 651, *f.*
Incomprehensible, meaning of the word in the Athanasian Creed, 54, *u.*
Independents, remark on the modern use of the name, 51, *n.*
Infallibility, question whether supposed to be vested in popes or in general councils, 776, *z.* monstrousness of the doctrine in either case, *ibid.*
Infants, baptism of, scriptural authority for, 786, 787, *q.* not controverted in the ancient church, *ibid.* when first objected to, *ibid.* supposed to return the answers to the questions at baptism, 340, *y.* why obliged by the promise of their sureties, 380, *c.* their admission into the Christian covenant by baptism agreeable to God's provision for the Jews, *ibid.* unbaptized, why not admitted to Christian burial, 424, *v.* See Baptism.
Infidelity, caution against it, 231, 232, e. its sinfulness, 274, *h.* and danger, *ibid.*
Infidels, why they do not choose to have their families such, 463, *g.* their defiance of all authority, 463, *h.* their rage against the church, 550, *h.* their custom of insulting the faithful, 647, *c.* comfort under it, *ibid.*
Inheritance, promised by God, danger of despising it, 601, *n.*
Inheritors of the kingdom of heaven, how we are so made by baptism, 368, *e.*
Iniquity, measure of, consequence of its being filled up, 630, *u.*
Injustice, absurdity of supposing that God doth not behold it, 582, *c.*
Innocence, how far we may appeal to God to judge of it, 456, *a.* how we may comfort ourselves in the consciousness of it, 456, *b.* calumniated, appeal to God in behalf of it, 484, *s.* how far such appeal may be made, 484, *r.* how far it may be pleaded before God, 630, *r.*
Innocent, what meant by not taking reward against them, 466, *g.*
Innocents, why their festival is kept immediately after Christmas, 93, *z.* in what sense said to glorify God by their deaths, 98, *h.* how the Epistle for their day is applicable

to them in particular, 99, *i.* their case a demonstration of the vanity of all the attempts of God's enemies, *ibid.* improvement of the circumstances of their festival, 99, 100, *k.*
Instruction, religious, extension of it the glory of Christianity, 365, *t.* neglected by the papists, 366, *t.* revival of it, first step to the Reformation, *ibid.* necessary before confirmation, 366, *u.*
Integrity, how far we may appeal to God as a judge of it, 463, *y.* proper object of our desires, 463, *p.* whence procured, *ibid.* happiness of those who hold it fast, 503, *h.*
Invention of the Cross, account of it, xlvii.
Invitation, in the Communion service, fitness of its situation, 307, *c.* contents of it, *ibid.* similar ones in ancient Liturgies, *ibid.* remark on the previous rubrick, *ibid.* in what sense the communicants are invited to draw near, 307, *e.*
Invitatories, why so called, xxx, *n.*
Invitatory, what it was, 17, *b.* why omitted by our Reformers, 18, *b.*
Invitatory Psalm, what Psalm so called, 17, *b.* and why, *ibid.* utility of such an one, 18, *b.* fitness of the one used for the purpose, *ibid.* what it contains, *ibid.* why called an anthem, 18, *d.* used in this way by the whole Christian church, 19, *d.*
Isaac and Rebecca, why specified in the Matrimonial office, 403, *c.*
Isaiah, book of, why read before Christmas, 21, *k.* a passage in him paraphrased in the Te Deum, 23, *u.* his description of Christ under the image of a victorious deliverer, 136, *b.* his exact description of our Saviour's indignities, 140, *e.* a solemn prophecy of his concerning our Saviour explained and applied, 243, *x.* his prophecy concerning John the Baptist, its coincidence with that of Zacharias, 254, *k.* exposition of the two, *ibid.* hymn heard by him adopted into the Communion service, 311, *z.* his enumeration of the sevenfold gifts of the Holy Spirit, 390, 391, *h. k.* and ascription of them to our Saviour, 391, *k.* his prophecy of the coming in of the Gentiles, 528, *i.* and of Christ's victory over death, 529, *n.* his prediction of the destruction of Babylon, 647, 648, *f.*
Isles of the Gentiles, the exaltation of Christ a matter of joy to them, 586, *f.*
Israel, Israelites, their disobedience and punishment a warning to Christians, 198, 199, *x.* strengthened by events that have already happened, *ibid.* their baptism in the sea a figure of Christian baptism, 337, *n.* captivity of, Psalm composed with a view to it, 507, *z.* miracles wrought for them have their counterpart in the Christian church, 534, *h.* considered as one body continued through succeeding generations, 534, *i.* wonders wrought for, commemorated as figures of the redemption of the Christian church, 537, *b.* their conquests over their enemies compared with those over our spiritual enemies by the Gospel, 537, *e.* corresponding benefits of the several victories, 537, *f.* in the wilderness, miracles wrought for them, figurative of Christian blessings, 551, *n.* rebellions of, picture of human nature, 556, *e.* cause and effects of them, 557, *f.* why not exterminated in the wilderness, 558, *k.* their redemption, less to be prized than that of Christians, 563, 564, *x.* reflections on their passage out of Egypt, 599, *y.* and through the wilderness, 599, *z.* various circumstances in their history applied to general practice, 600—602. deliverance of, from Egypt, an emblem of our redemption, 613, *d.* passage of, through the Red Sea and Jordan applied to Christians, 613, *e.* return of from Babylon, what it represents, 638, *m.* joy occasioned by it, 638, *n.* how celebrated, 638, *o.* how comforted under the fatigue of it, 638, *q.* Psalm composed soon after their return from captivity, 647, *z.* celebration of their return from Babylon, 658, *s.* defended in the wilderness, the good man compared to, 635, *n.* in Babylon, pathetick description of their situation, 647, *a, b.*
Israel, church of, description of her under oppression, 577, *l, m.*
Israel, God of, his superiority over gods of the heathen shewn by the miracles of Moses, 645, *o.* and by the victories of Israel in their passage to Canaan, 645, *p.* difference between him and idols, 645, *q.*
Israel, law of, comprehends the Gospel, 556, *b.*

J.

Jackson, Dr., his reflections on the history of the Jews recommended to every Christian's perusal, 603, *q.*
James I. King, attention paid to the Liturgy in his reign, viii.
James, St., the Great, account of him, 260, *o.* notion of the Spaniards concerning him, *ibid.* fulfilment of our Saviour's prediction to him, 261, *q.*
James, St., the Less, account of him, 248, *c.*
James, St., explanation of his direction about anointing the sick with oil, 376, *l.* explanation of his directions about the sick, 409, *l.*
January thirtieth, fast why not to be kept on a Sunday, 723, *c.* account of the office for it, 723, *d.*
Jeremiah, prophecy of the Messiah by him, 228, *z.* why appointed for an epistle, *ibid.* use to be made of it, 228, *a.*
Jerom, St., account of, lv. supposed author of the collects, 80, *b.* quotation from him concerning the Apocrypha, 753, *a.*
Jerusalem, a type of God's church, 511, *k.* hymn in honour of it, 513, *z.* a type of the church Christian, *ibid.* structure of, an occasion for thinking of the heavenly Jerusalem, 514, *k.* strength and beauty of it, 571, *u.* glorious things by which distinguished, 571, *x.* beauty of, an emblem of spiritual union, 636, *r.* why the Israelites periodically resorted thither, 636, *t.* an emblem of the stability of the church, 637, *i.*
Jerusalem, destruction of, a type of the destruction of the world, 88, *k.* a warning to sinners, 115, *q.* a parallel to it, 495, *d.* a figure of the general judgment, 516, *g.* an admonition to Christians, 518, *u.*
Jerusalem, prediction accomplished in its subversion, 528, *c.* its punishment an admonition against its sin, 532, *p.* effects of its desolation on beholders, 532, *q.* counterpart to our Saviour's complaint over it, 564, *y.*
Jesus, honour due to the name, 101, *n.* a source of happiness to those who properly consider it, *ibid.* lesson to be learned from the name, 103, *q.* See Christ.
Jew, the unbelieving, expostulation with him, 513, *s.*
Jews, their obstinacy and punishment a warning to all sinners, 95, *b.* their actions towards Christ prophesied of, 464, *y.* sublime description of the vengeance inflicted on them, 472, *c.* lively portrait of their desperate state, 472, *d.* judgment executed on them accurately delineated under two striking images, 472, *e.* their punishment for their malice against Christ, 477, *p.* their desolation foretold, 503, *u.* how reproved and convinced by God, 518, *t.* their singular punishment predicted, 527, *a.* causes of their dispersion, 527, *b.* their punishment a mark of their crime, 528, *d.* their imprecations fell on them and on their children, 533, *p.* their present state like that of their predecessors in the wilderness, 537, *a.* grounds of their enmity to our Saviour, 541, *k.* prediction of the judgments inflicted on them, 542, *p.* their present state, 542, *q.* extreme indignation poured out on them, 542, *r.* their exclusion from Jerusalem, 543, *s.* cause of the calamities inflicted on them, 543, *t.* permitted to go on in their wickedness, 543, *u.* how blotted out of the book of the living, 543, *x.* their dissolution a dreadful display of divine vengeance, 586, *h.* their sin and punishment for rebellion against the Son of God, 602, *s.* prayed for their conversion, *ibid.* their treatment of our Lord, and their punishment, 606, *k.* their wretched state foretold, 607, *n.* dispossessed of their office as the church of God, 607, *o.* the desolation of their country, their wanderings and covetousness, 607, *p.* their sufferings from other nations, 607, *q.* excision of their posterity, 608, *r.* contempt cast upon their memory, *ibid.* their crime plainly pointed out, 608, *s.* their continual infatuation and misery, 608, *t.* their hardness of heart, 609, *x, y.*
Jewish dispensation, peculiarities of, how to be applied to the Christians, 447.
Jewel, Bishop, probably the author of the second book of Homilies, 295, *l.*
Job, book of, why esteemed of much use in the Burial office, 526, *f.* old translation of the sentence from it commended, *ibid.*
John, St., the Baptist, his conduct wherein an example for ministers of the Gospel, 90, *o.* his record an example of true humility, 91, *s.* a clear intimation of our Lord's divine nature, *ibid.* why the Church celebrates his birth,

253, *i.* her commemoration of him not confined to that, *ibid.* account of him, *ibid.* how he prepared the way of the Lord, by his preaching, 254, *k.* by his baptism, 255, *k.* by his birth, *ibid.* manner of life, *ibid.* and death, *ibid.* his distinction between his own baptism and that of Christ, explained, 378, *t.*

John, St., the Evangelist, account of him, 96, c. why his festival accompanies that of our Lord's Nativity, *ibid;* 93, *z.* reflections on our Lord's words to St. Peter concerning him, 97, *e.* and on his own declaration concerning the truth of his Gospel, 98, *e.* why the Gospel for Good Friday taken from him, 149, *n.* fulfilment of our Saviour's prediction to him, 261, *q.*

John, St., application of a Psalm by him to the Messiah, 495, *a.* his application of a verse in the forty-first Psalm to our Saviour, 504, *y.*

John, St., Evang. ante Port. Lat. account of the day, xlvii.

Johnson, Mr., his paraphrase on the Psalms recommended, 447.

Jordan, our Saviour's baptism there, what it shews, 337, *o.*

Joseph, resemblance between his history and that of Jesus, 593, *r, s.*

Joseph and Mary, instruction to be derived from their observance of the passover, 108, *y.*

Joy, in what that of the church and of individuals consists, 475, *b.* what the fountain of it, 491, *n.* at the downfal of the enemies of man's salvation, source of it, 526, 527, *q.* the privilege of the righteous, 532, *r.* for the accomplishment of God's promises, every creature called upon to express it, 587, *r.* spiritual, Christians should be earnest in the pursuit of it, 166, *p.* in the Lord, what sort of, prescribed in Scripture, 452, *q.*

Jubilate, why so called, 27, *f.* character of it, *ibid.* when introduced into our Common Prayer Book, *ibid.* why used more frequently than the Benedictus, *ibid.*

Jubilee trumpet, allusion to it, 533, *e.*

Judas, lessons to be drawn from his history, 135, *a.* an example of the danger of wilful sins, *ibid.* of covetousness, *ibid.* of false notions of repentance, *ibid.* reflections on St. Peter's discourse concerning him, 250, *s.* meaning of the allusion to him in the Exhortation giving warning of the Communion, 302, *n.* his treachery foretold, 504, 505, *d. f.* his sin and fate, 522, 523, *g. i, k.* the sin and punishment of the Jews pourtrayed in his person, 543, *s.* his treachery and punishment foretold, 697, *n, o.*

Judah, tribe of, why the ark was removed thither, 560, *t.*

Jude, St., account of him, 272, *f.* his other names, *ibid.*

Judgment, day of, duly considered by few persons, 456, *d.*

Judgments, necessity of being instructed by them, 579, *y.*

Judgments of God, the Scriptures why so called, 620, *x.* remembrance of them how a remedy against temptation, 623, *i.* consequence of meditating on them, 624, *k.*

Just men, their actions well pleasing to God, 498, *d.*

Justification in St. Paul's sense, different from final justification, 129, 130, *r.* the right way and method of it, 205, *l.* how we may be qualified for it, *ibid.* where to be sought, 228, 229, *a.* what it signifies in Scripture, 764, *d.*

Justified, cause for which men are so, 764, *e.* different doctrines of our Church and the church of Rome upon it, 764, *f.*

K.

Kadesh, wilderness of, its situation, 487, *x.*

Kedar, the son of Ishmael, comparison to his descendants, 626, *h.*

Kneeling, why prescribed during prayer, 7, *q.* examples for the practice, *ibid.* a natural posture, *ibid.* under what circumstances not required, *ibid.* not to be wilfully neglected, *ibid.* why prescribed to the people during the Absolution, 10, *g.* a posture of religious worship with holy men in Scripture, 14, *r.* and of the church in heaven, *ibid.* at prayer, reasonableness of the posture, 33, *t.* why a fit posture for the Litany, 61, *g.* why prescribed to the people whilst the Commandments are rehearsed, 282, *d;* 283, *f;* 287, *p.* improperly neglected, 287, *p.* especial propriety of it at the general Confession in the Communion service, 307, *f.* not proper in the previous Exhortation, *ibid.*

Kneeling, only three times prescribed to the minister during the Communion service, 398, *k.*

Kneeling at the Communion, propriety of it, 317, *s.* no just scruple against it, *ibid.* sense of the Church upon it, *ibid.* antiquity and universality of it, *ibid.* history of the protestation concerning it, 328, *n.* why prescribed by our Church, 440, *i.*

Kneeling, why enjoined on persons when ordained, 692, *l.*

Keys of death and the grave, meaning of the phrase, 539, *n.*

King, heavenly, different images under which he is represented, 586, *g.* magnificent description of him, 594, *o.*

King, his piety a great national blessing, 286, *k.* obedience to him a source of national happiness, 286, *l.* and a religious duty, *ibid.* how to be practised, 286, *m.* on what principle his right to the appointment of bishops is established, 712, c. his mandate demanded instead of the pope's, 713, *e.*

King's supremacy, declaration of its extent, 684, *l.* acknowledged in Scripture, *ibid.* does not include the possession or conferring of the office of priesthood, *ibid.* Article concerning it, account of some alterations in it by Queen Elizabeth, 796, *d.* doctrine of the Church concerning it agreeable to the practice under the first Christian emperors, 796, *e.*

King's supremacy, oath of, necessity of it, 684, *l.* its reasonableness, *ibid.* ought not to be taken by any who doubt its propriety, *ibid.* vindicated, 685, *m.*

King's Primer, account of it, v.

Kings, why all mankind have agreed to pray for them, 39, *p.* their hearts under God's governance, 287, *u.* exhortation to them to submit to Christ, 452, *p.* on what grounded, 452, *r.* what conduct to be observed before them, 623, *a.* their duty in the day of conquest, 654, *b.*

Kings of the Gentiles, their oblations at the temple of Jerusalem a figure of their accession to the church of Christ, 540, *x.*

"Kingdom of God," what meant by "not entering into it," 336, *e.* why we pray God to "hasten" it, 432, *x.*

Kiss, a sign of adoration, 452, *r.*

Knowledge of the true God, description of those who reject it, 614, *m.*

Korah, his destruction an emblem of future punishment, 523, *k.*

L.

Labour, when successful, 639, *t.* why undergone, 639, *u.*

Lamb, paschal, in what respect the type of Christ, 769, *a.*

Lambert, Bishop, account of, lv.

Lammas-day, account of, liii.

Lamp, emblem of a change from affliction to honour, 471, *y.*

Language, virulent, even against profligate and wicked persons, not to be indulged in, 241, *s.*

Lantern, in what respects God's word compared to one, 628, *d.*

Last-day, particulars in the judgment of it, 517, *l, m, n.* judgment of, will solve all difficulties, 549, *u.* sensations which will be felt at it, 553, *g.*

Latin, learning in, why required for candidates for orders, 675, *m.* why the language long used in the church, 783, *a.* still retained by the Romanists, *ibid.* its long continuance in the English publick worship, xxxi. *r.*

Latin service, many ancient forms retained in it mixed with many errors, xxix, *d.*

Laurence, St., account of, liii.

Law of God, why better than riches, 625, *d.* how distinguished from human laws, 632, *i.* how the wondrous things of it are to be discerned, 620, *g.*

Law, obedience to it, why performed by our Saviour, 102, *p.*

Law, preached by Christ, what it denotes, 452, *n.*

Laws of England, import of a particular phrase in them, 496, *g.*

Laws of God, why the breach of them to be confessed with shame and sorrow, 8, *u.* in what the breaches of them consist, 8, *x.*

Laying on of hands, an ancient form of blessing, 391, *m.* instances of it, *ibid.* thence continued by the apostles in confirmation, *ibid.* why accompanied with prayer, *ibid.* import of the accompanying prayer, *ibid.* highly esteemed in the Church, *ibid.* what it naturally expresses, *ibid.* its further intention here, *ibid.* prayer accompanying it when said by the bishop, 392, *o.* See Imposition of Hands.

Learning, want of, how supplied in the apostles, 675, *m.*

required under the law, *ibid.* and in the primitive church, *ibid.*
LEBANON, what famous for, 486, *u.*
Lectionaries, what they were, 688, *r.*
Lecturers, what they were in popish times, xxi. *s.* what they are now, xxii. *s.*
"Led by the Spirit," why we should pray to be so, 454, *o.*
Legends, practice of reading them in the Roman service, xxix. *f.*
Lent, early observation of it, 122, *c.* whence it took its rise, 123, *c.* why forty days fixed for it, *ibid.* whence it takes its name, *ibid.* utility of the appointment, *ibid.* preparatory to Easter, *ibid.* how the forty days are to be reckoned, 123, *d.* discipline formerly inflicted in it, 439, *r.* how it degenerated afterwards, *ibid.* how supplied by our Church, *ibid.*
LEONARD, account of him, lix.
Leprosy, the healing of it a strong proof of our Saviour's power, 111, *e.* as also his manner of healing it, *ibid.*
Lesson, second at Evening Prayer, instance of one from the Gospels, 104, *r.*
Lesson, for the Burial service, its fitness, 429, *k.* its contents, *ibid.*
Lessons conveniently placed in the daily service, 21, *k.* why to be announced by the minister, 22, *r.* remark on the form of words in which they are to be announced, *ibid.* in what manner we should hear them, 26, *d.* why taken from both Testaments, *ibid.*
Lessons, proper, remarks on the course of them, 21, *m.* table of, uncertainty in the use of it, xxxiii. *a.* observations thereupon, *ibid.*
"Let us pray," an ancient form of exciting to prayer, 33, *u.* utility of it, *ibid.* sometimes has a more particular sense, *ibid.* why sometimes used immediately after other prayers, 68, *d.*
Leviathan, for whom intended, 551, *m.* meaning of the name in Scripture, 596, *e.*
Levites, Psalm sung by them on shutting the gates of the temple, 644, *h.*
Liberties of a questionable nature, mode of satisfying doubts and scruples concerning them, 218, *f.*
Liberty, Christian, how to be obtained, 623, *c.*
Life, why to be desired, 488, *h.* shortness of it, what sense of it to be prayed for, 501, *b.* until what time we should pray God to spare it, 502, *l.* its shortness, reflections on, 578, 579, *x.* a great blessing, but not the greatest, 531, *h.* compared to a dream, 549, *t.* depends on the presence of God, 596, *g.* breath of, to be used in the service of the Giver, 661, *t.*
Life, in a double sense, the consequence of Christ's resurrection, 618, *i.* twofold, should be employed in praising God, 634, *c.*
Life, a good one, redounds to God's honour, 9, *d.*
Life, eternal, awarded to good men, why called the gift of God, 195, *p.*
Life, amendment of, necessary to forgiveness, 9, *d.* the end of God's mercy in Christ Jesus, *ibid.* why asked in Christ's name, *ibid.*
"Lift up thy feet," meaning of the phrase, 550, *d.*
Light, what it signifies in Scripture, 48, *l.*
"Light of light," what the phrase was intended to intimate, 291, *a, b.*
Lightnings and thunders, instruments of the divine vengeance, 471, *r.*
"Like unto Christ," in what sense we pray that we may be so, 115, *o.*
Lion, David's fear of one how to be understood, 456, *z.* application to Christians, *ibid.* sinners compared to one, 461, *n.* David's enemies, why compared to one, 468, 469, *e.* application to Christians, *ibid.*
Lions, the wicked compared to them, 526, *m.*
Lips of man to be employed in God's service, 620, *c.* lying, how we may be delivered from them, 634, *f.* their punishment, 635, *g.*
Litany, meaning of the word, 60, *e.* form of ours derived from the primitive age, *ibid.* comes near to that of Gregory the Great, *ibid.* why used on particular days of the week, 60, *f, g.* formerly a distinct service, 60, *d.* still to be so considered, 61, *g.* how it resembles those of other churches, *ibid.* in what posture to be repeated, *ibid.* the sum of it contained in the invocations, 61, *i.* remarks on its address to each Person of the blessed Trinity, 61, 62, *k, l, m.* parts into which it is divided, 62, *n.* the invocation, both a creed and a confession of sin, *ibid.* why the deprecations succeed the invocation, 62, *o.* method in which they are arranged, *ibid.* addressed to our Redeemer, *ibid.* connexion between the parts pronounced by the minister, and those by the people, 62, *o.* should be carefully observed in repeating it, *ibid.* particulars from which we pray to be delivered in it, 63, 64, *p, q, r.* vehemence of devotion in the deprecations, 64, *s.* manner in which we intreat the Lord to deliver us, agreeable to Scripture, *ibid.* why we specify several times in which we pray to be delivered, 64, *u.* character of the intercessions in it, 64, *x.* propriety with which they are introduced, *ibid.* connected view of them, *ibid.* devotion that prevails in the intercessions, 66, *y.* advantage of its interchangeable way of worship, *ibid.* exact order of it, and the excellence of its composition, *ibid.* expressiveness of the short sentences after the intercession, 66, *z.* their scriptural character, *ibid.* and antiquity, *ibid.* exposition of them, *ibid.* their influence, on devotion, *ibid.* propriety of recurring to an address to the whole Trinity, 67, *a.* excellence of the conclusion, *ibid.* supplications in it, what and whence taken, 68, *b.* fit preparation for the Lord's Prayer, 68, *c.* in what respect the remainder of it differs from what went before, 68, *d.* when first introduced, *ibid.* exposition of it, *ibid.* peculiar excellence and beauty of the office, 70, *d.*
Litany, why part of it used in the Visitation of the Sick, 410, *m.*
Litany, proper to be used in the Ordination service, 679, 680, *c.* fitness of the clause then introduced into it, 680, *c.*
Litany of the Greek church, remarkable insertion in it, 64, *t.*
Litany, the short, what it is, 33, *v.* its antiquity, *ibid.* its resemblance to the larger Litany, *ibid.* a fit preparation for the Lord's Prayer, 34, *v.* what the Church intimates by prefixing it to the Lord's Prayer, *ibid.* the last versicle in it, when to be, and when not to be, repeated by the people, *ibid.* remark on the second versicle being in Italicks, 34, *x.*
Litany, short, proper petition for miserable persons, 410, *n.*
Litany, short, propriety of it in the Burial service, 432, *t.*
Litanies, their use in the ancient church, 60, *e.*
Liturgy, English, character of, before the Reformation, v. prudence of the compilers of it, 38, *l.* agreeable to a declaration of our Lord, 247, *b.* contains a qualification prescribed by our Saviour, 259, *e.*
Liturgy, compilers of, their care in selecting from old offices, 403, *c.*
Liturgy, Scotch, some account of it, vi. provision of it with respect to the Communion Table, 280, *t.* a provision of it with respect to the Lord's Supper commended, 298, *s.* its order to the minister during the time of consecration of the elements, 313, *d.* its provision of a form of words for administering the Communion, 318, *t.* a convenient provision of it, about the bread and wine at the Communion, 327, *i.* word presbyter, why substituted in it for priest, 694, *q.*
Liturgies, ancient, contain forms of confession of sin, 6, *n.* their constant use of the Lord's Prayer, 13, *p.* the model of ours in the responses before the Psalms, 16, *x.* their use of the invitatory Psalm, 17, *b.* used the same form of exciting to prayer as ours does, 33, *u.* used short forms of prayer, 36, *e.* collects taken from them, 80, 81, *b.* origin and description of them, 277, *n.*
"Look down from heaven," a scriptural phrase, 411, *q.*
Lord's Prayer, intended chiefly for publick assemblies, 13, *p.* whence taken, *ibid.* its excellence, *ibid.* why it ought to be united to all our offices, *ibid.* frequent use of it in the Church, not to be objected to, *ibid.* the use of it a duty to Jesus Christ, 13, *p.* and pleasing to God, *ibid.* its propriety at the beginning or close of any office, *ibid.* plain and general direction concerning the repetition of it, 14, *p.* why to be said by the minister with an audible voice, 15, *q.* how recited by the church of Rome, *ibid.* how by the ancient church, *ibid.* preparation requisite for it, 34, *r.* the object of our worship in it, *ibid.* why catechumens in the ancient church not allowed to be present at it, *ibid.* frequent use of it by the ancients, 68, *c.* a form to repeat and a pattern for imitation, 375, *g.* not originally difficult, 375, *h.* why not always properly apprehended, *ibid.* necessity of endeavouring to understand it, *ibid.*
Lord's Prayer, parts of which it consists, 14, *s.* paraphrase on

it, *ibid.* practical use of it, 15, *s.* a petition in it paraphrased in the Litany, 62, *o.* doxology at the end of it, why sometimes used, and sometimes omitted, 15, *t.*
Lord's Prayer, propriety of its place in the daily service, 13, *p.* designed by our Lord, as a form of prayer, *ibid.* used in all the primitive Liturgies, *ibid.* with confession, &c. a kind of distinct office, 14, *p.* why most proper after the Confession, &c. *ibid.* why the people are always to repeat it, *ibid.*
Lord's Prayer, why repeated after the Apostles' Creed, 35, *z.* the frequent use of it not reasonably objected to, *ibid.*
Lord's Prayer, why used as the preface to the Communion service, 281, *z.* to be repeated by the people, *ibid.* reason of this appointment, *ibid.*
Lord's Prayer, its fitness after the Communion, 319, *b.* why the doxology added, *ibid.* antiquity of the institution, *ibid.* why to be repeated by all the communicants, 319, *c.*
Lord's Prayer, its reasonableness and propriety after a child is baptized, 350, *v.* why called by the ancients the prayer of the regenerate, *ibid.*
Lord's Prayer, particularly applicable to the state of the sick, 410, *o.*
Lord's Prayer, appropriate meaning of its petitions in the Burial service, 432, *t.*
Lord's Supper, scriptural and ancient name of the sacrament, 273, *o.* why objected to by the papists, *ibid.* purpose of it, 330, *d.* why so called, *ibid.* design of our Saviour in its institution, 330, *e.* why said to be for a continual remembrance, *ibid.* how it strengthens and refreshes our souls, 381, *k.* qualifications for, properly reduced to three, 382, *l.* how to be judged of, 382, *n, o, p.* assertions of Scripture concerning it, how to be understood, 381, *i.* care of the Church to understand them aright, *ibid.* agreement among the different accounts of its institution, 787, *r.* its adoption amongst Christians almost universal, *ibid.* character of it, 787, *s.* benefits of it, *ibid.* sacrament of, doctrine of the Romanists concerning it especially dear to them, 791, *k.* our neglect of the same, *ibid.* wicked partake not of Christ in it, 789, *c.* See Communion.
Lord's Supper, why commanded to be communicated in at Easter, 145, *i.* two mistaken notions about receiving it, corrected, 146, *l.* what preparation requisite for it, *ibid.* a requisite qualification of it not mentioned in the Catechism, 384, *l.* no opportunity of receiving it should be omitted, 784, *h.*
Lord's Supper, instituted by our Lord in both kinds, 381, *g.* necessary to be so received, 381, *g*; 789, *e.*
Lords, spiritual, why not mentioned in the Act of Uniformity in Elizabeth's time, xvi. *b.*
Lots, deciding by them, instituted by God's command, 242, *t.* resorted to by the apostles in a case of great exigence, *ibid.*
Love, that perfection in which God appears particularly to delight, 185, *u.* imitation of it, the duty and mark of Christians, *ibid.*
Love of God, importance of it, 216, *d.* how to be practised, *ibid.* foundation of it, 374, *e.*
Love to our neighbour, persons to whom it ought to extend, 206, *m.* instances whereby it should be expressed, *ibid.* meaning of the Gospel precept concerning it, 207, *m.* importance of it, 216, *d.* not excused by love of God, *ibid.* a distinction of Christ's disciples, 274, *h.* the hatred of the world does not discharge us from it, *ibid.*
Love of our neighbour to be shewn after the example of our Saviour, 252, *h.* by suiting the expressions of it to the circumstances of others, *ibid.* by acts of kindness to their souls, *ibid.* and at the expense of our temporal inconvenience, *ibid.*
Low Sunday, what Sunday so called, and why, 161, *g.*
Lucian, account of him, xxxix.
Lucy, V. and M. account of her, lxi.
Luke, St., account of him, 269, 270, *c.* author of the Acts of the Apostles, *ibid.* his Gospel, *ibid.* his constancy commended, 270, 271, *d.* the sincerity of his friendship, *ibid.* and his diligence in the ministry, *ibid.*
Lusts, to glory in them a symptom of a reprobate mind, 460, *h.*
Luther, his testimony to the Athanasian Creed, 51, *n.* his change of transubstantiation into consubstantiation, 788, *t.*
Lying, way of, how opposed to the way of truth, 621, *o.*

M.

Machutus, account of him, lix.
Magdala, coasts of, opinions concerning the name, 195, *o.*
Magistrate, in what sense said to bear the sword, 797, *i.*
Magistrates, their authority and responsibility, 564, *b.* charge given to them, 564, *d.* the well-being of the community depends on them, 565, *e.* their dignity and future condition, 565, *f.*
Magnificat, why generally used in the Christian Church, 44, *d.* properly placed in the service, *ibid.* reason of the name, *ibid.* occasion of the hymn, *ibid.* exposition of it, *ibid.*
Malachi, a prophecy of his accomplished in our Saviour, 239, *p.* lessons suggested by a consideration of it, *ibid.*
Malice, difficulty of finding shelter from it figuratively described, 523, *f.*
Mamercus, inventor, or restorer, of the Rogations, 169, *x.*
Man, duty of, in what it consists, 372, *b.* the end of, how to be attained, 450, *b.* Scripture account of, in his natural state, 464, *x.* his greatest happiness in this world, 483, *n.* his mortal state, vanity of it, 501, *d.* his continuance in this world, shewn by comparison, 515, *u.* his presumption contrasted with the long-suffering of his Maker, 534, *s.* should neither presume nor despair, 593, *i.* provision for the convenient performance of his duties, 595, *c.* formation of, an astonishing proof of God's knowledge and power, 649, *q.* comparison illustrative of the process, 650, *r.* and of the singular ability of the divine Workmaster, *ibid.* especially his duty to praise God for his works, 660, *k.* great things done for him by his Redeemer, 654, *c.* his power in a state of nature, 768, *l.*
Mankind, in general, their conduct reflected in that of the nine lepers, 203, *p.* depravity of, described, 455, *p.* their duty to praise God, 660, *k.* several reasons belonging to every degree, sex, and age, *ibid.*
Manna, in the wilderness, descent of the Spirit on the church compared to it, 537, *c.* largeness of the provision in both cases, 537, *d.* what it was intended to represent, 557, *f.*
Mantles, custom of carrying things in them, 561, *b.*
Margaret, St., account of her, li.
Mariners in a storm, preservation of, an image of God's goodness in our salvation, 604. *d.*
Mark, St., whether the John, surnamed Mark, mentioned in the Acts, 245, *z.* account of him, 246, *z.* passage from his Gospel in the office of Baptism, impertinently censured by some, 338, *t.* propriety of it shewn, *ibid.* for what reason the Church propounds, it, *ibid.*
Marriage, graced by our Saviour's first miracle, 109, *b.* reflections thereon, 110, *b.*
Marriage, banns of, alteration in the time of publishing them, 293, *i*; 296, *z.* antiquity of their being published, 396, *a.* at what part of the service to be published, *ibid.* design of the Church in publishing them, *ibid.* reasons of the alterations in the time of publishing, 396, *b.* form when added, *ibid.* notice to be given in writing, &c. *ibid.* licence no more than a substitute for them, 396, *a.*
Marriage, licence for, its efficacy, 396, *a.*
Marriage, special licence for, supersedes the general rules about time and place, 397, *d.* as well as some other provisions, 398, *d.*
Marriage, in what place to be solemnized, 397, *c.* and at what time, 397, *d.* why performed in the body of the church, 398, *e.* where performed formerly, *ibid.* place of solemnizing, statute of George II. concerning it, 398, *d.* not to be solemnized without banns or licence, *ibid.* exceptions to the rule, *ibid.* why solemnized in the presence of friends and neighbours, 398, *e.* question what meant by friends, *ibid.* how many witnesses required, *ibid.* See Matrimony.
Marriages, Psalm sung at, 639, *z.*
Marriages, clandestine, orders of the Church to prevent them, 395, *y.*
Martin, St., account of him, lix. translation of, li.
Martyrs, early commemoration of them, xxxiv. days of their deaths why called their birth-days, *ibid.* abuse in celebrating them how corrected at the Reformation, *ibid.* why commemorated after Christmas, 93, *z.* three kinds of martyrs, *ibid.* early commemoration of them in the church, 94, *z.* abuse of it, *ibid.* corrected at the Reformation, *ibid.* their sufferings and resistance to their persecutors, 503, *k.*
Mary Magdalene, St., account of her, li.

Mass, why the Communion service was so called, 288, *q.* and when, 791, *i.* false doctrine relating to it, 315, *e.* an idolatrous practice, 315, 316, *k.*
Mass, how used in composition, 91, *u.*
Masses, solitary, origin of them, 790, *g.* disallowed by our Church, 326, *e.* contrary to the practice of the primitive church, *ibid.*
Matrimony, why always entered into with religious rites, 395, *y.* provisions of our Church for the solemn celebration of it, *ibid.* what are the impediments to it in England, 396, *b.* formerly celebrated in publick, 398, 399, *h.* innocent festivity not unsuitable on the occasion, *ibid.* religious solemnities of old usual at it, 407, *k.* utility of them, 408, *k.* happiness of a wedlock religiously contracted, *ibid.* See Marriage.
Matrimony, mistake of the papists in esteeming it a sacrament, 377, *l.*
Matrimony, office of, made by our Reformers like that of the primitive church, 395, *y.* its contents, *ibid.* purpose of the preface, 398, *g.* its solemn charge to the contracting parties, 399, *i.* importance of the mutual stipulation, 401, *q.* excellence of the form of stipulation, *ibid.* why the consent of the parties asked, 399, *k.* the duties enumerated in it explained, *ibid.* difference in the duties of the two parties, 400, *k.* solemn obligation laid on the parties by the answer, "I will," 400, *l.* remarks on the mutual stipulation, 400, *m.* remarks on the giving of a ring, 401, *t.* and of the form of words accompanying it, 402, *y, z:* 403, *a, b.* appropriateness of the benedictory prayer, 403, c. whence the prayer was taken, *ibid.* remarks on the Ratification, 404, *d.* concluding benediction agreeable to ancient example, *ibid.* why finished with hymns, &c. 404, *e.* remarks upon them, 405, 406, *f, g, h.*
Matthew, St., account of him, 264, *u.* reflection on his call, 265, *u.* his Gospel, *ibid.* his alacrity in obeying our Saviour's call, 266, *y.* his motive for doing so, *ibid.* his constancy unto death, 267, *y.*
Matthias, St., account of him, 241, *r.* manner of his appointment to be an apostle, remarked on and explained, 242, *l.*
Mattins and Evensong, how generally called, xxxiii. *z.*
Maundy Thursday, what day so called, and why, 145, *k.*
Mauritius the emperor, anecdote of him, 631, *f.*
May twenty-ninth, special rubrick relating to the observance of it explained, 730, *e.* account of the service, 731, *f.*
Meals, duty of rendering acknowledgments to God at them, 130, *s.*
Means of grace, what so called, 247, *b.*
Means, diligence in the use of them our duty, when in our power, 253, *m.*
Mediator, Christ the only one, 759, *e.* what meant by his being so, *ibid.* proofs that He is so, *ibid.*
Meditations, David's prayer for the acceptance of them, 475, *y.*
Meek, how said to possess the earth, 497, *u.*
Member of Christ, explanation of the phrase, 367, c. propriety of it, *ibid.* much used in Scripture, *ibid.* duties suggested by it, *ibid.*
Memory, used for a memorial, 315, *f.*
Men, the best only comparatively good, 769, *b.* their failings why represented in Scripture, *ibid.*
Mercies, former, recollection of them a comfort in distress, 482, *i.* and a motive to confidence, 531, *k.* a ground of confidence in God, 544, *i.* an antidote against despair, 554, *u.* gratitude for, will obtain a continuance of them, 570, *q.* particular, should remind us of the universal blessing of redemption, 592, *g.* reflection on, a motive for thanksgiving, 625, *u.* an argument for trust in God under affliction, 648, *m.*
Mercy, misery the proper object of it, 8, *z.* former a ground of hope for the future, 550, c. to be prayed for after punishment, 626, *h.*
Mercy and judgment, the theme of David's song, what meant by them, 589, *i.*
Mercy-seat, how used with relation to oracle, 436, *n.*
Merit, in our works and services, why the thought of it to be renounced, 517, *p.*
Merit, twofold, spoken of by the Schoolmen, how distinguished, 767, *r.* not acknowledged in Scripture, *ibid.*
Messiah, by what peculiar characters to be known from all other prophets, 229, *b.* See Christ.
Metropolitan, how distinguished by the Greeks from an Archbishop, 710, *t.*
Michael, St., and all Angels, why this festival is celebrated by the Church, 267, *z.*
Midlent Sunday, what Sunday so called, 129, *q.* other name for it, *ibid.*
Mind, errors and evil dispositions of, why reckoned amongst the works of the flesh, 208, *o.*
Minister, his duty in reading the Sentences, 2, *b.* recommendation to him after the Exhortation, 6, *m.* caution to him in saying the general Confession, 6, *p.* why to stand whilst reading the Lessons, 21, *n.* why directed to turn himself, &c. 21, *o.* caution to him before the Lesson begins, 21, *p.* his duty in giving notice of the Lessons, 22, *r.* caution to him after the Lessons, 23, *s.* caution to him in repeating the Creed, 29, *h.* caution to him about the manner of repeating the latter part of the Apostles' Creed, 31, *o.* caution to him after the Apostles' Creed, 33, *s.* why directed sometimes to kneel, and sometimes to stand, 35, *a.* his duty with respect to reading the Athanasian Creed, 58, c. should explain and defend the Athanasian Creed, *ibid.* caution to him in reading the Litany, 65, *x;* 63, *o;* 67, *z;* advice to him about the choice of psalms for singing, 79.
Minister, his duty with respect to repelling persons from the Communion considered, 279, *q, r.* in what cases he is to say the Amen at the end of a prayer, 281, *z.* why to turn to the people, in rehearsing the Commandments, 282, *d.* advice to him with respect to reading the Commandments, 283, *f.* how to stand when he reads the Collect for the king in the Communion Service, 286, *i.* reason of his change of direction, *ibid.* must proceed after the Gospel immediately to the Nicene Creed, 288, *s.* his duty as to placing the bread and wine on the Communion table, 293, *s.* caution to him before the prayer for Christ's Church Militant, 299, *u.* caution to him with respect to the Exhortation giving warning of the Communion, 300, c, *e.* his duty inforced when the people are negligent to come to the Communion, 303, *p.* advice to him about reading the Exhortation in the Communion service, 304, *s.* attitude prescribed to him in the Communion service, 308, *h.* caution to him about the sentences after the Absolution in the Communion service, 310, *r.* caution to him about the Prayer of Consecration in the Communion service, 315, *h.* to kneel when he receives the Communion, 317, *s.* admonition to him about the times of administering the Communion, 327, *k.*
Minister, consideration of his duty as to the days of administering baptism, 332, 333, *s.* caution to him about the place of administering the office of Publick Baptism, 333, *s.* forbidden by the rubrick to use the form of Publick Baptism except at the font, 334, *y.* and by the very office itself, *ibid.* question concerning his posture at the prayers in the offices of Baptism, 337, *l.* caution to him after the interrogatories at baptism, 343, c. manner in which the Church directs him to baptize, 345, *o.* bound to observe the direction, 346, *o.* what may be considered his certificate that a child is too weak to be dipped, *ibid.* questions concerning his duty as it relates to private baptism, 353, *d.* a positive part of the institution of baptism, 355, *g.* question concerning his manner of certifying a private baptism, administered by himself, 357, *m.* punctuality required of him in putting the interrogatories relating to private baptism, 356, *n.* advice concerning the manner of using the office of Private Baptism, in certain cases, 357, *o.* and concerning the direction about Confirmation at the end of it, 357, *p.*
Minister, his duty to prepare persons for Confirmation, 384, *y.* not to bring children to be confirmed too soon, 387, c.
Minister, his duty to visit the sick, 409, *l.* discretion allowed him in the visitation of the sick, 412, *u.* general rules to guide him, 413, *y.* his duty with respect to the sick, 413, *z.* caution to him concerning the absolution of the sick, 416, *g.* why he should persuade sick persons to receive the sacrament of the Lord's Supper, 420, *q.*
Minister, whether bound by the Coroner's warrant in cases of self-murder, 424, *x.* not required to attend at the house of the deceased before burial, 424, *y.* intitled to convenient

warning, *ibid.* his powers with respect to places of burial, 425, *z.*
Minister, not to perform the office of the Churching of Women in private, 436, *f.*
Minister, his obligation to abide by his engagement, 698, *x.* his duty to adhere to the doctrine of the Thirty-nine Articles, and to the rites and ceremonies of the rubrick, 794, *x.*
Minister, equivocal signification of the word, xx. *p.*
Ministers of the Gospel, why called "stewards of God's mysteries," 88, *m.* attention and respect due to them, 89, *n.* and to their preaching, *ibid.* their duty in preparing for Christ's coming, 90, *o.* a regular appointment of them by our Lord, 162, *i.* promise to them of God's providence, *ibid.* how they should be esteemed, *ibid.* should have the prayers of their people, 221, *m.* regular commission requisite for them, 231, *e.* nature of their calling, 271, *e.* distinction to be made between the true and the self-commissioned, *ibid.* their success depends on God's blessing, 272, *e.*
Ministers, orders of, three in the primitive and reformed churches, 671, *a.* seven in the church of Rome, *ibid.* description of them, *ibid.* origin of those in the Church of England, *ibid.*
Ministers, regard due to their office, 672, *d.* entrance to their office should be well guarded, 673, *e.* provisions in Scripture and in the primitive church for preventing unqualified persons from being admitted, *ibid.* provisions of our Church concerning the same, 673, *f.* authority for admitting them, *ibid.* recommended to read the Ordination services, 674, *g.* testimonials required for their admission, 674, *k.* their qualification with respect to conduct, 675, *l.* and learning, 675, *m.* injunctions of ancient church and of our canons concerning their dress, 678, *t.* their dress not matter of indifference, *ibid.* why appointed each to a particular church, 688, *s.* necessity of due subordination among them, 690, *f.* orders of distinction between the primitive and the Roman modes of conferring orders on them, 691, *h.* their duty limited by the laws and canons, 699, *c.* folly and presumption of departing from that rule, *ibid.* their duty to drive away both error and vice, 701, *d.* advice relating to it, *ibid.* why they must not assume authority to themselves, 782, *u.* who may be judged lawful ministers, 782, *y.* on what the efficacy of their ministrations depends, 785, *m.*
Ministers, opinion that their personal sins invalidated their sacred functions, whence derived, 785, *t.* and by whom maintained, *ibid.* distinction to be made between their actions, as private Christians, and publick officers, 785, *m.* their personal faults not a justification of Christians for absenting themselves from publick worship, *ibid.*
Ministers, evil, to be punished for misconduct, 786, *n.* how visited by the discipline of the primitive church, *ibid.* injurious consequences of their vices, *ibid.*
Ministry, importance of its establishment in the church, 704, *m.* prayer founded thereon, *ibid.*
Miracles, evidence afforded by them to the Christian religion, 89, *o.* proper season for them, *ibid.* the ground of Christian faith, 110, *b.* those of Christ believed by men of rank and character, 111, *c.* what peculiar ones were to distinguish the Messiah, 229, *b.* use of them to establish new discoveries of God's will, 263, *s.* an authentick and indisputable testimony of a divine mission, *ibid.* See Christ.
Mischief, vanity of the wicked in boasting they can do it, 520, *r.*
Moloch, impiety of offering children to him, 602, *r.* reflection on it, *ibid.*
Money, in what way not to be given upon usury, 466, *g.*
Monster, in what sense the Psalmist was so, 544, *k.*
Moravian Anabaptists said to omit part of the Lord's Prayer, and why, 770, *c.*
Morning, a proper season for devotion, 632, *m.* duty of prayer each morning, 531, *g.*
Morning Prayer, formerly done betimes, 60, *d.*
Morning watch, who intended by the phrase, 641, *o.*
Morning and Evening Prayer, why required to be said daily by the clergy, xxxi. *s.*
Mosaick dispensation, three parts of which it consisted, 760, *g.* how far binding upon Christians, *ibid.*
Moses, Psalm composed by him in the wilderness, 578, *q.* points of resemblance between him and Christ, 598, *n.* his disinterested intercession, 601, *m.* exceeded by that of Christ, *ibid.* reflections on his offence, 602, *p.* what shewn by his miracles, 645, *o.*
Most Highest, peculiarity and propriety of the phrase, 458, *r.*
Moth fretting a garment, sin justly and affectingly compared to it, 502, *i.*
Mother-Church, what church so called, and why, 333, *u.*
Mountain, David's kingdom why so called, 488, *g.*
Musical instruments, lawful in Christian worship, 46, *f.*
Musick, its antiquity in psalmody, 19, *g.* its uses, *ibid.* its utility in praising God, 491, *o.* why sometimes used by the Psalmist, 515, *o.* sacred arguments for the use of it, 661, *s.*
Musick, Hebrew instruments of, impossible to be distinguished, 661, *s.*
Mysteries, not confined to the Christian revelation, 54, *t.* not a sufficient ground of unbelief, *ibid.*
Mysteries of God, what they are, 88, *m.*
Mystery, how distinguished from Sacrament, 302, *k.*
Mystical body, meaning of it, 274, *k.*

N.

Name, Christian, why taken at baptism, 344, *k.* what it reminds us of, *ibid.* a similar practice among the Greeks and Romans, *ibid.* and among the Jews, *ibid.* prevalent among the Christians from the earliest ages, *ibid.* why dictated by the Godfathers and Godmothers, 345, *l.* how distinguished from our parental name, *ibid.* not a necessary part of baptism, 366, *x.* why then given, *ibid.* usefulness of the practice, *ibid.* advantage of its being given by sureties, 367, *y.* why given by sureties, 367, *z.*
Name of God, what meant by knowing it, 459, *u.* his actions answerable to it, 514, *h.* prayer that it should not be blasphemed among the nations, 550, *f.* holy and terrible, 611, *n.* what it reveals to us, 624, *m.*
Name of Jesus, account of the day, liii.
Names, new, why given in baptism, 334, *a.*
Nativity of V. Mary, account of the day, lv.
Nature, human, its exaltation in Messiah celebrated, 457, *i.* how we should acknowledge its disorders, 504, *b.* in what way confessed by our Saviour, *ibid.* its impotence to be confessed, 529, *p.* imperfection of, acknowledged by the most pious men, 765, *m.* enters into all that men do, *ibid.* See Human Nature.
Nature, order of, lessons which it points out to us, 627, *s.*
Nature, wonders of, represent the miracles of grace, 659, *b.*
Necessary doctrine and erudition for any Christian man, account of that work, v. quotation from it, 763, *c.*
Net, figuratively used, 488, *n.* comparison to a bird hunted into one, 525, *d.*
New moons, how observed by the Jews, 563, *t.* particular regard to the September new moon, *ibid.*
New Testament, why delivered to deacons at their ordination, 692, *l.*
Nicomede, account of him, xlix.
Nicholas, Bp., account of him, lxi.
Nicholls, Dr., his paraphrase on the Psalms recommended, 447.
Night, how to be understood, 38, *m.* a fit season for religious meditation, 531, *i.*
Noah, his deliverance in the ark a figure of Christian baptism, 337, *n.*
Nobleman of Capernaum, an example to us in his own belief, and in his conduct to his family, 222, *n.*
Nocturn, portion of Psalms why so called, xxix. *l.*
Notorious evil livers, what persons to be so considered, 278, 279, *q.*
November Fifth, form of prayer for, accounts of its contents, 713, *b.*
Number, singular or plural, used indifferently by the Church, 508, *g.*
"Numbering our days," what meant by it, 579, *z.* utility of it, *ibid.*
"Nunc dimittis," author and occasion of it, 46, *g.* universal use of it among Christians, *ibid.* why so called, *ibid.* its fitness for our use, *ibid.* properly placed in the service, *ibid.* caution about repeating it, *ibid.*

O.

"O God, whose nature and property &c.," excellence of the prayer so beginning, 73, *h.* ancient use of it, *ibid.* when

added to our Liturgy, *ibid.* its proper place in the Liturgy, *ibid.*
O Sapientia, account of the day, lxi.
Oath, what it is, 798, *p.* duly administered, not forbidden by the Gospel, 798, *q.* magistrates at liberty to require it, 798, *r.* arguments for it in the conduct of St. Paul and our Saviour, 799, *r.* a part of Christian worship, 799, *s.*
Oath, why God makes use of one, 11, *k.*
Obedience to God's commandments, not to be limited, 194, *n.* one act of, the issue and reward of another, 624, *n.* motives to it, 634, *z.* plea of it in what sense alleged, *ibid.*
Obedience, canonical, character of it, 691, *f.* required by the church in all ages, *ibid.* and by reason and Scripture, *ibid.*
Oblations, custom of making them at the Communion, apostolical, 296, *o.* how distributed in primitive times, *ibid.* how to be understood in the prayer for Christ's church militant, 298, *s.*
Ocean, God's power over it an instance of his omnipotence, 575, *x.* striking proof of the wisdom and power of God, 596, *e.*
Ocean, and its inhabitants, how they praise God, 660, *g.*
Ocean, sin and consequent misery compared to it, 641, *l.*
Octave, practice of the primitive Christians concerning it, 100, *l.*
Offerings of believers, what they are, 629, *g.*
Offertory, why so called, 296, *o.*
Offices, different, different duties corresponding to them, 109, *a.*
"Old Adam," what meant by the phrase, as contrasted with the "new man," 343, *e.* what by the burial of the one and the raising up of the other, *ibid.*
Old age, inference from the weakness incident to it, 544, *l.*
Old Testament, its agreement with the New, 758, *d.* concerns itself about eternal salvation, *ibid.* its method of securing it, *ibid.*
Old Testament, histories of, their use, 566, *m.*
Old Testament, precepts of, those which do not oblige Christians and those which do, 760, *g.*
Olive trees, flourishing children why compared to them, 640, c.
Open, why we pray to God to open our lips, 520, *n.*
Orders, holy, not properly accounted a sacrament by the papists, 377, *l.*
Ordinances, religious, established by God, 563, *u.*
Ordinary, his authority how limited, xxx. *q.* recourse to be had to him in cases of difficulty, xxxiii. *a.* who intended by the word, 61, *h.*
Ordination, when performed formerly, 215, *b.* what the proper times for, 675, *n.* why celebrated near the altar, 678, *s.* course to be pursued if candidates are accused of any great crime, 679, *a.* that of our ministers complete, 795, *b.* character of the offices, *ibid.*
Ordination, candidates for, duty of those who examine them, 678, *x, y.* why commended to the prayers of the congregation, 679, *b.* necessity of their considering in private the questions which will be put to them, 685, *n.* solemn promises they make to God and his church, 691, *g.*
Ordination, book of, account of some circumstances in its history, 795, c.
Ordination, forms of, various, 692, *k.* ours owing to our Reformation, *ibid.* remarks upon them, *ibid.* their excellence, 674, *g.* recommended to the perusal of candidates and clergymen, *ibid.*
Ordination, offices of, reading them over often recommended, 691, *g.* their excellency, 707, *r.* application to the ordained, *ibid.* and to all who are present, *ibid.*
Ordination, vows of, compared with those of baptism, 691, *g.*
Organ, may be usefully played after the psalms, 20, *i.* caution to the performer and the congregation, *ibid.*
Original guilt, what meant by it, 753, *m.* how distinguished from actual sin, *ibid.*
Original righteousness, what understood by it, 761, *r.*
Original sin, term, of not very early use, 761, *o.* antiquity of the doctrine, *ibid.* how expressed by early writers, *ibid.* the constant doctrine of Scripture, *ibid.* and of the ancient writers of the church, *ibid.* argument for it, *ibid.* two opinions concerning it stated, 761, 762, *s.* difficulty of the subject, 762, *s.* difference between them why not very material, *ibid.* proofs that it remains in all men, *ibid.* not taken away intirely by baptism, *ibid.* consequence of its remaining in us, 762, *t.* by what sects denied, 336, *d.* evidences of it, *ibid.* consequence of denying it, *ibid.*
Ornaments of the church and its ministers, why required, lxxiii. *p.* consideration of the rubrick concerning them, *ibid.* what comprising under them, lxxiv. *p.*
Overcome, meaning of the phrases to be overcome by, and to overcome, evil, 110, *d.*
Overcome, why God said to have "overcome death through our Saviour," 155, *x.*
Overall, Bp., wrote the explanation of the Sacraments in the Catechism, 366, *t.*

P.

Palestine, extent of it, 562, *k.*
Pall, Archbishop's, account of it, xxxix.
Pall, linen cloth so called, 318, *a.* antiquity and design of, 319, *a.*
Palla altaris, distinguished from corporis palla, 230, *t.*
Palm Sunday, what Sunday so called, 132, *y.* and why, *ibid.* manner of observing it formerly, *ibid.*
Palm-tree, felicity of the righteous compared to it, 581, *o.*
Parable, what meant by speaking in the way of, 515, *o.*
Parable of the labourers in the vineyard, explained and applied, 118, *t.* illustrative of God's kindness, *ibid.* and of our duty, *ibid.* a lesson of humility and charity, *ibid.* caution against perverting it, *ibid.*
Parable of the sower, most worthy of serious consideration, 120, *y.* what it teaches, *ibid.*
Parable of the rich man and Lazarus, instruction given by it, 136, *x.*
Parable of the man that made a great supper, explained, 137, *a.* our concern in it, 138, *a.*
Parable of the unjust steward, intention of it, 199, *y.* its application, *ibid.*
Parable of the Pharisee and publican, instruction conveyed by it, 202, *e.*
Parable of the good Samaritan, application of it to ourselves, 206, *m.*
Parable concerning the man without a wedding garment, reflexions on it, 220, *k.*
Parable of the unforgiving servant, application of it, 224, *q.*
Parables, an instruction in the interpretation of them, 199, *y.* wherein the history of Israel resembles them, 556, *a.*
Pardon, excellent form of prayer for, 444, c.
Pardons or indulgences, doctrine of, on what founded, 780, *p.* what meant by it, *ibid.* not countenanced by Scripture, *ibid.* inconsistent with it, *ibid.*
Parents, why not admitted to be sureties for their children at baptism, 333, *t.* their duty in providing proper sponsors for their children, 339, 340, *x.* admonished not to neglect the baptism of their children, 353, *d.* why not thought so proper for sureties of children as other persons, 367, *z.* their obligation to send their children to be catechized, how to be understood, 384, *s.* not to bring children too early to confirmation, 387, c. should pray for their children in sickness, 418, *m.* the salvation of multitudes may depend on them, 477, *o.* consequence of their piety to their children, 612, *r.*
Parliament, prayer for, precedents for it, 73, *i.* its importance, *ibid.* on what occasion added to the Liturgy, 74, *i.* when and by whom composed, 74, *k, l.* remark on the phraseology of it, 74, *l.*
Parliament, session of, defined, 74, *k.*
Parson, proper signification of the word, and cause of it, xx. *n.*
Passion Sunday, what Sunday so called, 131, *t.*
Passion week, proper use of its devotions, 152, *p.*
Past time, why used in prophetical language for future, 485, c.
Paten, meaning of the word, 315, *i.* different sorts of, used at different times, *ibid.*
Paths, of God, to what opposed, 468, *a.* prayer to be held up in the goings of them, explained, *ibid.*
Patience, why required under ill usage, 500, *t.*
Patriarchs, their dangers, and preservation, 593, *p.*
Patrick, Bp., his paraphrase on the Psalms recommended, 447.
Paul, St., conversion of, when admitted among the holydays

of the Church, lxiii. *b.* how distinguished from others, *ibid.* an example of care and exertion to Christians, 117, *s.* our example in estimating rightly sufferings for God's cause, 119, *x.* in charity, *ibid.* in constancy and diligence, *ibid.* a correct notion of his preaching afforded, 160, *f.* virtues of which he is an example, 202, *d.* why his conversion celebrated by the Church, 235, *l.* account of him, 236, *m.* his example a good rule for judging of zeal, 237, *m.* his conversion a proof of the wisdom of God, *ibid.* singular weight of his evidence, *ibid.* how the intention of the Church may be best complied with in commemorating him, 238, *n.* his probable connexion with Britain, *ibid.* remarks on his saying "this is a great mystery," 377, *l.* what he meant by saying that Christ sent him not to baptize, &c., 378, *l.* his first Epistle to the Corinthians, supplies the fullest account of the resurrection, 429, *k.* proof from him that David in the eighteenth Psalm is a type of Christ, 473, *h.* his application of the nineteenth Psalm to the publication of the Gospel, 473, *k.* 474, *p.* his quotation from the fortieth Psalm proves it to be a direct prophecy of Christ, 502, *m.* *r.* his application of a part of the sixty-eighth Psalm to our Lord's ascension, 538, *m.* his application of a passage in the sixty-ninth Psalm to our Saviour, 541, *k.* his application of the ninety-seventh Psalm to our Saviour, 536, *e.* his assertion that the one hundred and second Psalm is addressed to the Son of God, 590, *n.*

Peace, meaning of the petition to God for it, 33, *d.* comprehensiveness of the blessing, 37, *h.* especially to be prayed for, *ibid.* the reward of those who love God, 633, *y.* the promotion of it why made a duty of the clergy, 702, *g.* how to be performed, *ibid.*

Peace, literal, an emblem of the days of Messiah, 546, *s.*

Peace and Grace, why the subject of our daily prayers, 37, *g.*

Peace, collects for, at morning and evening prayer, how distinguished, 48, *k.*

"Peace of God," meaning of the phrase, 90, *r.* why said to keep, *ibid.* why to keep our hearts and minds, *ibid.* a blessing specially annexed to prayer, *ibid.*

Pelagius, account of him and his errors, 761, *p.*

Pelagians, their arrogant and unscriptural denial of original sin, 336, *d.* revived in the Socinians and Anabaptists, *ibid.* why they denied that infants are regenerated in baptism, 349, *n.* condemned and confuted, *ibid.* their calumny against the orthodox, 762, *s.* deny the assisting grace of God, 763, *r.* their extravagant doctrine that persons after baptism might live without sin, 770, *c.*

Penance, two significations of the word, 440, *u.*

Penance, an useful practice in the primitive church, 439, *r.* abused by the Romish church, *ibid.* what the church of Rome makes it to consist of, 376, *l.* not a Sacrament, *ibid.*

Penance, an ecclesiastical punishment, described, 792, *p.*

Penitent, his grounds for hope of pardon, 519, *z*, *a*, *b*. *d.* his occupation, 616, *z.*

Penitents, good effect of their praying to God in due time, 490, *h.* their aptness to forget what Christ has done for them, 600, *y.*

Pentecost, meaning of the name, 173, *e.* mode of reckoning it, *ibid.*

People, their duty during the Sentences, Exhortations, &c., 2, *b.* their previous duty in order thereto, *ibid.* a privilege allowed to them by the Gospel, 5, *l.* not to repeat the Exhortation after the minister, *ibid.* their duty in repeating the general Confession, 6, *o.* admonition to them thereupon, 7, *p.* necessity of their coming to church before it, *ibid.* 13, *p.* not to repeat the Absolution after the priest, 11, *g.* how to behave where the minister only is directed to speak, *ibid.* their duty during the prayers, 13, *o.* why directed to repeat the Lord's Prayer with the minister, 13, *p.* a privilege enjoyed by them in the Church of England, 15, *u.* their duty thereupon, 16, *u.* their promise to bear a part in the Psalms, &c., 17, *y.* advantage of their bearing a part as they ought to do, *ibid.* why the duty is neglected, *ibid.* their duty whilst the Scriptures are reading, 20, *k.* devotion with which they should join in the Te Deum, 22, *s.* why to repeat the Creed after the minister, 28, 29, *g*, *h.* why to stand up while they repeat it, *ibid*; 29, *i.* by what means they may repeat it as they ought, 29, *h.* caution to them respecting the short Litany, 34, *v.* caution to them whilst the minister is reading the Prayers, 36, *e.* Scripture precedent for their joining vocally in prayer, 61, *i.* why to repeat the four first verses of the Litany after the minister, 61, *i*; 62, *n.* should join in the service of the Church, 201, *b.* their privilege in being allowed to do so, *ibid.*

People, to repeat the Lord's Prayer at the Communion service, 231, *z.* not to repeat the Commandments after the minister, 283, *f.* ought to kneel during the rehearsal of them, 287, *p.* advice to them with respect to the Exhortations giving warning of the Communion, 300, *e*; 303, *p*; 304, *r. t.* serious attention required of them to the Exhortation in the Communion service, 306, *b.* by no means to pronounce the Absolution in the Communion service, 309, 310, *p.* how to behave during it, *ibid.* advice to them whilst others are communicating, 318, *u. y.* how to receive the blessing, 322, *p.* not to repeat it after the priest, *ibid.* still less after the bishop, *ibid.* absurdity of so doing, *ibid.* advice to them about receiving the Communion frequently, 327, *k.*

People, devotion recommended to them during the baptismal office, 337, *l.* admonition to them concerning their conduct during the interrogatories at baptism, 341, *y.*

People, not excused from joining in the service, by the appointment of a parish clerk, 402, *x.*

People, to say one of the collects in the Commination after the minister, 444, *b*, c.

People, why enquired of concerning the worthiness of persons to be ordained, 679, *z.* not called upon to take part in the Ordination, *ibid.* their fault if improper persons are ordained, *ibid.*

People of God, apostrophe to their enemies, 458, *t.* application of it by the Christian church, 459, *t.* their peculiar obligation to praise Him, 659, e.

Perambulation of parishes, order concerning it, 170, *x.*

"Perish everlastingly," meaning of the phrase, 52, *q.*

Perpetua, account of her, xliii.

Persecution, virtues especially seasonable under it, 192, *i.* permitted by God as a punishment of sin, 508, *h.* comfort whence to be drawn under it, 621, *k.* what it should teach us, 623, *a.* its use, and proper conduct under it, 633, *r.*

Persecutors, their doom exemplified, 494, *s.* examples of deliverance from, an encouragement to us, 653, *q.*

Perseverance, exhortation to it, 215, *c.*

Persons of the Trinity, mentioned together with notes of distinction, 182, 183, *r.* distinguished by their properties, 371, *y.*

Peter, St., reflections on his denial of Christ, 139, *d.* a proof of our frailty, *ibid.* a support under temptations, *ibid.* caution against misapplying it, *ibid.* main drift of his first Epistle, 165, *u.* admonition to comply with it, 165, *o.* account of him, 256, 257, *l.* meaning of his words concerning the baptism which saveth us, 378, *t.* his authority for saying that the one hundred and thirty-second Psalm is a prophecy of Christ, 643, *a.*

Pharaoh, conduct of the Israelites resembled his, 558, *i.* destruction of him and the Egyptians an instance of God's power, 574, *y.*

Pharisees, instruction to be derived from their conduct to our Saviour, 214, *a*; 218, *g.*

Philip, St., account of him, 248, *c.*

Pica letters, in printing, why so called, xxix. *m.*

Pie, table in the old Roman offices, for what used, xxix. *m.* meaning of the name, *ibid.* mistake concerning it, xxix. *m.*

Pilgrimage, benefit of regarding the soul as in such a state, 624, *l.*

Plato, a saying of his, 625, *a.*

Poland, nobles of, an ancient practice of theirs in repeating the Creed, 29, *i.*

Polycarp, notice of his martyrdom, 94, *z.*

Poor, comfort and encouragement suggested to them, 186, *x.* liberality to them, direction of the Church concerning it, 415, *e.* importance of the duty, *ibid.* necessary, though not meritorious, 416, *e.* means formerly in use for their subsistence, 689, *b.* care taken of them under the old dispensation, 793, *o.* regard shewn to them under the new, *ibid.*

Pope Pius V., remark on his sentence declaratory against Queen Elizabeth, 685, *m.*

Pope has no right to jurisdiction in this country, 797, *h.*
Popes, their arrogant monopoly of titles, which are common to all bishops, 710, *n.* their usurpation of the right of calling general councils, 778, *k.* their extravagant usurpation of authority, 791, *n.*
Popularity, danger of affecting it, 258, *m.*
Portion, happiness of those who take the Lord for their portion, 624, *p.*
Possessions, worldly, advantage of parting with them to gain heaven, 624, *q.*
Postil, meaning of the term, 293, *k.*
Pot made hot with thorns, force of the image intended to be conveyed by it, 526, *p.*
Pots, lying among, a state of affliction, 538, *g.*
Power, abuse of, example of it, 258, *m.*
Praise, why due to God, 644, *l*, *m.*
Prayer, preparation necessary for it, 1, *a.* necessity of constantly continuing it, 12, *n.* result of it when joined to our best endeavours, *ibid.* how distinguished from supplications, 33, *u.* encouragement to perseverance in it, 127, *m.* why not granted immediately, *ibid.* efficacy of it when fervent and persevering, *ibid.* when and for whom to be offered, 211, *u.* to be addressed to God, *ibid.* with all humility both of body and mind, *ibid.* direction concerning the matter of our prayers, *ibid.* to be accompanied with thanksgivings, 212, *u.* its necessity, 221, *m.* for whom it should be offered, *ibid.* manner in which God often grants it, 222, *n.* should be offered for one another, 223, *p.* what we should pray for, *ibid.* its efficacy exemplified, 258, *m.* not to be relinquished, if not immediately successful, *ibid.* three qualifications of an acceptable one, 325, c. blessing promised to it, 389, *g.* especially in Christian assemblies, *ibid.* and under their teachers and rulers, *ibid.* an antidote against despondency, 454, *f.* to be addressed to God with perseverance, 473, *t.* but without impatience, *ibid.* humiliation of, should succeed the assurances of faith, 485, *f.* not to be remitted in long affliction, 495, c. the believer's medicine in distress, 523, *l.* example of its being heard by God, 530, *t.* why we are encouraged to offer it, 570, *l.* examples of its efficacy, 588, *a.* duty and benefits of it, 621, *n.* interchanged with thanksgiving, 625, *x.* blessing to be entreated in it, 634, *b.* the voice of faith, 654, *x.*
Prayer and praise, productive of blessing, 644, *i.*
Prayer, private, recommended, 38, *m.*
Prayer, publick, scriptural authority for its being in a known tongue, 783, *a.* custom of the primitive church concerning it, *ibid.*
Prayer Book, a sum of divinity, 336, c. See Book of Common Prayer.
Prayer, Morning and Evening, why prescribed by the Church, lxxii. *k.* particular hours left to the minister, *ibid.* scriptural authority for its being longer on the sabbath, *ibid.* what meant by the accustomed place for reading it, lxxii. *l.*
Prayer, Morning and Evening, intended for private families, 11, *g.* caution of the Church founded thereon, *ibid.*
Prayer for the Queen, Royal Family, &c., historical notices of them, 39, *o.* well connected with the preceding collects, *ibid.* their place till the last review, 41, *y.*
Prayer for the Queen, when made, 39, *p.* reasons and meaning of its petitions, *ibid.* why it names the sovereign, 39, *q.* its excellence, *ibid.* misrepresentation of a passage in it corrected, *ibid.*
Prayer for the Royal Family, conformable to ancient practice, 40, *s.* reasonableness of it, *ibid.* duty corresponding to it, *ibid.*
Prayer for the Clergy and People, agreeable to Scripture and early practice, 40, *t.* suitableness of the preface, *ibid.* exposition of it, *ibid.*
Prayer of St. Chrysostom, used in the Eastern offices, 41, *y.* judiciously placed in ours, *ibid.* exposition of it, *ibid.* when introduced into our Liturgy, *ibid.* directed immediately to the Son, 41, *z.*
Prayer, always used at ordination, and why, 683, *e.*
Prayers and thanksgivings, occasional, examples of them in Scripture and the ancient church, 71, e. when added to the Liturgy, *ibid.* why several of them are seldom used, 71, e. when properly to be used, *ibid.*
Prayers must be offered in the name of Christ, 250, *e.* principal and most proper intent of the expression, *ibid.* exemplified in the provisions of our Liturgy, *ibid.*
Preachers, their practice should agree with what they preach, 623, e.
Preaching, not to be valued above divine worship, 294, *k.* how abused before the great Rebellion, *ibid.* regulations concerning it at several times since Henry VIII., 295, *l.* allowed to deacons only by permission, 689, *a.*
Prebendary, why so called, xxi. *r.* how distinguished from a canon, *ibid.* confusion between the words prebend and prebendary, *ibid.*
Precontract, how far an impediment to marriage, 396, *b.*
Predestination, two kinds of, noticed in the seventeenth Article, 774, *p.* description of them, *ibid.* one condemned by the Church and not the other, *ibid.* difficulty of the doctrine, 771, *h.* caution and judgment with which the Article is drawn up, *ibid.* warning to young men about it, *ibid.* reflection on the caution with which compilers of the Articles speak of it, *ibid.*
Predestination, conditional and absolute, different effects of the same doctrine, 773, *l.* promises of God, as generally set forth in Scripture, to what opposed, 773, 774, *o.* how to be received and applied, *ibid.*
Predestination, absolute, not the doctrine of the seventeenth Article, 772, *i.* irreconcileable with the doctrine of our Church, *ibid.*
Predestination, conditionate, not condemned by the seventeenth Article, 772, *i.*
Predestination to life, in what sense reconcileable with the attributes of God and the free agency of man, 771, *i.* particulars of what the Church states concerning it, 772, *k.* manifestly built on the doctrine of Scripture, 773, *k.* manner of God's bringing it to a conclusion universally acknowledged, *ibid.*
Preface to the Common Prayer Book, account of it, xxvii. *u.* occasion of the apologetical expressions in it, xxvii. *x.* pamphlets and other papers alluded to in it, xxvii. *y*, *z.*
Preface, general, in the Communion service, purport of it, 311, *y.* an address to God, *ibid.*
Prefaces, proper, in the Communion service, occasion of them, 312, *a.* why to be repeated for several days, *ibid.* antiquity of them, *ibid.* why only five retained in our Church, *ibid.*
Presbyter, why preferable to the word priest, 694, *q.* ancient use of it in the Church, *ibid.*
Presbyters have no power to ordain, 673, *f.*
Presbyterians, their unreasonable exceptions to the Liturgy, ix. compliance with their request about giving notice of the Communion, 293, *h.* their request concerning Confirmation complied with, 394, *x.*
Presence, real, of Christ in the Sacrament, our Church's doctrine concerning it, 328, *n.* different from the doctrine of transubstantiation, *ibid.* the doctrine of Scripture and the Church, 331, *i.* distinguished from the bodily presence, *ibid.* origin of the latter doctrine, *ibid.* when established in the Romish church, *ibid.*
Presence, bodily, of Christ, in the Lord's Supper, doctrine of it. See Transubstantiation, Consubstantiation.
Presence of God, what meant by a sentence coming forth from it, 468, *x.* dreadfulness of being rejected from it, 519, *k.*
Presence of the Lord, its dwelling-place, 584, *n.*
"Prevent," what the word signifies in old English, 324, *y.* use of the word in the Liturgy explained and justified, *ibid.*
Priest, nearly the same word in all Christian languages, 672, c. its origin, *ibid.*; 694, *q.* mistake about the meaning of it, *ibid.*
Priest, why he alone may pronounce the Absolution, 10, *g.* proofs that this office was intended to be limited to one in priest's orders, *ibid.* why to pronounce the Absolution at the Communion service, 309, *p.*
Priests, order of, how styled, 694, *q.* in what way formerly employed, *ibid.* candidates for the order of, excellent exhortation to them, 696, *u.* necessity of their considering it beforehand, 698, *x.* remarks on their several engagements, 697—702. why required to promise they will teach no doctrines but those of Scripture, 698, *z.* purport and extent of the promise, *ibid.* necessity of their considering the questions to be proposed to them at ordination, 699, *b.* why ordered to lay their hands on persons to be ordained priests, 705, *m.*

words used for conferring the order, why the same as those used by our Lord, *ibid.* fitness of them, *ibid.* objections against them answered, *ibid.* what they express, 706, *n.* their power of retaining or forgiving sin explained, 706, *a.* their duty of dispensing God's word and sacraments, 706, *p.* why the Bible delivered to them, 707, *q.* their office subordinate, *ibid.* and the exercise of it limited to a particular congregation, *ibid.*

Priests, Ordering of, questions therein recommended to frequent perusal, 702, *h.* frequent perusal of the office recommended, 795, *b.*

Princes, why invested with power, 589, *m.* earthly, their inability to protect their friends, 657, *q.* their authority in ecclesiastical matters, scriptural and reasonable, 796, *e.* have no claim to the sacerdotal office, 796, *f.*

Principle, defection in, corruption in practice, the consequence of it, 464, *t.*

Principles, a man's practice according to them, 460, *k.*

Prisca, account of her, xxxix.

Probation, day of, introductory to a promised rest, 584, *q.*

Promises of God, condition of, 643, *b.*

Promises, spiritual and eternal, looked for by the patriarchs, 759, *f.*

Property, what portion of it to be given in acts of benevolence, 798, *o.*

Prophecies of the Old Testament, to be understood with an evangelical interpretation, 26, *e.*

Prophets, assurance with which they speak, 568, *e.*

Prosperity, its danger, 460, *l.* danger of abusing it exemplified, 478, *b.* uncertainty of, 487, *f.*

Protestants of Germany, an instance of their departure from an ancient practice, 280, *y.*

Providence of God, thanks due for it, 130, *s.* its infinite extent, *ibid.*

Providence, why He permits the crimes of abandoned men, 241, *s.* reflections thence resulting, *ibid.* the punishment as well as the crime foreknown, *ibid.* example of its wisdom and goodness in disappointing the designs of the wicked, 258, *m.* care of, towards the good, 489, *y.*

Providence of God justified, 515, *m.*

Providence, what seems irregular in it will be made up by future dispensations, 563, *f.* various proofs of it, 594—596, watchful care of, what it teaches us, 658, *z.*

Providence, eye of, favourable to those who fear God, 492, *z.* why it sometimes seems to be closed or turned away, 509, *l.*

Psalm ii, an acknowledged prophecy of Christ, 451, *g.*

—— viii, prophetical of the exaltation of our nature in Messiah, 457, *i.*

—— xvi, spoken in the person of Christ, 466, *i.*

—— xviii, remarkable proof from St. Paul that it has a double sense, 473, *h.*

—— xix, cited by St. Paul with a view to the publication of the Gospel, 473, *k*; 474, *p.*

—— xxii, a direct prophecy of Christ, 477, *r.*

—— xxxi, a passage in it used by our Saviour on the cross, 488, *o.*

—— xxxiv, passage in it eminently completed in our Saviour, 493, *l.*

—— xxxv, passage in it applied by St. John to the Messiah, 495, *a.*

—— xxxviii, passages in it, literally predictive of Christ's passion, 499, *i.*

—— xxxix, its propriety in the funeral service, 501, *y.*

—— xl, a direct prophecy of Christ, and spoken in his character, 502, *m.*

—— xli, spoken by the prophet in the person of Messiah, 504, *y.*

—— xlv, a magnificent prophecy of Christ's union with the church, 509, *n.* present evidence to the truth of it, 511, *g.*

—— xlvii, a prediction of the establishment of Christ's kingdom, 512, *o.*

—— xlviii, prophetical of the mercies vouchsafed in the Gospel, 513, *z.*

—— li, why much esteemed in the Church, 443, *a.*

—— lxii, a parallel to the song of Simeon, 47, *h.* suitable for our use, *ibid.* exposition of it, *ibid.* properly placed in the Evening Service, *ibid.* caution about repeating it, 48, *h.*

—— lxviii, a representation of our Lord's resurrection and ascension, 536, *u*; 538, *m.*

Psalm lxix, application of it to our Lord, 540, *d.*

—— lxxi, why the five last verses of it omitted in the Visitation of the Sick, 417, *k.*

—— xci, addressed primarily to Messiah, 579, *b.*

—— xcv, see Invitatory Psalm. Particular phrases in it explained, 19, *f.*

—— xcv, an address to believers under the Gospel, 583, *t.*

—— xcviii, its resemblance to the Magnificat, 45, *f.* exposition of it, 46, *f.* when properly used instead of the Magnificat, *ibid.*

—— civ, its singular poetical beauty, 593, *m.*

—— cx, applied several times in the New Testament as a prophecy of Christ, 609, *a.*

—— cxviii, repeated application of the twenty-second verse in the New Testament to Christ, 617, c.

—— cxxxix, distinguished for its sentiments and images, 649, *n.*

—— cxlv, remarkable saying of the ancient Hebrews, 655, *f.*

Psalms, book of, why so much used by the Church, 19, *g.* practice of the Jews concerning them, *ibid.* and of the early Christians, *ibid.* our duty in the use of them, 20, *g.*

Psalms, alternate use of, caution concerning it, 15, 16, *u.* proper posture to be used in uttering them, 17, *z*; 19, *g.* why ordered to be said or sung, 17, *a.* practice of the ancient church, *ibid.* why said to be pointed as they are to be said or sung in churches, xxxii. *x.* use of them by way of answering, scriptural authorities for it, 18, *d.* objections to it removed, *ibid.*

Psalms, the subjects of them, 446. manner in which they convey instruction, *ibid.* fulness of the information they contain, *ibid.* have been always in use with the church, *ibid.* high idea of them suggested by our Saviour's use of them, *ibid.* plainly fitted for general use, *ibid.* regard to be had to the person speaking in them, *ibid.* explanation of the imprecations contained in them, *ibid.* Jewish notions in them applicable to Christian times, *ibid.* assistance for understanding the difficult passages in them recommended, 447. Common Prayer Book translation of them, vindicated, *ibid.* and the manner in which we use them, 448. table of them, according to their subjects, *ibid.* vocabulary of old English words in our Common Prayer Book translation of them, *ibid.* their use in Christian congregations, 484, *z.* for what designed, and how to be sung, 511, *u.* use of them in the Church, 619, *p.* proof of their inspiration, 591, *z.*

Psalms, why called the Psalms of David, 450, *a.* many of them predictive of Christ's sufferings, 541, *e.* frequent change in them from sorrow to joy, 543, *y.*

Psalms, eucharistick, consideration which makes them pleasing and comfortable, 554, *q.*

Psalms, mournful, why many of them end with expressions of assurance, 456, *x.*

Psalms of degrees, meaning of the title, 634, *e.*

Psalms customary of old at funerals, 427, *h.* fitness of those appointed for that service by the Church, *ibid.* why concluded with the doxology, 428, *i.*

Psalms, in the Churching of Women, their suitableness to the office, 436, 437, *m*, *n.* when respectively most fit to be used, *ibid.*

Psalms in metre, remarks on the Old Version, 78. best mode of selecting them, 79.

Psalmody, second part of publick service, 15, 16, *u.*

Psalm tunes, remarks on them, 78. suggestion about an orderly way of singing them, 79.

Psalter, why said to follow the division of the Hebrews, xxxii. *x.*

Publican, nature of the office, 264, 265, *n.*

Publick worship, ancient and universal, 4, 5, *i.* enforced by our Saviour, 5, *i.* to be highly esteemed, *ibid.* and attended with proper qualifications, *ibid.* pleasure of seeing a congregation engaged in it, 18, *b.*

Pulpit, purposes for which it was at first designed, 440, *s.*

Punishment of sin, its certainty and use, 489, *q.*

Pure as Christ is pure, in what sense we pray to be so, 115, *n.*

Purgatory, what meant by the doctrine of, 779, *o.* its origin and progress, *ibid.* not grounded on, but repugnant to Scripture, 780, *o.* connexion between it, and the other doctrines, condemned in the twenty-third Article, 782, *t.* sources of them, *ibid.*

Purification, practice of the ancient Christians on this festival, 238, *o.* when discontinued among us, *ibid.*
Puritans, their unreasonable demands relative to the Liturgy, viii. objection made by them against sureties at baptism, 333, *l.* their ineffectual attempt to add a clause at the end of the sixteenth Article, 772, *i.* their denial of the right of the civil magistrate to interfere in any ecclesiastical matters, 796, *y.*

Q.

Quakers, their rejection of the Lord's Supper, 787, *r.*
Question and answer, the ancient form of stipulating at baptism, 340, *y.* suitableness of those in our office, 340, 341, *y.* proper way of understanding them, 341, *y.*
Questions and answers at baptism, not to be joined in by the congregation, 342, *y.* how they may turn the service to their own use, *ibid.*
Quinquagesima Sunday, seasonableness of its services, 120, *z;* 121, *a.*

R.

Race and combat, every man's life properly compared to one, 117, *s.* practical inferences therefrom, *ibid.*
Rain and dew, an image of the blessing of Christ's kingdom, 537, *x.*
Raise up his power, when God is said to do so, 90, *q.*
Ready writer, how to be understood, 509, *p.*
Reason, how misapplied in matters of religion, 54, *t.*
Rebellion and schism, on what occasion the prayer against them added to the Litany, 64, *r.*
Rebels and murderers, certainty of God's judgment on them, 524, *p.*
Receipt of custom described, 265, *n.*
Rector of a parish, how distinguished from vicar or curate, xx. *n.*
Red Sea, passage of, prefigured the salvation of the church universal, 471, *s.* a figure of the waters of baptism, 550, *l.* waters of, represented as endued with sensibility, 555, *s.* an emblem of the waters of baptism, *ibid.* passage through, the dispensations of God like it, 555, *u.*
"Redeemed of the Lord," who they are, 603, *y.* their duty, *ibid.*
Redeemer, praises ascribed to Him by the spiritual Israel, 585, *a.*
Redemption, Christian, parallel but superior to the deliverance of the Israelites, 555, *r.* the end of, 563, *q.* by Christ predicted, 568, *a.* why spoken of as partly past, and partly to come, 568, *b.* prayer for the blessings of, 568, *c.* of man the most glorious work of God, 579, *a.* purpose for which the history of it is written, 591, *u.* described by temporal images, 591, *x.* man capable of a twofold, 592, *e.* spiritual, represented under four beautiful images, 603, *z.* promised to Israel, the same as that under the Gospel, 641, *p.* greatness and number of God's mercies in it, 650, *s.*
Reformation of others, how to be effected, 520, *m.*
Reformers, English, their design in the composition of the Liturgy, ix. example of their prudence and piety, 3, *d.* chose prayers from ancient Liturgies, 41, *y.* their opinion concerning the corruptions of the church of Rome, 80, *b.* their judicious conduct in purifying the Roman Missal, 277, *n.* revived the ancient practice of explaining portions of Scripture, 293, 294, *k.* their wisdom in laying aside some superstitious practices at baptism, 343, *c;* 344, *h.* an error concerning baptism, imbibed by them in the Romish church, 354, *g.* consequence of it, *ibid.* their restoration of the office of Confirmation to its original simplicity, 392, *p.* their prudent correction of the Burial office, 423, *l.* their correction of the Romish corruptions with respect to church discipline, 439, *r.* their endeavour to improve it, *ibid.* their judicious correction of the consecration service, 709, *s.* their judicious rejection of popish innovations in the consecration service, 714, *i.* their moderation and wisdom compared with those of some other churches, 793, *s.*
Reformers, foreign, approve the apostolical ceremony of Confirmation, 392, *m.*
Reformers, German, a custom on their death-bed, 413, *x.*
Reformers, the best and wisest, their acknowledgment of the Athanasian Creed, 51, *n.*
Regeneration, well represented by washing with water, 329, *o.* notions of the Jews and Greeks about it, *ibid.* baptism the only ordinary means of it, 336, *c.* spiritual, what meant by it, 338, *r.* takes place at baptism, and only then, *ibid.* bad consequences of applying the term to any other change, *ibid.* a modern notion of the word, what, 348, *u.* its different signification in Scripture, *ibid.* and in the language of the fathers, *ibid.* various expressions used for it by the Greeks and Latins, *ibid.* language of the Schools upon it, *ibid.* and of the most eminent divines of the Reformation, *ibid.* when it came to be confounded with conversion and repentance, 348, *u.* sense of the Church concerning it most plain, 349, *u.* doctrine of it in Scripture, *ibid.* statement of the particulars wherein it consists, *ibid.* the Church defended from objection in her use of it, *ibid.* benefits of it may be lost, 350, *y.* prayer of the Church thereupon, *ibid.*
Reinolds, Dr., his protestation concerning the sign of the cross in baptism, as explained in the thirtieth Canon, 352, *c.*
Reins, what meant by their chastening in the night season, 467, *o.*
Religion, joys that belong to it, 86, *h.* no situation of life inconsistent with a sincere profession and practice of it, 112, *e.* its character and source, 586, 587, *l.*
Religion, Christian, every part of it to be believed, 775, *t.* those to whom it is revealed indispensably obliged to obey and follow it, *ibid.* question concerning those who never heard of it, *ibid.* solution of the question, *ibid.* cannot be safely rejected by those to whom it is revealed, *ibid.*
Religious exercises, example of assiduity in them, 554, *l.*
Religious, explanation of the epithet as applied to our kings, 74, *l.* used in the Greek Liturgies, *ibid.*
Reliques, worshipping of, how and when it arose, 781, *r.* its absurdity, *ibid.* unscriptural, *ibid.*
Remembrance, thankful, of Christ's death, a requisite accompaniment of faith at the Lord's Supper, 382, *p.* how to be examined, *ibid.* measure of it whence to be taken, 383, *p.*
Remigius, account of, lvii.
Remission of sins, explanatory of Absolution, 10, *f.*
Renounce, why the things, that we are to renounce, put first in our Catechism, 368, *h.* arrangement of them, *ibid.* remarks upon them, 369, *i, k, l.* what we undertake by our renunciation in baptism, 369, *l.*
Renovation, different from regeneration, 338, *r.*
Repentance, without it none of the services of religion can be duly performed, 5, *k.* why we are exhorted to it after absolution, 12, *n.* true, proofs of it, 13, *o.* forgiveness promised upon it, 4, *g.* not the meritorious cause of forgiveness, *ibid.* mistake concerning it, 135, *a.* how to be estimated, *ibid.* danger of delaying it, 149, *m.* why a qualification for baptism, 330, *a.* how to be judged of, 382, *n.* its necessity as a solid ground of comfort, 413, *z.* motives to it, 442, *z.* invitation to, and process of, described, 453, *d.* not to be deferred, 490, *h.* two ways whereby men are led to it, compared, 491, *k.* happy effects of it, 491, *l.* true, upon what founded, 641, *n.* invitations to it in Scripture addressed to all persons, 770, *e.*
Reproach of the world, how to comfort ourselves under it, 621, *i.*
Reproach, what sort of most to be dreaded, 622, *x.* of the wicked, comforts of God's servants under it, 637, *b.*
Responds, what they are xxix. *g.*
Responses, why so called, 15, *u.* practised in all old Liturgies, *ibid.* a privilege allowed to the people in the Church of England, 16, *u.* how they should act thereupon, *ibid.*
Responses before the Psalms, what they consist of, 16, *x.* their origin and propriety, *ibid.*
Responses, after the Creed, agreeable to the primitive practice, 35, *b.* whence taken, *ibid.* harmony between them and the following prayers, *ibid.* caution to the minister and people concerning them, *ibid.*
Rest, nightly, how we should lay ourselves down to it, 454, *h.*
Resurrection, in what sense the Church declares a sure and certain hope of, in the Burial service, 431, *r.* fitness of the declaration, *ibid.* a full and firm faith in it expressed, 516, *b.* an evidence to God's glory, 573, *m, n.*
Resurrection of Christ, morning of, how it should be celebrated,

525, *f.* how applicable to us, 545, *o.* foretold, 754, *q.* supported by the clearest proofs, *ibid.*
Retribution, day of, will succeed the day of grace, 527, *l.*
Revelation, consolatory sentence from, in the Burial service, its propriety, 431, *s.* ancient use of it, *ibid.* to be considered in a twofold respect, *ibid.*
Reward of the righteous and the wicked, an argument for faith and patience, 496, *n.*
Rich men, warning to them, how they use their plenty, 186, *x.*
Rich, as well as the poor, called on to worship God, 480, *p.*
Richard, Bishop, account of him, xlv.
Ridley, Bishop, his character, vi.
Right and wrong, necessary distinction between them, 583, *h.*
Right hand, the advocate's station with respect to his client, 653, *p.* why the man is placed there at the solemnization of matrimony, 398, *f.*
Right hands, why joined in marriage, 404, *d.*
Righteous, contrasted with the ungodly, 450, *e.* future separation between them, 450, *f.* how to be preserved from despondency, 454, *f.* their resolution to wait for the coming of their Lord, 492, *a.* contrasted with their oppressors, 493, *i.* and of their afflictions, 493, *k.* taken in charge by God's providence, 493, *l.* their redemption from affliction why insisted on, 493, 494, *n.* why their small possessions better than the riches of the wicked, 498, *y.* when said to have dominion over their enemies, 516, *z.* their gratitude and felicity, 528, *e.* promises to them, how to be understood, 579, *e.* the destruction of sinners to be beheld by them in safety, 580, *f.* just judgments predicted on their slanderers and persecutors, 651, *e.*
Righteousness, enemies of, described, 480, *p.* evangelical, necessity of it, 457, *d.* oppression of, a frequent cause of offence, 460, *g.* how intended to improve us, *ibid.* why the object of God's love, 462, *e.* its support and happiness, *ibid.* the way of Christ and of Christians, 569, *h.* kingdom of, its establishment must be waited for with patience, 582, *a.* a great crime in the eyes of the wicked, 583, *i.*
Righteousness of the scribes and Pharisees, how to be exceeded, 194, *n.*
Ring, an ancient sign of friendship and confidence, 401, *t.* reasons of its being used in matrimony, *ibid.* and of the particular directions concerning it, *ibid.* a perpetual monitor, *ibid.* why to be laid on the book, 401, *u.* improvement in our prayer relating to it upon the old offices, 403, *c.*
Rites, must vary in different climates and ages, 777, *c.* such variety allowed to the Jews, *ibid.* and still more to Christians, *ibid.*
Rochet, an episcopal habit, ancient use of it, 712, *d.*
Rock, in the wilderness, spiritual application of it, 613, 614, *h.*
Rod of the ungodly, why suffered to fall, but not rest, on the righteous, 638, *k.*
Rogation days, origin of them, 169, 170, *x.* the Church's intention in appointing them, *ibid.*
Roman empire, manner in which added to the church of Christ, 540, *y.*
Royal authority, good effects of its establishment, 552, *u.*
Rubrick, not to be set aside by private practice or custom, 345, 346, *o.* peculiar footing on which it stands, 699, *e.* obligation of the clergy to observe it, 701, *e.* proviso to which subject, *ibid.* why the clergy pledged to take it for their rule of ministration, 794, *x.* preference given to it by the Church over the Canons, *ibid.*
Rubricks, what, and why so called, xxviii. *a.* manner in which distinguished in different editions of the Common Prayer Book, *ibid.* no authority to alter them, where plain and express, xxx. *q.* observations on them when defective or doubtful, xxxiii. *a.*

S.

Sabaoth, original and meaning of the word, 22, 23, *s.*
Sabbath-day, Psalm for, what intended to foretel, 580, *k.* the celebration of God's praises a duty on it, 580, *l.*
Sabellians, their heresy condemned in the Athanasian Creed, 53, *s.* support part of the scriptural doctrine of the Trinity, 56, *y.*
Sacrament, meaning of the word, 377, *m.* more confined use of it, *ibid.* explanation of its two parts, 377, *n*, *o.*
Sacraments, necessity of them not superseded by the most liberal effusions of the Holy Spirit, 177, *k.* what meant by their being rightly and duly administered, 300, *z.* how it appears that there are two, 376, *k.* their sufficiency, 376, *l.* distinguished from other ceremonies, as being ordained by Christ, 377, *p.* remarks on them as means of grace, *ibid.* and as pledges to assure us thereof, 378, *r.* for what purpose ordained, 763, *c.* their number, 783, *d.* dispute concerning their number, 784, *e.* when declared by the Romanists to be seven, *ibid.* how to be used, 784, *h.* when beneficial, 785, *i.* not vitiated by the faults of ministers, 785, *m.* See Baptism, Communion, &c.
Sacraments, seven, of the papists, improperly so called, 376, *l.* examination of them, 376, 377, *l.*
Sacrifice, why the death of Christ so called, 381, *f.*
Sacrifice of ourselves, offered to God, agreeable to St. Paul's advice, 319, *d.* a great part of the Communion office, *ibid.* seasonableness of it, *ibid.* how distinguished from sacrifices under the law, 320, *f.* purport of the declaration concerning it, *ibid.*
Sacrifice of praise, the Communion anciently so called, 319, *e.* fitness of the term, 320, *e.* scriptural foundation of it, *ibid.*
Sacrifices, what sort of, required under the Gospel, 453, *e.*
Sacrifices, Levitical, their insufficiency to take away sin, 520, *o.*
Sacrifices of righteousness, when offered, 520, *p.*
Sacrifices, of the Law and of the Gospel, distance between them, 543, *z.*
Saints, what meant by the word, 31, *q.* explanation of the article, Communion of Saints, *ibid.* practical uses of the doctrine, *ibid.*
Saints, only the principal of the New Testament commemorated by our Church, 94, *z.* uses to be made of their faults recorded in Scripture, 234, *k.* their integrity of use to us in temptation, 275, *l.* their deliverances an encouragement to us, *ibid.* their suffering and rewards an incitement to our zeal and perseverance, *ibid.* their felicity described, 455, *r.*
Saints, invocation of, its origin, 782, *s.* no foundation for it in Scripture, *ibid.*
Saints of God, honour conferred on them, 660, 661, *o.* when to be completed, *ibid.*
Saints' days, why generally calculated for the day of their death, 253, *i.*
Salmon, hill of, the church wherein compared to it, 538, *h.*
Salutation, Christian form of, 410, *m.*
Salutation, propriety and antiquity of those used after the Creed, 33, *s.*
Salvation, to be had from God alone, 453, *z.* from sin and death, intended by the deliverance of Israel, 465, *e.* the common, all should pray for it, 483, *q.* cometh of God only, 500, *x.* by the Gospel, means and method of, exactly described, 568, *b.* character of it, 569, *d.* why God promiseth before He giveth it, 623, *g.* desire of God's true servants for it, 626, *m.* though delayed, certain, 630, *t.* why nigh to the faithful and far from the ungodly, 633, *q.* things necessary to it, to be prescribed by God only, 756, *u.*
Salvation, difference between being saved by the law and in the law, 775, *t.*
Salvation, state of, what meant by it, 370, *o.* how we may continue in it, *ibid.* why we are said to be called to it through Jesus Christ, 370, *p.*
"Sanctify the Lord God in their hearts," why men may be said to do so, 192, *i.*
Sanctify, what meant by God "sanctifying correction," 411, *s.*
"Sanctuary," meaning of the term, 475, *b.* blessed effects of going into it, 549, *y.* glory of it, 585, *z.* an image of Christ's spiritual kingdom, *ibid.*
Sanderson, Bp., probably the author of the Preface to the Common Prayer Book, xxvii. *u.* a prayer in the Liturgy generally ascribed to him, 74, *m.* and the general thanksgiving, 75, *o.*
"Saved," meaning of the word in an evangelical sense, 51, 52, *o.* those who wish to be saved must pursue it on the terms of the Gospel, *ibid.*
Saviour, Almighty, the need we have of one, 529, *n.*
Savoy conference, account of, ix. commission under which it was held, xix. *l.* ineffectual attempt of the Presbyterian divines at it, 10, *g.*
Schism, nature and sinfulness of it, 213, *z.*

Schismaticks and rebels, warning to them, 601, *k.*
School authors, who meant by the term, and why, 768, *s.*
Scribes and Pharisees, their crafty conduct towards our Lord, 524, *r.*
Scriptures, how read in the Roman service, xxix. *c.* why believed to be written by inspired men, 778, *g.*
Scriptures, parts of, why not read in the Church, 20, 21, *k.* remarks on the order of reading them, *ibid.* how to be rendered profitable, *ibid.* the reading of them a proper part of divine worship, *ibid.* practice of the Jews in that particular, *ibid.* and of the primitive Christians, *ibid.* of the church of Rome, *ibid.* and of our Church, *ibid.* reading them, principal part of divine service with the Jews, 638, *r.* and with the primitive Christians, *ibid.* usage restored by the Reformers, *ibid.*
Scriptures, what parts most useful to be studied, 84, *c.* how they serve for our instruction, 87, *i.* how we may judge of our improvement by them, 87, 88, *j.* delight of studying them, 450, *d.* good effect of it, 450, *e.* happiness of being instructed by them, 583, *c.* relief to be sought from them under affliction, 621, *m.* duty of meditating on them continually, 628, *y.* advantages of doing so, 628, *z.* when our relish for them will be the greatest, 628, *a.* in what respects wonderful, 631, *a.* what they shew us, 631, *b.* consequence of studying them now, 632, *k.*
Scriptures, canonical, whence they have their name, 687, *q.* question concerning them necessary to be put for deacon's orders, *ibid.* what necessary to answer the question, *ibid.* duty of studying them belonging to the clergy, 701, *e.*
Scriptures, all necessary truths contained in them, 698, *a.* constant opinion of the Church on that head, *ibid.* singular mark of respect paid to them in Christian councils, *ibid.* difference between the Churches of Rome and England concerning them as a complete rule of faith and practice, 755, *s.* their sufficiency for salvation proved by Scripture, 755, *t.* and by reason, *ibid.* how esteemed by the ancient fathers, *ibid.*
Scriptures, ancient practice of explaining portions of, revived by our Reformers, 294, *k.* utility of it, *ibid.*
Scriptures, in what sense they attribute members to God, 751, *d.* why they do not much insist upon proving God's being and attributes, 752, *d.*
Sea, Christ's stilling the tempest in the sea, an emblem of God's dealings with his servants, 113, *h.* and an intimation of their duty, *ibid.*
Sea, Forms of Prayer at, when added to the Liturgy, 662, *a.* design of them, *ibid.* officers at, publick worship to be performed in their ships, xx. *m.*
Second Service, Communion service when fitly so called, 278, o.
"Secret of the Lord," what meant by it, 483, *n.*
Sectaries, modern, description of their teachers, 673, *e.*
"Seek the Lord," happiness of those who do so, 493, *g.*
Self-examination, a duty which few practise as they ought, 475, *u.*
Self-indulgence, its tendency to harden the heart, 468, *c.*
Self-murder, a guard against temptation to the crime of, 490, *d.*
Self-murderers, why not allowed Christian burial, 423, *u.* how treated by the Jews and Romans, *ibid.* remarkable account of some Milesian virgins, *ibid.* Christian regulations on the subject, *ibid.* who to be so considered, 424, *x.* not necessarily out of their senses, *ibid.* best rule for judging of their madness, *ibid.*
"Sellest thy people for nought," meaning of the phrase, 508, *f.*
Semi-Christians, reflection on them, 113, *h.*
Semi-Pelagians, denying God's preventing grace, 763, *z.*
Sennacherib, hymn of thanksgiving on the destruction of his army, 552, *b.* miraculous destruction of his army, particularly pointed at, 553, *f.* effect of it, 553, *g.*
Sentences before Morning Prayer, why used, 1, *a.* various dispositions to which they are applicable, *ibid.* wisdom and prudence of the Church in selecting them, *ibid.* connected view of the import of them, 2, *a.* use of them before the service begins, *ibid.* when introduced into the Common Prayer Book, *ibid.* how to be read and heard, 2, *f.*
Sentences, in the Communion service, purport of them, 296, *p.* distinction of them into two sorts, *ibid.*; 296, *q.* whether any to be read, when there is no collection of alms, *ibid.*
Sentences, after the Absolution in the Communion service, why chosen by the Church, 310, *q.* deliberation with which they should be read, 310, *r.* application of them to the previous Absolution, 310, *s.*
Sentences, in the Burial office, subject and intent of them, 426, *c.* ancient use and propriety of them, 426, 427, *d. f, g.*
Septuagesima, and two following Sundays, reason for their names, 116, *r.* antiquity of observing them, *ibid.* design of them, *ibid.*
Sermon, form of prayer before, why particularly needful formerly, 295, *m.* different manners of using it, *ibid.* frequently shortened into a collect, *ibid.*
Sermon in the Ordination service, why fixed after Morning Prayer, 677, *p.* fitness of the subject prescribed for it, *ibid.*
Sermons, fitness of the place in the service appointed for them, 293, *k.* antiquity of the custom, *ibid.* by whom preached, *ibid.* of what sort in early times, *ibid.* how regulated by Queen Elizabeth, *ibid.* excellency of the Church of England in this respect, 294, *k.* sufficiency of her provision, *ibid.*
Serpents, allusion to them, 460, *m.* malice of tormentors compared to them, 508, *h.* wicked men why compared to them, 526, *l.* different kinds of, alluded to, *ibid.*
Servants of God, not to be induced to disbelieve or disobey, 624, *h.* their dependence for redress upon their Master, 637, *a.* their comfort under the reproaches of the ungodly, 637, *b.* why shewn by the Scriptures in different conditions, 640, *d.*
Service of God, our greatest duty, 374, *e.* how to be performed, *ibid.* to be performed with joy, 588, *d.* character of it, *ibid.* motives to it, 589, *e.*
Service of the Church, preface concerning it, when composed, xxix. *c.* no alteration to be made in it, unless expressly provided for, xxiv. *t.*
Service, external, insufficient without internal, 518, *q.* what sort of required by the Gospel, 518, *r.*
Seven, how used in Scripture, 391, *l.*
Seventh day, origin and design of sanctifying it, xxxiii. *b.* why Saturday appointed for the Jews, *ibid.* not the same day for Christians, *ibid.*
Sexes, different, distinct places formerly allotted to them in the church, 304, *t.*
Sheep, God's servants so called in Scripture, 7, *s.* propriety and fitness of the phrase, *ibid.* in what sense we may be compared to one, 634, *d.*
Shepherd, qualifications and duties of a good one, 179, *n.* corresponding conduct required in the sheep, *ibid.* proper to be considered both by priest and people, *ibid.*
Shepherd, God described under the image of one, 480, *t.*
Shepherds, God's condescension in manifesting his Son to them, 103, *q.* instruction to be derived from it, *ibid.* their conduct a pattern of duty to us, *ibid.* the birth of Christ announced to them as representing the Jews, 105, *t.*
Shrove-Tuesday, why so called, 122, *b.* abuses that prevail on it, *ibid.*
Sick, may be prayed for, if they desire it, 74, *m.* their duty thereupon, 75, *m.* duty of visiting them, 409, *l.* time of performing it, *ibid.* and the manner, *ibid.* should be exhorted to communicate, 420, *q.* why to receive last, 421, *r.* means of comforting them, *ibid.* prevented from communicating, 421, *s.* their duty, *ibid.* See Visitation.
Sick, why anointed with oil in the primitive times, 409, *l.*
Sickness, spiritual, we are hardly affected by it, 222, *n.*
Sickness recovery from, an image of spiritual benefits, 604, *c.*
Sighed, why our Saviour sighed when he healed the deaf and dumb man, 204, *i.*
Silvester, Bp., account of him, lxi.
Simeon, author of the "Nunc dimittis," who supposed to be, 46, *g.* instruction derived from him, 240, *q.*
Simon, St., why called Zelotes, 272, f. account of him, *ibid.*
Sin, deliverance from the power of it, how far to be expected, 8, 9, *b.* state of, compared by St. Paul with one of holiness, 195, *p.* in the present effect of it, *ibid.* and in its end, *ibid.* effectual guard against it, 461, *p.* destruction of all its fruits certain, 477, *o.* the wound of the soul, what necessary for its cure, 500, o. effects of it, 500, *p.* its con-

sequence torment, 516, *e.* true nature of it how to be discerned, 628, *b.*
Sin, remission of, the greatest of God's mercies, 592, *d.*
Sin, confession of, a sure way to favour, 592, *f.*
Sin, forgiveness of, its proper effect, 615, *s.*
Sin, entire freedom from, doctrine contrary to Scripture, 770, *c.* caution with respect to it, *ibid.*
Sin, against the Holy Ghost, what emphatically styled so, 770, *e.*
Sin, deadly, in what sense to be understood, 770, *e.*
Sins of omission and of commission, distinguished, 6, *x.*
Sins of omission, great danger of them, 218, *f.*
Sins, negligences, and ignorances, how distinguished from each other, 66, *y.*
Sins, wilful, example of the great danger of them, 135, *a.*
Sins, ancient division of them, adopted by our Church, 308, *k.* founded in Scripture, *ibid.* in what sense the burden of them may be said to be intolerable, 308, *l.*
Sins, freedom from future to be prayed for, as well as forgiveness for past, 308, *m.*
Sins, remission of, two different senses of the words, 338, *q.*
Sins of presumption, what they are, 475, *x.* danger of them, *ibid.*
Sins against men, why sins against God, 519, *b.*
Sins, the forgiving and retaining them, in what sense conferred on the priesthood, 706, *o.*
Sinai, Mount, majesty of God's appearance there, 538, *l.* its tremor a specimen of the power which overthrew idolatry, 613, *f.*
Singing an early practice in the Church, 33, *n.* proper place for it, *ibid.* reasons against choosing another place, *ibid.* a common branch of publick worship, 78. how practised by the first Christians, and at the Reformation, *ibid.* reasons and directions for joining in it, *ibid.* impropriety of interrupting others, 79. proper posture in singing, *ibid.* a becoming way of expressing spiritual joy, 219, *i.*
Sinner, his state contrasted with the state of a Christian, 123, *o.* our duty consequent thereon, *ibid.* repentant, how it is to be understood that there is joy in heaven over him, 139, *d.* awakened, exhortation to him to call upon the Lord, 615, *r.*
Sinners, impenitent, certain marks of God's vengeance, 457, *f.* connexion between their heart and their mouth, 460, *m.* their artifices and atrocities, 461, *n.* caution not to be allured by them, 461, *o.* exhortation to them to repent in time, 490, *j.* their future confusion and desolation, 504, *u.* shall experience the power of God, 596, *i.*
Sion, why God said to dwell there, 459, *x.* as the place whence the Gospel issued, contrasted with Sinai, 517, *i.* the Christian church become so, 533, *l.* hill of, its superiority to other hills, 538, *k.*
Sirion, its situation, 486, *u.*
Sitting, when allowed during divine service, 20, *g.* during prayer, impropriety of it, 33, *t.* at the Communion, why practised by the pope, 317, *s.* and by the Arians, *ibid.* why not so fit as kneeling, *ibid.*
Slander, the best answer to it, 625, *a.*
Slanderers, a generation of vipers, 651, *z.*
Sleep, how to do so without fear, 453, *x.*
Snail, transient nature of worldly greatness compared to one, 526, *o.*
Sobriety, scriptural meaning of the word, 172, *c.*
Socinians, their opinions concerning Christ, 769, *z.*
Sodom and Gomorrah, their judgment an image of the last day, 462, *c.*
Solitude, naturally a refuge for the sorrowful, 590, *q.*
Solomon, his reign a figure of Christ's kingdom, 545, *r.* David's request for him, 546, *s.* his prayer at the dedication of the temple, whence in part derived, 643, *y.* purport of it, *ibid.*
Son of God, a person distinct from the Father, 53, *s.* why his several names repeated by the Church in glorifying Him, 321, *l.* why said to be only holy, 322, *m.* why to be only the Lord, 322, *n.* how described in Scripture, 752, *f.* union of the two natures in Him, *ibid.* his unity of essence with the Father, 752, *g.* his assumption of the human nature, 752, *h.* why stated to be one person, 752, *k.* See Christ.
Son of man, phrase for the Messiah, 563, *p.*
Sons of God, practical uses of the doctrine that we are such, 115, *p.* how we should behave as such, 197, *s.* great honour and dignity of being so, *ibid.*
Song, why we are called to sing a new song, 585, *x.* new song by what demanded, 587, *o.*
Songs and dances, usual to meet kings and conquerors with them, 513, *u.*
Sorrow, immoderate, prohibited by Christianity, 433, *z.* in moderation, allowed, *ibid.* mitigation of, when and where to be sought, 502, *h.*
Soul to have it in one's hand, what it implies, 629, *h.*
Souls of men, provision made for them described under a very lively image, 480, 481, *u.* of the dead, why said that God takes them to Himself, 431, *p.* caution against misunderstanding the phrase, *ibid.*
Speaking with other tongues, a most evident proof of God's interposition, 174, *g.*
Spirit, different significations of the word, 207, 208, *o.* opposed to the flesh and the law, *ibid.* what meant by walking in the Spirit, *ibid.* encouragement to do so, *ibid.*
Spirit, Holy, beautiful image under which his visitation of the church is represented, 533, *a.* See Holy Ghost.
Spirit of God's grace, meaning of the phrase, 40, *u.* why called healthful, *ibid.* necessary for all Christians, *ibid.* with what view to be asked, 41, *x.*
Spirit of God, why called his "free Spirit," 519, *l.*
Spirit of a man, how used in Scripture and in the Liturgy, 33, *s.* how and when renovated, 519, *i.*
Standing, why practised when the Sentences are reading, 2, *a. at the end.* why prescribed to the priest during the Absolution, 10, *g.* when used in the ancient church, 17, *z.* why a proper posture for the Psalms, *ibid.* 19, *g.* why prescribed to the minister during the Lessons, 21, *n.* why directed during the Hymns, 22, *q.* why proper in repeating the Creed, 29, *i.* the proper posture for singing psalms, 79. why prescribed during the reading of the Gospel, 83, *c.* why the posture of the priest at the Communion service, 230, *x.* why prescribed to the minister at the Communion service, 287, *p.* during the reading of the Gospel, why prescribed by the Church, 288, *r.* antiquity and universality of the custom, *ibid.* profitableness of such customs, *ibid.* the general attitude of the minister during the Communion service, 308, *h.* reason of it, *ibid.* why prescribed to the priest when he pronounces the Absolution at the Communion service, 300, *p.* why prescribed to the priest at the consecration of the elements, 314, *d.*
States of life, virtues suitable to different ones, 793, *m.*
Statutes of God, delight of meditating on them, 620, *d.* grief of the righteous at seeing them broken, 631, *d.*
Stephen, St., the only martyr commemorated solely as such by the Church, 94, *z.* account of him, *ibid.*; antiquity of his festival, *ibid.* uses to be made of the narrative of his martyrdom, 95, *a.* his virtues rather than his vision, to be our pattern, *ibid.* why especially mentioned in the Ordering of Deacons, 683, *f.* his example recommended to them, *ibid.*
Storms and tempests, why selected as figures of the divine displeasure, 470, *q.*
Strange children, who meant by them, 654, *d.*
Stranger upon earth, consequence of regarding ourselves as such, 621, *h.*
Strangers, propriety of regarding ourselves as such, 502, *k.*
Strangers, what persons so described, 521, *z.*
Study, what kind of, necessary for the clergy, 701, *e.* and what to be omitted, 701, *f.*
Sublapsarians, their doctrine, 772, *i.*
Submission to temporal jurisdiction, a Christian duty, 112, *g.*
Sudden death, prayer against it justified, 63, *q.*
Suffering with Christ, reasonableness of being contented with it, 190, *f.*
Sufferings, how to be regarded and undergone, 163, *l.* acknowledged to be the just punishment of our sins, 63, *d.*
Sufficiency, lessons derived from the doctrine that our sufficiency is of God, 203 *h.*
Sun, representative of the Sun of Righteousness, 474, *p.* comparison between them, 474, *q, r.*
Sunday, why observed by Christians for publick worship, xxxiii. *b.*

Sundays, "vacant," what Sundays formerly so called, 215, *b.*
Sundays after Trinity, if more or fewer than twenty-five, provision of the rubrick explained, 230, *c.* preferable practice when more, *ibid.*
Sundays and holydays, observations on the service when they coincide, xxxiii. *a*; xxxv. *b.*
"Sung, or Said," signification of the phrase, 17, *a.*
Supererogation, works of, how otherwise called and defined by the Romanists, 768, *u.* not agreeable to the Gospel, *ibid.* inconsistent both with the general and particular precepts of the Gospel, 768, *v.* manifest absurdity of the doctrine, *ibid.*
Supralapsarians, their doctrine, 772, *i.*
Sureties, Godfathers and Godmothers why so called, 333, *t.*
Susannah, history of, an instance of the good effect of trust in God, 497, *r.*
Swearing, what sort of, forbidden by the Gospel, 798, *q*; 799, *r.*
Swithun, Bishop, account of him, li.
"Sword of God," wicked men why so called, 469, *g.* a similar phrase, *ibid.*
Swords, malicious language compared to them, 527, *y.*
Symbolum, Creed why so called, 760, *h.*
Synodals, what meant by them, xxix. *k.*

T.

Table, Communion, when so called, 279, *s.* how the term is distinguished from altar, 280, *s.* remarks on the covering provided for it, 280, *t.* and on its situation, 280, *u.* at what time the bread and wine should be placed on it, 298, *s.* ancient practice in this respect, *ibid.* why the priest stands at the north side of it, 280, *y.*
Tares of the field, parable of, lesson to be drawn from it, 115, *l.*
Taylor, Bp. Jeremy, his character of the Liturgy, x. admitted very early into orders, 674, *i.*
Te Deum, by whom composed, 22, *s.* its contents, 23, *s.* its excellence, *ibid.* why so called, *ibid.* remarks on several particulars in it, *ibid.*; 23, 24, *t—z.* why the doxology not added to it, 23, *s.* Amen not to be said after it, *ibid.* admonition about the manner of saying it, *ibid.* propriety of its place in the service, 24, *z.*
"Teeth, breaking the," what it signifies, 453, *y.*
Temple at Jerusalem, its destruction by Nebuchadnezzar, 550, *f, g.* afflicting circumstances of its desolation, 550, *e.* contrasted with the skill used in building it, 550, *f.*
Temple of God, happiness of frequenting it described under an affecting image, 566, 567, *q, r.* Jewish practice of annually visiting it, 567, *s.*
Temptation, general sense of the word, 249, *d.* restricted sense of it, *ibid.* when said to come from God, *ibid.* when from the devil, and our own corrupt inclinations, *ibid.* end which our enemy intends by them, 530, c.
Testament, service of God under the New, described in Scripture by terms belonging to the Old, 320, *e.*
Testaments, New and Old, cause of the manner in which they are read, 26, *d.* connexion and dependence between them, 758, *d.*
Testimonials before orders, practice of the ancient church and of the Church of England concerning them, 674, *k.* duty of those who sign them, 675, *k.* mischief and scandal of giving sham ones, *ibid.*
Testimonies, law of God, why so called, 619, *t.* God to be sought in and by them, *ibid.*
Testimonies of God, what they are, 582, *x.* necessity of adhering to them, 622, *p.* the bonds of our inheritance, 629, *i.* unalterable and everlasting, 633, *n.*
"Thanks be to God for this Gospel," anciently said after the Gospel, 288, *r.*
Thanksgiving, instructions in the duty of it, 219, *i.* for deliverance, example of, 507, *y.* to God, form of words used by the Israelites for the purpose, 539, *s.* duty of, after deliverance, 561, c. why the duty and delight of a Christian, 580, *t.* temporal losses no reason for withholding it, 624, *r.*
Thanksgiving, general, when inserted and why, 75, *m, o.* propriety of it, 75, *p.* its distinct arrangement, *ibid.* advantages of it, *ibid.* its transition from thanks to petitions, 76, *p.*
Thanksgiving, a part of the Communion service, 310, *l.* fit place of its introduction, *ibid.* antiquity of it, *ibid.* and excellence, 310, *t.*
Thanksgiving, its propriety after communicating, 319, *b.* why offered through Jesus Christ, 320, *g.*
Thanksgiving, second form after communicating, 320, *h.* of what it consists, *ibid.*
Thanksgiving, form of, in the Communion service, explained, 321, *k.*
Thanksgiving, after the Gospel in the baptismal office, fitness of it, 339, *u.*
Thanksgiving, after baptism, its propriety, 350, *x.* an imitation of the Jews, *ibid.* practice of the ancient church, *ibid.* more spiritual than the Jewish prayer, 350, *y.*
Thanksgivings, particular, occasion of their being added to the Liturgy, 75, *o.* when to be used, 76, *q.* observations on them, *ibid.*
Thief, impenitent, probable emblem of those who delay repentance, 148, *m.* penitent, reflections on his case, *ibid.* not an example to late penitents, *ibid.*
Thomas, St., why called by another name, 233, *g.* meaning of them both, *ibid.* account of him, *ibid.* why his day comes next to St. Andrew's, *ibid.* how his doubting conduced to the more confirmation of the faith, 233, *h.* occasion of his falling into unbelief, 234, *k.* use of his unbelief being recorded, *ibid.* nobleness of his subsequent confession, *ibid.*
Three Children, Song of, why so called, 25, *b.* See Benedicite.
Thunder and lightning, their effects, 486, 487, *s—y.*
Time, how it may be redeemed, 219, *i.* short when compared with the duration of the Eternal, 578, *t.*
Title for orders, required by the ancient church, 688, *s.*
Titus, the Roman Emperor, his confession respecting the conquest of Jerusalem, 532, *q.*
Tokens of divine favour, all centred in one, 571, *s.*
Toleration, Act of, what sort of liberty it affords to dissenters, x.
Tongue, when the "glory" of man, 488, *k.* difficulty and use of restraining it under provocation, 501, *z.*
Torrents, destruction of the wicked compared to them, 526, *n.*
Traditions, two significations of the word, 792, *q.*
Traitors, their punishment, 489, *x.* examples of their disappointment, 522, *g.* ingredients in their composition, 523, *i.* their tragical fate, 523, *k.* their perfidy, 523, *n.*
Transfiguration of our Lord, account of the day, liii.
Transubstantiation, doctrine of, disclaimed by our Church, 328, *n.* contradicted by our senses, 788, *u.* cannot be proved by holy writ, *ibid.* but is repugnant to it, 788, *x.* destroys the nature of a sacrament, *ibid.* gives occasion to superstitions, *ibid.* unscriptural and superstitious practices that have arisen from it, 788, *a.* its origin, 787, *t.* and progress, *ibid.* when established in the church of Rome, *ibid.* when brought into England, *ibid.* why a favourite doctrine with the Romanists, *ibid.* opposed at its introduction, *ibid.* how treated by the Reformers, 788, *t.*
Travell, Mr., his Paraphrase on the Psalms recommended, 447.
Traveller, Eastern, comparison to one, 631, c.
Travellers, in a desert, an emblem of Christians in the world, 603, *z.* acknowledgments due from them, 603, *a.*
Treason, its sin and evil effects, 523, *i.*
Tribes of Israel, how designated by David, 529, *l.* correspondence of the spiritual Israel, *ibid.* why four only are mentioned in the commemoration of the removal of the ark, 539, *t.* for what each of the four was distinguished, *ibid.* their periodical journeys to Jerusalem, 636, *s.*
Tribulation, should not prevent religious joy, 587, *m.*
Trinity, acknowledged throughout God's holy church, 23, *x.* denial of either of the three Persons, an opposition to Christ, 24, *x.* each Person the object of divine worship, 36, e. the three Persons the joint object of faith and worship, 41, *z.* the blessed spirits our pattern for acknowledging and worshipping it, 131, *r.* and for the manner of contemplating it, *ibid.* intimations of the doctrine from the Old Testament, 182, *r.* more manifest assertions of it in the New, *ibid.*
Trinity, absurdity of objecting to the word, 53, *r.*
Trinity, doctrine of, doctrine of the Gospel, and of the universal church, 51, *n.* not a speculative, but a practical doctrine, *ibid.* the first and fundamental article of the Christian

faith, 53, *r.* importance and necessity of it, 55, 56, *y.* proofs of it plain, short, and easy, *ibid.* consistent with that of the Unity, 182, *r.* point why necessary to be guarded, *ibid.* no need of avoiding the plain construction of the texts alleged in defence of it, *ibid.* no affront to our reason, 183, *r.* motives to the humble and reverential acknowledgment of it, *ibid.*
Trinity, faith in, professed at baptism, 346, *p.*
Trinity, Persons of, phrase best sets forth the sense of Scripture, 53, *s.* has scriptural authority, *ibid.* not to be confounded, why noticed in the Athanasian Creed, *ibid.*
Trinity, substance of, not to be divided, why noticed in the Athanasian Creed, 53, *s.*
Trinity, worship of, injoined and instanced in baptism, 53, *r.* appropriated to Christians, *ibid.* authorized by Scripture, 55, *x.* the object of worship in the short Litany, 33, *v.* and in the Lord's Prayer, 34, *v.* why each Person severally invoked in the Litany, 61, 62, *k—m.* why invoked jointly, 62, *n.* conformable to the ancient practice of the church, *ibid.*
Trinity, works of, for the benefit of man, an inexhaustible but neglected subject of praise, 503, *q.*
Trinity of Persons, the principle on which the Apostles' Creed proceeds, 31, *o.*
Trinity, the mystery of, a fit subject for a special festival, 180, *o.* obscurely made known to the Jews, *ibid.* more plainly manifested by the Gospel, *ibid.*
Trinity Sunday, a proper close to the series of festivals in the Church, 180, *o.* suitableness of the service to the day, *ibid.*
Trinity Sunday, collect for, an obscurity in the language of it explained, 180, *p.*
Trisagium, hymn in the Communion service, why so called, 311, *z.* its scriptural foundation, *ibid.* and antiquity, *ibid.* peculiarly proper for the Communion, 311, *z*; 313, *b.* an adoration of the holy Trinity, 311, *z.*
Troth, the giving of, what it means, 400, *u*; 401, *s.*
Trouble, motives to compose our minds under, 166, *p.* comfortable reflection under it, 648, *l.*
Troubles, compared to the deluge of a storm, 506, *r.*
"Truly and indifferently," what meant by so ministering justice, 299, *x.*
Trust, distinguished from feeling, 685, *o.*
Trust in God, reward of it, 492, 493, *d. f.* beautiful exhortation to it, 506, *l.* those who do so contrasted with the wicked, 521, *u.* encouragement to it, 523, *o.* the comforts of it but seldom sought, 531, *d.* promises made to those who do so, 544, *f.* comfortable state of a mind that does so, 549, *x.* the only one which can never be disappointed, 617, *d.* those who do so have cause to praise Him continually, 633, *r.* character and security of it, 637, 638, *i.*
Truth, inward, the necessity of it, 519, *e.*
Turtle dove, the church represented under the appellation of, 551, *p. r.*
Tyre, Gentiles why prophesied of under that name, 511, *b.*

U.

Unbaptized persons, why not admitted to Christian burial, 424, *r.*
Unbelievers, works of, reason why they are not acceptable to God, 766, *q.*
Uncharitableness, warning against it, 187, *z.*
Uncleanness, sins of, difficult to be enlarged on, 126, 127, *l* their hatefulness and danger, 127, *l.*
Understanding, needful to the observation of God's law, 622, *s.*
Ungodly, why said of him that he borroweth and payeth not again, 498, *b.*
Ungodly men, their characters and end foretold, 526, *i.* their punishment follows from God's attributes, 650, *l.* their destruction set forth by strong similitudes, 526, *m.* how they will be affected at the sight of Christ in glory, 612, *u.*
Uniformity, Acts of, to what Book of Common Prayer applicable, xvi. *a.*
Union of the two natures in our Saviour, illustrated by the union of our souls and bodies, 57, *a.*
Union between Christ and Christians, earnestly enforced by our Lord and St. Paul, 247, *b.* necessity of it, *ibid.* liturgical provisions of our Church relating to it, *ibid.*
Unity among Christians, powerful arguments for it, 213, *z.* of the church, in what it consists, 233, *i.* practical inference from it, *ibid.* among brethren, recommended and celebrated, 643, *e.* productive both of profit and pleasure, 644, *f.* aptly compared to ointment and dew, 544, *g.* of heart and profession, requisite for the good of the church, 698, *z.*
Unjust men, will suffer proportionably to their deserts, 651, *d.*
Use of Salisbury, York, &c., why mentioned, xxx. *p.*
Usher, Abp., admitted early into orders, 674, *i.*
Uzziah, application of his case, 796, *f.*

V.

Valentine, account of him, xli.
C. Valerius Flaccus, an anecdote of him, 340, *x.*
Vaults for burying, privileges relating to them, 425, *z.*
Vengeance, the property not of the church but of God, 582, *z.*
Veni Creator Spiritus, hymn to the Holy Ghost, by whom composed, 703, *l.* use of it in the Church, *ibid.* English translations of it, *ibid.* importance of the prayer contained in it, *ibid.*
"Venite exultemus," the ninety-fifth Psalm, why so called, 19, *e.*
Verses in the Roman service, what they are, xxix. *h.*
Versicles, portions of divine worship so called, 16, *u.* duty of the minister and people in repeating them, *ibid.*
Versicles, in the Communion service, probably derived from the apostles, 310, *l.* how called by the ancients, 311, *u.* proof of their great antiquity, *ibid.* comments upon them, 311, *u, x.*
Versicles, in the Confirmation service, their antiquity and propriety, 389, *g.* authorities for the use of them, 389, 390, *g.* their purport, *ibid.* and fitness to the office, *ibid.*
Vicar, who he is, xx, *o.*
Vigils, why so called, lxiv. *c.* probable cause of them, *ibid.* what now meant by the term, *ibid.* why some festivals have vigils, and some not, *ibid.* why no vigil on a Sunday, *ibid.* query concering the rubrick relating thereto, *ibid.* different practices observed in consequence, lxiv. *d.*
Vincent, account of him, xxxix.
Vine, why a lively emblem of the church, 562, *i.* an emblem of a virtuous and faithful wife, 640, *c.*
Vineyard, Israel compared to one, 562, *l.* fate of the spoilers of it, 562, *o.*
Violence and strife, personified, 522, *h.*
Virgin Mary, her exaltation from poverty to honour, 45, *e.* respect properly due to her, *ibid.* profaneness and impiety of worshipping her, *ibid.* holydays kept in memory of her, 233, *o.* their relation to our Saviour, *ibid.* account of her, 243, *u.* her assumption, a legendary tale, *ibid.* excellent graces attributed to her in the Gospel, 244, 245, *y.* her purity, humility, and faith, *ibid.* monstrous opinion concerning her at the Reformation, corrected, 752, *i.*
Virtues, moral and social, the dispositions prescribed for attaining true blessedness, 276, *m.* plain and easy marks to judge by, *ibid.* all bound upon us by the same authority, *ibid.*
Visitation of the Sick, foundation of the office, 409, *l.* contents of it, *ibid.* different forms of, 410, *l.* excellence of our office, *ibid.* use of the peculiar prayers annexed to it, 418, 419, *m, n, o, p.*
Visitation of the blessed Virgin Mary, account of the day, li.
Vocabulary of old English words in our Common Prayer Book translation of the Psalms, 448.
Voice, loud voice, what intended by it, 2, *b.*
"Vulgar tongue," why the phrase substituted in the office of Baptism for "English tongue," 351, *a.*

W.

Wafers, improperly substituted for bread at the Communion, 316, 317, *l.* how used by the Romish church, *ibid.* 317, *r.* at the Communion, the use of them not agreeable to our Saviour's institution, 327, *g.* a novel custom, *ibid.*
Wages and gift, difference justly put between them by St. Paul, 196, *p.*

Waiting patiently for the Lord, the duty of Christians after the example of Christ, 502, *n.*
Wall, out of the perpendicular, the wicked compared to one, 530, *a.*
War and tumult, prayer in the time of, exposition of it, 72, *f.*
Warrior, spiritual, how armed for the battle, 472, *b.*
Wars, serving in them not forbidden by Christianity, 797, *k.* would cease if the Gospel had a full and general influence, *ibid.*
Wars and captivities, the judgments of God against sin, 559, *r.*
Washing the hands, when used by the Jews, 484, *x.*
Watches, night divided into four, 578, *t.*
Water, an essential of baptism, 334, *z.* why it is required to be pure, *ibid.* how said to be sanctified in baptism, 337, *o.* prayer for the consecration of, in baptism, reason of it, 344, *f.* agreeable to the practice of the primitive Christians, *ibid.*; 344, *h.* comparison of the forms, 344, *f.* how changed in baptism, 344, *i.* a necessary part of baptism, 378, *t.* rejection of it by a modern sect unscriptural, *ibid.* not esteemed sufficient by the church of Rome, *ibid.*
Water and the Spirit, necessity of their going together in baptism, 336, *e.*
Water and blood, coming out of our Saviour's side at his passion, remark on the mention made of it in the office of Baptism, 336, *g.*
"Waters of the sea," how said to be "gathered together on a heap," 491, *r.*
Waters, power of God in disposition of them, 594, *r.* the means of preserving animals, 594, *s.*
Waters, mighty, an image of sin and sorrow, 499, *n.* powerful enemies compared to them, 654, *d.*
Waterspouts, why a probable allusion for a Jewish poet, 506, *r.*
Ways of God, contrasted with our own ways, 8, *t.*
Weakness, human, proof of God's compassion upon it, 264, *t.*
Wealth, practice of acquiring it, blamed and imitated, 515, *y.*
Wednesdays and Fridays, why kept in the primitive church as weekly fasts, lxv. e.
Week, "great" or "holy week," why so called, 132, *y.*
Whitsuntide, why baptism then administered by the ancients, 156, *a.*
Whit- Sunday, why kept holy, 173, *e.* reason of the name, *ibid.* and of its being of old appointed for baptism, *ibid.* antiquity of the festival, *ibid.* why called Pentecost, *ibid.* fitness and harmony of its services, *ibid.*
Whit-Sunday, collect for, a grammatical inaccuracy in it, 174, *f.*
Whitsun-week, how observed by the ancients, 176, *i.* description of the services for Monday and Tuesday, *ibid.*
Wicked men, why God lets them run on in their courses, 99, *k.* disappointment and guilt of their designs exemplified, 141, *g.* why they sometimes reject the Gospel, 177, *l.* do not commit crimes without the knowledge of God, 241, *s.* their thoughts and doings nevertheless their own, *ibid.* moral not physical restraints given to them, *ibid.* figurative description of them, 457, *g.* equity of their suffering the punishment intended by them for the innocent, 457, *h.* their judgment anticipated by faith, 459, *b.* a proof of the providence of God, *ibid.* their origin and destination, 459, *c.* their propensity to praise the crimes of others, 460, *h.* their self-sufficiency the cause of their ruin, 460, *i.* their madness and want of common sense, 465, *z.* their misery, *ibid.* their scoffing at confidence in God reproved, 465, *b.* their enmity against the just, 497, *x.* its consequence, *ibid.* their destruction compared to a sacrifice, 498, *a.* their destruction represented under six similitudes, 526, *m.* their punishment often a mark of their crime, 528, *d.* their counsels deprecated, 532, *o.* their prosperity, antidote to the temptation occasioned by it, 547, *i;* 548, *l.* impiety of their discourse, 548, *m.* consequence of it, 548, *n.* their prosperity, suggestions of nature at seeing it, 548, *o, p.* how corrected, 548, *q;* 548, 549, *r, s.* vanity of their enjoyments, 549, *t.* can escape neither the eye nor the hand of Heaven, 582, *d.* connexions not to be formed with them, 589, *l.* their society to be renounced, 629, *n.* their worthlessness and destruction figuratively represented, 641, *i.*
Wickedness, a moral madness, 454, *l.* its power not permanent, 463, *m.*
Wickedness, used for punishment of wickedness, 499, *n.*
Wife, why obliged to obey and serve her husband, 399, *k.* in what sense the husband promises to worship her, 402, *z.* what maintenance promised to her, 403, *a.*
Wilderness, the people of, what meant by them, 551, *m.* God's kindness to Israel in it, an emblem of his mercy to us, 555, *x.* Israelites who fell there have their counterpart in the Christian church, 557, *h.* mercies experienced by the Israelites in it, emblematical of those in the Christian church, 559, *o.*
Will, making of one, necessity of it, 414, c. why the minister is to admonish sick persons on this subject, *ibid.* when to admonish them, *ibid.* grounds and antiquity of the practice of making wills, 414, *d.*
Will of God, our own to be submitted to it after Christ's example, 478, *t.* what motives it requires us to act upon, 767, *t.* character of resistance to it, *ibid.* how to be known, 774, *p.* what use to be made of it, *ibid.*
Wilson, Bp., his Introduction to the Lord's Supper recommended, 318, *u.*
Wine, an emblem of blessings, 552, *z.* and of calamities, *ibid.*
Wisdom, true, instruction to be derived by one possessed of it, 606, *h.*
Wisdom, Book of, striking reflections on the plagues of Egypt in it, 558, *l.*
Wise men from the East, birth of Christ announced to them as representing the Gentiles, 105, *t.* their conduct a pattern for imitation in zeal and joyfulness, *ibid.*
Woman of Canaan, her exemplary faith, 127, *m.* her perseverance in prayer, *ibid.*
Woman, why given by her father in marriage, 400, *m. o.*
Women, to come to church, for the purpose of thanksgiving after child-birth, 436, *f.* not to endeavour to have the office performed at home, *ibid.* how to be apparelled, 436, *g.* to repeat the psalm after the minister, 436, *l.* under what notion their offering at churching is to be understood, 438, *q.* why to receive the Communion, *ibid.* examples for their so doing, and utility of it, *ibid.*
Word, why resembled to a glass, 168, *u.* ways in which it is misapplied, *ibid.*
Word of God, hearing it not sufficient, 129, *p.* intended for our trial, 222, *n.* various names by which it is called, 619, *q.* proper result of meditating on it, 620, *y.* its precepts as well as promises to be regarded, 622, *y.* its immeasurable excellency, 627, *u.* how said to be tried, 632, *h.* peculiar blessing of the Christian church, 659, c. its power, 660, 661, *o.*
Word of truth, directions for our behaviour with regard to it, 166, *r.* what meant by its being engrafted, 167, *r.*
Words and actions, a prayer for the proper guidance of them, 652, *g.*
Works, what necessary that they may be perfectly good, 764, *q.*
Works, good, distinguished from the works of the law, 130, *r.* duties of eternal obligation, *ibid.* exhortation to practise them, *ibid.*
Works of God, divided into three kinds, 656, *i.*
World, a Christian's duty to overcome it, 162, *h.* how it is to be overcome, *ibid.* not the object of a Christian's ambition, 264, *t.* what meant by renouncing its pomps and vanities, 369, *k.* why called wicked, *ibid.* proof of the estimation in which it ought to be held, 469, *h.* happiness of escaping its pollutions, 484, *u.* authoritative call on its attention, how received, 515, *n.* its unprofitableness to those who lose their own souls, 516, *f.*
World, established course of, God to be praised for it, 646, *n.*
Worldling, proper light to be viewed in, 516, c. contrast between his present and future state, 516, *d.*
Worship, bodily as well as spiritual, prescribed, 512, *p.* what sort of required, 518, *x.* evangelical, described by legal phrases, 572, c. internal and external required, 584, *p.*
Worship of God, what it is, 374, e. different parts of it, *ibid.* universal predicted, 534, *g.*
Worship, public, danger of neglecting it, exemplified and inforced, 234, *k.*
Worship, grounds on which due to a wife, 402, *z.* harmless-

ness of the term, *ibid.* objection to it owing to want of due consideration of its meaning, *ibid.* corresponding expressions in common use, *ibid.* ancient use of the term, *ibid.*

Y.

Year, ecclesiastical, two parts into which it is divided, 83, *c.* corresponding adaptation of the Church services, *ibid.* why it begins with Advent, 85, *e.*

Year, revolving, a constant instructor and monitor, 551, *o.*
Youth, how to be directed in the right way, 620, *a.*

Z.

Zacharias, remarks on the language of his hymn, 597, *o.*
Zeal, character and effects of it, 632, *g.* what sort of, acceptable to God, 601, *o.*
Zechariah, fulfilment of a prophecy delivered by him, 86, *h.* his prophecy concerning the King of Sion, 546, *z.*

THE END.

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